# A DICTIONARY OF RELIGION AND ETHICS

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# A

# DICTIONARY

## OF

# RELIGION AND ETHICS

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# PREFACE

The purpose of this Dictionary is to define all terms (not strictly biblical) of importance in the field of religion and ethics, and at the same time to discuss with some fullness terms of primary value. The general plan thus involves the generous use of cross references as a means of bringing the treatment within the limits of a single volume.

The general plan of editing involves:

1. The definition of all terms and a more extended discussion of the more important topics.
2. Particular attention to the clear explanation of the important terms used in primitive and ethnic religions.
3. Especial regard to the psychology and history of religion.
4. Historical rather than apologetic or partisan treatment of all topics.
5. Biographical articles limited to persons especially significant in religion and morals. No living persons are included.
6. No attempt to standardize the transliteration of foreign words, each contributor being left free to employ the system which he prefers. Where different spellings of a word are in common use, the variants appear in the titles at the proper places.
7. The omission of technical terms loosely connected with religion and morals which would not naturally be sought in such a dictionary.
8. For ease of consultation, compound words arranged in sequence after the first compound term.
9. Bibliographies in an appendix to the volume can thus easily be kept up to date.

The editors wish to express their gratitude to Drs. A. S. Woodburne, A. Eustace Haydon, and J. N. Reagan for valuable assistance in preparation of copy and reading proof, and to Dr. Frank E. Lewis for supervising the preparation of the bibliographies. While every article and definition has been independently produced their thanks are due to Funk & Wagnalls for their kind consent to the use of some especially admirable expressions and arrangements contained in copyright material in the *Standard Dictionary* and *New Schaff-Herzog Encyclopedia of Religious Knowledge*.

# A DICTIONARY OF RELIGION AND ETHICS

## A

**AB, NINTH OF.**—A Jewish holiday on the fifth month of the Jewish year, corresponding approximately to August. It is the traditional anniversary of the destruction of Jerusalem by Nebuchadnezzar in 586 B.C., and of the fall of the holy city before Titus in 70 A.D. Long observed as one of fasting and mourning, the day is still so kept by orthodox Jews. Reform Jews regard the day as of solemn historic significance, but do not distinguish it with special observance.

HAROLD F. REINHART

**ABBEY, ABBOT** and **ABBESS.**—An *abbey* was originally a monastic institution, comprising a cathedral or church, cloisters for the monks and other appurtenances. The abbey was the outgrowth of the development of monasticism (q.v.) into coenobitic form, which began in the 4th. century with Pachomius, an Egyptian. The organization of monastic orders, beginning with Benedict of Nursia (q.v.) contributed to the development. The monk in charge was called the *abbot*, which philologically means "father." He ruled paternally, his authority "being limited only by canonical rules." Abbots were originally laymen, but from the 7th. century began to be ordained, and in the Middle Ages performed episcopal duties. The corresponding head of a female institution or nunnery is called an *abbess*. Certain churches and cathedrals, formerly connected with monastic institutions, still retain the name, as, e.g., Westminster Abbey.

**ABELARD, PETER** (1079–1142).—French Scholastic philosopher and theologian, known in literature through his romantic connection with Heloise. In the controversy between Nominalism and Realism he worked out a mediating position which promoted a more vital kind of logic. In theology he opposed a mere submission to ecclesiastical authority, and attempted a rationalistic explanation of church doctrines. In his *Sic et Non* he collected Patristic quotations on both sides of debatable positions in matters of doctrine. While this aroused distrust at the time, his method was subsequently adopted and elaborated in Catholic dogmatics. The chief opponent of his rationalistic tendency was Bernard of Clairvaux, who secured his condemnation. His last years were spent in silent submission to the church.

**ABHISEKA.**—In the later Vedic religion of India a ceremony used for emperors, kings and high state functionarics to give power; the name applied by the Buddhists to the last of their ten stages of perfection: used among the Hindus of ceremonial bathing in sacred waters.

**ABJURATION.**—A renunciation of heresy required by the Roman Catholic church of those, already baptized, who are suspected of error in religious belief. It has taken various forms: in the 4th. century a written statement, in the period of the Inquisition a solemn public pronouncement, and more recently a private profession before priestly witnesses. Converts make a formal renunciation of all doctrine opposed to the teaching of the Roman church.

**ABLUTION.**—See BATHING; PURIFICATION.

**ABRAHAM, TESTAMENT OF.**—An apocryphal book of Jewish origin describing the last days of Abraham.

**ABSOLUTE.**—That which is free from all limitations.

In religious life as in philosophical thinking, there is the natural desire to escape from the imperfections of finite experience. The ultimate reality is pictured as eternally perfect, above the vicissitudes of time and space and change. Complete security of the human spirit can be found only in alliance with this perfect Absolute. In the religion of the *Vedanta* (see INDIA, RELIGIONS AND PHILOSOPHIES OF, Sec. 1) the ultimate aim is to lose one's finite personality in the Infinite. Platonism provides a philosophical way in which men may participate in absolute ideas. Mysticism is an emotional identification of the inner self with the Absolute. Idealistic philosophy in modern times has attempted through the doctrine of dynamic monism to relate the Absolute concretely to finite existence. See GOD; MONISM; IDEALISM; PRAGMATISM.

GERALD BIRNEY SMITH

**ABSOLUTION.**—According to the Larger Catechism prescribed by Pope Pius X., "Absolution is the sentence which the Priest pronounces in the name of Jesus Christ to remit the penitent's sins." Roman theologians appeal to Matt. 16:19; 18:18; John 20:21–23. Absolution presupposes contrition (q.v.), confession (q.v.), and the promise of satisfaction; and valid absolution can be imparted only by a duly ordained priest who has jurisdiction over the penitent. The present form of absolution is declarative or indicative, "I absolve thee."

In the Holy Orthodox and in other oriental communions the form of absolution is precatory, in the form of a prayer for pardon. Precatory forms were in common use in the Latin church till the middle of the 13th. century.

For certain serious offences a Roman Catholic priest cannot grant absolution without special authorization from the bishop or even from the pope. The restrictions in these "reserved cases" are relaxed, however, in the hour of death.

WM. WALKER ROCKWELL

**ABYSS.**—The bottomless space (originally filled with water) which was believed to be under the earth.

In Babylonian thought the abyss was possibly the primeval chaos from which our universe and all life sprang. From this original substance God created the universe, according to Genesis. The cosmology of the Bible represents the earth as resting on and surrounded by waters extending under the earth, thus constituting the abyss.

Through usage which it is not possible fully to trace, the abyss ceased to be thought of as filled with water and became identified with the abode of the departed spirits, that is, Sheol or Hades. The latter place is said by Job 38:16 to be at the bottom of the sea. It is from the conception of Hades that the word came also to denote the underground place of punishment, or Hell. From the time of *Enoch* it was apparently regarded as filled with fire rather than water.

With the appearance of the apocalyptic literature the word is used in a more general sense to represent the underworld in which was the abyss of fire in which the demons lived and where Satan, according to the Apocalypse of John, is to be confined for a thousand years. The term included also Hades wherein the spirits of the dead lived, and in which Christ himself is said by the later church Fathers to have spent the days between his death and his resurrection.

In the later cosmologies developed by gnosticism the abyss was personified as the first principle of the infinite deity from which all aeons were evolved and so the universe created

In modern thought these earlier conceptions have entirely disappeared, and the word is used simply as a synonym for a deep chasm.

SHAILER MATHEWS

**ABYSSINIA, RELIGION OF.**—The religion of the peoples of Abyssinia is a curious blend of primitivity with the religious ideas of Judaism, early Arabia, Mohammedanism and Christianity. The basis of all modern forms is the nature-religion which consists (1) of the tribal provision for the life-needs of the people when the chief performs religious ceremonies for crops and food; (2) of the control of spirits through the agency of shamans who know the magical forms. The influence of early Arabia is seen in the presence of the mother-goddess, Allat, and of the male Ashtar. Christianity entered in the middle of the 5th. century probably from Syria and after long struggle is now finally established as the official religion of the Abyssinian empire. It is of the monophysite form generally; though so many elements are mingled in it as to give it almost the character of a new religion. Islam is making rapid progress, has gained control of all the tribes surrounding the Christians, and is penetrating their territory. The source and influence of Judaism is still obscure, though there are undoubted evidences of distinctively Jewish ideas and practices.

A. EUSTACE HAYDON

**ACACIUS OF CAESAREA.**—Bishop of Caesarea in the 4th. century and one of the most prominent of the moderate opponents of the Nicene Creed in the Arian controversy.

**ACCEPTANCE.**—The attitude of satisfaction with which God regards those who have met the requirements necessary for obtaining divine favor. Among some primitive and even among some more highly developed religions the deity is believed to be naturally hostile, and hence offerings and sacrifices are considered necessary to acceptance. In the Hebrew prophetic books and in the New Testament, acceptance is dependent on moral righteousness or faith in Jesus. Many types of theology have made it dependent on belief in right doctrine.

**ACCEPTILATION.**—Originally a form of Roman legal practice in which a creditor acknowledged payment of a debt though no payment had been made. The term is loosely used in Christian theology to characterize theories of atonement in which the efficacy of Christ's work depends upon its acceptance by God rather than upon its own intrinsic worth, e.g., the theory of Duns Scotus (q.v.).

**ACCIDENT.**—(1) An event occurring unexpectedly and contrary to rational order. An accident upsets plans, and hence demands special religious or moral explanation. (2) Philosophically, a property not absolutely essential to the existence of an object. The term is important in some scholastic explanations of the doctrine of transubstantiation.

**ACCIDENTALISM.**—A world view which allows the possibility of uncaused and unpredictable events and acts.

**ACCLAMATION.**—(1) The uncanvassed and spontaneous election of a pope by the college of cardinals. (2) A congregational response in antiphonal singing.

**ACCOMMODATION.**—The modification or adjustment of a statement so as to meet specific needs or conditions such as the immaturity of the person to be taught.

In biblical interpretation certain apparently crude conceptions found in Scripture have been explained on the ground that God accommodated his revelation to the capacity of men to receive it. Misquotations of the Old Testament in the New have been similarly explained. The references of Jesus to demons are considered by some theologians to be instances of accommodation.

In the 18th. century rationalistic theologians carried the principle to absurd lengths, attempting to find in the Bible their own theology, and thus explaining all features which are unacceptable to modern thinking as instances of accommodation. Historical interpretation today repudiates this attitude, and attempts to set forth the exact teachings of the Bible as honest and straightforward convictions, rather than as accommodations of a predetermined theological system.

In the Roman Catholic church a so-called "accommodation controversy" occurred in the 16th. and 17th. centuries, when the popes disapproved of the concessions made by Jesuit missionaries to current ideas in India and China.

GERALD BIRNEY SMITH

**ACEPHALI.**—A religious sect which acknowledged no bishop or authoritative head; as e.g., the mediaeval Flagellants.

**ACOEMETAE.**—An eastern order of ascetics of the 5th. century, so designated from their custom of continuous prayer and praise night and day.

**ACOLYTE.**—A member of the highest of the minor orders in the Roman Catholic church, whose duties are attendance on a priest performing some rite especially the celebration of the mass.

**ACOSMISM.**—That type of pantheism which asserts that the universe has no real existence apart from the Absolute.

**ACQUIRED AND CONGENITAL CHARACTERISTICS.**—In the study of heredity, two

general kinds of characters are recognized, namely, those determined by the constitution of the "germ plasm" and those acquired by the body during its development. Germ plasm is the essential substance of eggs and sperms, and determines the fundamental structure of the offspring. Acquired characters appear in response to the varying conditions that obtain during development. Formerly it was supposed that acquired characters might be inherited and increased from generation to generation. Weismann was the first to analyze the situation, and to show that germ plasm and body plasm are entirely distinct. Germ plasm gives rise to body plasm, which in turn builds the body; but germ plasm itself is continuous from generation to generation, passing on what it has received from previous generations. An acquired character is a response of the body plasm, and disappears with the body. It has no more influence upon germ plasm than has a stream upon the spring from which it has issued. From this point of view, the body is simply a container of the germ plasm, and no more affects its constitution than does a water bag affect the constitution of the contained water. It is beginning to be realized, however, that some acquired characters may affect the organism so profoundly as to influence the constitution of the germ plasm. The body is a physiological unity, so that while such an acquired character as a mutilation, for example, cannot affect the germ plasm, any character which profoundly affects the physiology of the body may include the germ plasm in its effects. The conclusion is that while in general acquired characters are not inherited, because they involve only body structures, some acquired characters may involve every region of the organism, including the germ plasm.

The problem concerns ethics in so far as it is desirable to ascertain what stress should be laid on the education of the individual in view of the factors in his inheritance. JOHN M. COULTER

**ACTA MARTYRUM.**—A collection of the biographies of early Christian martyrs. The latest is from the 4th. century. Their value varies according to the degree of legendary material included.

**ACTA SANCTORUM.**—A collection of lives of the saints and information concerning festivals, etc., associated with them, made subsequently to the 4th. century. The literary remains to be included are so numerous and the questions involved so difficult that although the Bollandists began publication in 1643 the collection is not yet complete. The lives are arranged according to the months in which a saint's feast is celebrated.

**ACTION SERMON.**—A sermon immediately preceding the Lord's Supper in Scotch Presbyterian churches, so named because the Supper was designated "the Action."

**ACT OF GOD.**—An occurrence considered inevitably necessary because due to the operation of cosmic forces from which the human agency is entirely absent; used as an excuse both from liability for moral wrong and (legally) from civil damages in courts of law.

**ACTS OF UNIFORMITY.**—Enactments to secure uniformity of worship in the churches of England.

According to the first (1549) the Book of Common Prayer was to be used by all priests on penalty of losing a year's revenue from the benefice, and six months' imprisonment for a first offense, a year's imprisonment for a second offense, and life imprisonment for a third. Laymen disturbing worship or encouraging priests to violate uniformity were liable to fines and imprisonment. A second Act (1552) legalized the ecclesiastical censure and excommunication of laymen who failed to attend prayer on Sundays and holy days, and imposed upon those attending unauthorized forms of worship penalties much as in the Act of 1549. Elizabeth's Act of Uniformity (1559) revived the Edwardian statute, but to the penalty of ecclesiastical censure added a fine levied by the church wardens for parish revenue. With the restoration of Charles II (1662) the use of a revised prayer book in every place of public worship was made compulsory. Incumbents were required to make declaration of their acceptance of the prayer book. University teachers, school masters and private tutors were required to accept the Liturgy and the doctrine of non-resistance. A bishop's license was required of all schoolmasters and private tutors. For refusing to conform, hundreds of clergymen lost their benefices in the "Great Eviction," and the Established Church forced from her fellowship much of the strongest religious leadership of the age. The statute, fortified by such legislation as the Conventicle and Corporation Acts (q.v.), remained in force until the Toleration Act (q.v.) made substantial moderations. PETER G. MODE

**ADAD.**—An ancient storm-god of the Amorites, known as Hadad in Palestine and Syria, who appears later as an important figure in the pantheon of Babylonia as god of storms and rain. He is also known as Rammon.

**ADALBERT OF HAMBURG BREMEN.**—Archbishop from 1043 or 1045 to 1072; strove to unify the church of Northern Europe with himself as patriarch, a plan frustrated by Rome.

**ADALBERT, SAINT, OF PRAGUE.**—Bishop of Prague, b. 950; forced to flee his see by papal opposition; undertook a mission to the Prussians, by whom he was murdered, 997; known as the "Apostle of Bohemia" and "Apostle of the Prussians."

**ADAM.**—Man, or Adam a proper name.

The word is used in Genesis, both as a generic term and as a proper name. The account of creation according to the priestly document deals with the making of man from clay by God who breathed into him the breath of God. The account then proceeds to treat the first created member of the human race as possessing the name Adam; how he was given a mate made from one of his ribs, how the two lived in a garden in innocence until sin came through temptation by the serpent (q.v.) on the ground that the pair might by disobeying God get new moral knowledge. This disobedience led to the exclusion of the pair from the garden and their being made subject to death.

There are many Babylonian and other parallels to the Hebrew story of Adam, but none sets forth the problem of temptation and sin with such beauty or psychological precision.

This Adam of Genesis became a figure in Christian theology. As the actual progenitor of a race begotten after the Fall he has been treated as the source of original sin and his experience and position have been determining factors in the orthodox treatment of sin and salvation.

SHAILER MATHEWS

**ADAMITES.**—An obscure sect originating in North Africa in the 2nd. century, the members of which laid claim to the innocence of Adam and ordered their lives after their conception of Eden. Neo-Adamites arose in the Brethren and Sisters of

the Free Spirit of the 13th. century and the Beghards of the 14th. century.

**ADAPA.**—A figure of Babylonian mythology, favorite of Ea, who was offered the bread and water of life by the gods but through a misunderstanding refused it and forfeited immortality.

**ADELOPHAGI.**—A 4th. century sect, who held that Christians should eat in secret, supposedly in imitation of the prophets.

**ADIAPHORA.**—A word of Greek origin denoting actions or rites which are neither positively commanded nor positively forbidden, hence liberty of opinion and action must be recognized. Wherever the attempt is made to organize religion or ethics in terms of a complete legal system such morally indifferent items are a source of perplexity and give rise to controversy. See ADIAPHORISTIC CONTROVERSIES.

**ADIAPHORISTIC CONTROVERSIES.**—During the Protestant Reformation an attempt was made by the emperor, Charles V., to reunite the Catholic and the Lutheran bodies. (See AUGSBURG INTERIM; LEIPZIG INTERIM.) Necessarily this involved countenancing certain rites of Catholicism which Luther had repudiated (Latin Mass, candles, fasts, etc.) Those who, under the leadership of Melanchthon favored granting liberty of practice were called *Adiaphorists*. The controversy continued until the Formula of Concord (1577) decided in favor of the stricter view.

A second controversy called by this name occurred in the 17th. century over the question of "doubtful amusements," the Pietists contending for the more puritanical position against the conventional Lutherans. GERALD BIRNEY SMITH

**ADIBUDDHA.**—A name used to refer to the essential, eternal Buddha from whose acts of meditation come, by emanation, the five great Buddhas and through them the lower orders of divine and earthly existence. He seems to have at times the character of a personal God, at others to be the pantheistic world-ground.

**ADITI.**—A word used as a divine name in Vedic religion meaning "the Boundless," important as indicating the early drift from polytheism to an abstract unity in Indian theology.

**ĀDITYAS.**—A group of shining gods of the Vedic religion often identified with the planets.

**ADJURATION.**—An urgent entreaty or command, re-enforced by coupling with it an oath. For its use in Scripture see Matt. 26:63 and Mark 5:7. In Roman Catholic usage, devils may be exorcized by adjuring them in the name of the Lord Jesus Christ. In the Roman ritual there are other forms of adjuration, used especially in the sacrament of baptism.

**ADMONITION.**—Gentle reproof; a method of discipline, public or private, aiming at either the reinstatement or the eventual excommunication of the culpable.

**ADOLESCENCE.**—That period of human development extending from the beginning of puberty to complete adult maturity.

Among all primitive peoples, among the nations of antiquity and in practically all religious sects this period has received special attention as an important transition stage between childhood and adult life. Various initiation ceremonies, special educational regimens and religious efforts have been associated with it. Recent studies of the physical and mental changes of this period have confirmed the commonly accepted view of its being more or less a well marked epoch in human development.

*Physical changes.*—These are more definitely determined than the mental, social and religious. They consist in greatly accelerated bodily growth in both height and weight. The reproductive organs increase in size and come to functional maturity; the skin becomes coarser, the second molars appear, lung capacity increases greatly, especially in boys, the heart enlarges rapidly, the voice changes.

*Mental changes.*—The physical changes are definitely associated with a rapid and striking enlargement of the mental life. Children of normal pubertal development are on the whole better developed mentally and more successful in their school work than are the immature of the same age or than those whose physical development has been unduly deferred. The sexual ripening brings an entirely new outlook upon life. The earning instinct looms large in the boy and the home-making instinct in the girl. "The type of play changes, new companions are sought, new likings, tendencies, enthusiasms and emotions make over the whole life." The central tendency of these changes appears to be near the fifteenth or sixteenth year. Ambition for the future, periods of elation and depression, great dreaminess in some and great exuberance of physical and mental activity in others, tempestuous passions, and in the later teens a marked development of social, ethical, and religious impulses appear to be quite common. Friendship comes to occupy a large place in the youth's life, his susceptibility to good or to bad social influences is especially marked. In the later adolescent years philosophic speculation and religious doubts appear in some. This may lead either to a cynical indifference to all higher values or to a life permeated by a lofty idealism and an enthusiasm to serve humanity in some far-reaching way.

The exuberance of the adolescent often leads him into clashes with the conventional restrictions of home and school, resulting, in the case of the more intense natures, in more or less "storm and stress." Inductive studies of youth lead, however, to the view that proper guidance and a not too repressive social environment should result in a steady growth rather than in one marked by sudden and tempestuous transitions. Unfavorable and repressive environments produce various abnormalities such as are seen characteristically in adolescent criminality and insanity. In the former the impulse to action breaks all bounds and in the latter the youth becomes self-centered, subjective, loses all power of practical expression and develops some form of *dementia precox*.

*Practical phases.*—The securing of normal sex development is the most vital problem. Instruction in the hygiene of the sex life is coming to be regarded as essential. Modern life tends in many ways to overstimulate the youth, and common commercialized amusements flourish through their exploitation of the normal sex interests with disastrous results.

On the side of general hygiene, plenty of physical exercise, proper food and rest, avoidance of overexertion, opportunity for normal social reactions, and emphasis upon service and work rather than a life of pleasure or of morbid introspection are indispensable general rules. All authorities recommend that children of the same degrees of physical development, irrespective of chronological age, be grouped together for secular and religious instruction.

*Moral and religious phases.*—While the youth often seems indifferent to such matters, there is evidence in the latter half of the adolescent period of a deep-seated interest in the larger problems of life and of right living. Special attention should therefore be given to moral and religious education in order that suitable ideals may be established. Religious conversions are more frequent in middle and later adolescence than at any other time. Many studies indicate that ideals and ambitions acquired in these years tend to become the permanent possessions of the adult. IRVING KING

**ADONIS.**—The youth beloved by Aphrodite in the Greek form of the mystery-symbolism of fertility and resurrection. See MOTHER GODDESSES.

**ADOPTIANISM.**—(1) A theory current among certain Christians of the second and third centuries that Jesus Christ was in nature a man who became the Son of God only by adoption. (2) A heresy which appeared in the 8th. century in Spanish and Frankish churches, and was officially suppressed in 799, though traces of it continued until 860. This form of adoptianism distinguished between the divine Christ and the human Christ, the former being the real, and the latter the adopted, Son of God.

**ADOPTION.**—(1) The legal procedure by which an adult person assumes to a minor the relation of parent to child. (2) Analogously, the act whereby God receives the believer into the relationship of child, a figure originating in the Pauline literature.

**ADORATION.**—(1) An attitude, act or emotion of deep admiration and awe leading to special reverence, applicable to God and to persons or objects with special religious significance such as the Virgin Mary, saints, martyrs, the crucifix or the host. (2) The worshipful recognition of a newly elected pope by the cardinals.

**ADRIAN.**—The name of six popes.

*Adrian I.*, Pope 772–795; a contemporary of Charlemagne with whom he had several struggles regarding the extent of his temporal power.

*Adrian II.*, Pope 867–872.

*Adrian III.*, Pope 884–885.

*Adrian IV.* (Nicholas Breakspeare), Pope 1154–1159; the only English pope, his pontificate being marked by a stormy conflict with Frederick Barbarossa.

*Adrian V.*, Pope July 12 to August 18, 1276, but died before his ordination.

*Adrian VI.*, Pope 1522–1523, during the time of Luther, who endeavored to reunite Christendom by acknowledging the evils of papal rule and promising reforms, while at the same time insisting on the elimination of Luther.

**ADULTERY.**—Legally, sexual intercourse between persons one of whom is married to a third person. Figuratively, moral unfaithfulness to God, as applied by the prophets to the nation Israel.

In the world religions, two motives underlie the aversion to adultery: (1) the desire to protect the wife as the husband's property; (2) the need of guarding the status of the family or caste. Morally, adultery involves a lack of sexual self-control, and is condemned along with other forms of unrestrained sexual indulgence.

**ADVAITA.**—A doctrine of the Vedanta philosophy of India which maintains that there is no dualism of spirit and matter, self and the world, thought and being; that the one indefinable reality underlying all existence is Brahman.

**ADVENT.**—A term used to describe:

1. The Incarnation as the coming of the Son of God into the world through the Virgin birth.

2. The Second Advent, the return of Jesus Christ from heaven to carry on his Messianic work. See PAROUSIA.

3. A feast celebrated the first season of the church year as a preparation for Christmas. It began originally in different months according to the practices of the different churches. In the western church the Advent season begins on the Sunday nearest to St. Andrew's Day, November 30, and contains four Sundays devoted respectively to the Second Coming, the Bible, the Ministry, and the Incarnation (in the Anglican Church).

SHAILER MATHEWS

**ADVENTISTS.**—The general name for a number of religious bodies who believe in the imminent bodily return of Jesus Christ to the earth.

The Adventists were founded by Wm. Miller (q.v.) in 1816, and were generally called "Millerites."

The Adventists are grouped in a number of organizations usually congregational in government. Of these the *Life and Advent Union* and the *Church of God* (*Adventist*) each numbers less than a thousand members, and may be disregarded except as indicative of the tendency of the group to divide and organize independent bodies on the basis of some eschatological detail.

1. The most important of the bodies is the *Seventh Day Adventist*. Unlike other Adventists they observe the Seventh Day in place of Sunday. They are premillenarian, hold to the sleep of the dead, practice tithing, feet washing in connection with the Lord's Supper, and immersion. Their most important teacher was Mrs. Ellen G. White, to whom they attribute inspiration and powers of prophecy. Their organization is unlike other Adventist bodies in that it is presbyterian rather than congregational. They are particularly careful of health, especially as affected by food, and have established a number of sanitaria. Their ministry is composed of evangelists. They have 7 colleges and seminaries, publish a number of papers, and maintain foreign missions. They have 87,583 members.

2. *Advent Christians* separated from the *Evangelical Adventists* in 1855 because of a difference in belief as to immortality of the soul. The former, holding that immortality is a result of regeneration, and that all unregenerate are to be annihilated, organized themselves as the Advent Christian Church. They have 1 college, 1 school of theology, and publish several papers. They have 30,597 members.

The Evangelical Adventists are now a small body holding to what are essentially the common positions of premillenarian Christianity.

3. The Churches of God in Christ are a small group of Adventists who believe in the restitution of all things by God, including the establishment of a Jewish state in Jerusalem. They have 3,457 members.

**ADVOCATE.**—One who defends a cause or a person before a judicial tribunal.

In Christian doctrine, the penitent and believing sinner finds in Jesus Christ an advocate before the judgment seat of God (I John 2:1). The intercessory work of Christ has been thus interpreted. The Holy Spirit is also called an Advocate (e.g., John 14:16), although the word *paraclete* in the 4th. gospel is often translated "comforter."

In the Roman Catholic church, the ceremony of beatification or of canonization requires a "devil's

advocate" (*advocatus diaboli*) whose duty it is to secure serious consideration of all possible objections against the proposed action. His arguments are answered by "God's advocate" (*advocatus Dei*).

GERALD BIRNEY SMITH

**ADVOWSON.**—The legal right of naming an incumbent to a church or a vacant ecclesiastical benefice in England. See BENEFICE.

**AEGEAN RELIGION.**—The religion of the coast lands and islands of the Mediterranean in the prehistoric age, often referred to as the period of Mycenaean or Minoan culture. Cretan excavations indicate that the central figures of the religion were an unmarried goddess, symbol of fertility and life, and her son who dies and comes to life again. The divine names were probably Rhea and Zeus. See MOTHER GODDESSES.

**AEGIS or EGIS.**—In Greek mythology, the shield given by Zeus to Apollo and Athena; hence, any protecting power or influence.

**AEON.**—(1) A term used to describe a group of successive emanations from Absolute Being by which the spiritual or divine is mediated to the material world. (See GNOSTICISM.) (2) The Greek word for an indefinite period of time constituting a cosmic cycle or epoch. See AGE.

**AESIR (ASA).**—The name of a group of gods of the Teutonic pantheon under the leadership of Odin, the All-Father.

**AESTHETICISM or ESTHETICISM.**—Devotion to beauty in its sensuous forms, implying the subordination of moral values to beauty.

**AESTHETICS.**—Aesthetics is commonly defined as the science of the beautiful. In this case, however, *beautiful* must be taken in the broad sense as including the sublime, comic, tragic, pathetic, ugly, etc. Originally used by Baumgarten in his *Aesthetica* (1750–58) to signify the science of sensuous knowledge, supplementary and parallel to logic, the science of clear thinking or the intellect. As the excellence of clear thinking is truth, so the perfection of sensuous knowledge was held to be beauty.

Modern aesthetics deals on the one hand with problems of aesthetic appreciation, on the other with those of artistic production. Under aesthetic appreciation falls (1) the study of the psychology of aesthetic feeling and imagination, and (2) an analysis of the characteristics or essential qualities of the aesthetic as contrasted with the spheres of logic, ethics, economics, etc. Under "Study of Art Production" fall (1) study of origin and development of art, (2) the end of essential nature of art, and (3) the relation of art to other activities and to the progress of civilization.

Plato's discussions of art were chiefly from a moral and educational point of view, and beauty played an important rôle in his metaphysical system. Aristotle's *Poetics* laid the foundation of philosophical analysis of tragedy. Kant's *Critique of the Aesthetic Judgment* was the beginning of a treatment of art problems largely metaphysical in interest and method which was continued by Schelling, Hegel, Vischer and others. The more modern treatment makes use of psychological, and to a considerable degree of experimental, studies. Instead of setting up some one single characteristic as the essential, such as (*a*) unity and variety, or (*b*) perfection for contemplation, or (*c*) shareableness, the tendency is rather to recognize the complexity of aesthetic feeling and to find its important characteristics all involved in varying degree in a state of heightened emotion and thrill which is contemplative rather than practical, and which regards its object as quasi-personal. This latter aspect is what is called *Einfühlung* or *empathy*. When we say "the tower is strong," "the mountain rises from the plain," "the tree is graceful," etc., we illustrate this attitude. The most significant recent studies in the field of art are those which show likewise its social origins and significance. Much art seems to serve enhancement of emotion by re-echoing the individual's own feeling.

JAMES H. TUFTS

**AETHER or ETHER.**—(1) A term appearing in ancient Greek literature descriptive of cosmological theory, being a fifth element in addition to earth, air, fire and water, and the substance of which stars are composed. In Stoicism (q.v.) aether was described as creative fire and identified with God. (2) In modern science ether is a hypothetical physical medium pervading all space and serving to transmit energy, as, e.g., light waves.

**AETIOLOGY or ETIOLOGY.**—The science of efficient or physical causes, in contrast with explanations in terms of purpose, or final causes; the explanation of the phenomenal universe by reference to a First Cause.

**AFFIRMATION.**—The solemn declaration made before a magistrate or other official by persons having conscientious objections to taking a judicial oath, such as Quakers. It is accepted as a legal equivalent of an oath.

**AFRICA, MISSIONS TO.**—Apart from its outer edges and a limited penetration of its southern portion Africa remained essentially both a "dark" and "closed" Continent till 1875. The heroic but fruitless efforts of Raymond Lull to win the Moslems of Tunis to Christianity ended only with his death in 1315. The 15th. and 16th. centuries witnessed the ineffective attempts of the great Orders, working in conjunction with the Portuguese, to win the Congo region for Rome. Ecclesiastical connivance with the slave traffic served as a serious handicap to these efforts. The Dutch, who reached South Africa in the 17th. century made only a feint at missions among the natives. The late 18th. century found the Moravians in South-West Africa. The actual opening of the African Continent to the impact of Christianity and western civilization was first accomplished by Livingstone (q.v.), whose epoch-making explorations, supplemented by those of Stanley, penetrated the heart of Africa, blazing the trail for commerce and ultimately the suppression of the slave traffic. They also served as a powerful inspiration to the missionary impulse which was so significant a factor in Livingstone himself. They led also to the mobilization of forces and the creation of new missionary agencies for the Christian conquest of Africa. The past half century has witnessed the penetration and occupation of vast areas by well organized and steadily increasing missionary organizations. For the sake of convenience, modern missions in Africa may be grouped in the following geographical areas.

I. EGYPT AND NORTH AFRICA.—In Egypt the most significant missionary work is that directed toward the revitalization of the ancient Coptic Church. The United Presbyterians have a chain of stations extending from Alexandria and Cairo to the Nile Cataracts. Education and Colportage are especially emphasized. The most difficult problem in Egypt, the Soudan, and the French, Italian and Spanish territories of North Africa is

that involved in the vast Moslem population. No significant progress has as yet been made either by Catholics or Protestants. The latter have found medical missions their most effective instrument in evangelization (Cairo, Khartum, Morocco).

II. West Africa.—Including the entire coast and hinterland from the Senegal River to German South-West Africa. This territory is occupied by France, Britain, Belgium, and Portugal. In French and Portugese possessions Roman Catholic Missions predominate. In British and former German possessions (Togoland, the Cameroons) Protestant work is in the ascendancy. Among early 19th. century missions in this region may be named those of the Wesleyan, Church Missionary, and Basel Societies. The missions of the Basel Society and the American Board (Angola) emphasize education. Christian missions in this region have faced peculiar difficulties: a deadly climate, compelling the employment of native leadership often ill-prepared for this responsibility; the Moslem menace, today constituting the Equator as the zone of conflict between Christianity and the Mohammedan tide sweeping southward from the Soudan; the liquor traffic; the intricate complex of tribes (117 represented in Sierra Leone alone) with the linguistic problems herein involved. Of these the Moslem problem is by far the most serious. As nowhere else in the world, Christianity and Mohammedanism here meet in a life and death struggle for the conquest of a Continent. To meet this oncoming tide there are some 400 missionaries representing 15 Protestant societies in the Congo region. A more recent problem has grown out of the Great War, followed as it was by Germany's loss of her African Colonies, the enforced retirement of most of her missionaries, and the consequent redistribution of their work among missionary societies, Catholic and Protestant, of Britain and France. Among the institutions engaged in raising up an adequate native leadership should be mentioned Fourah Bay College (Sierra Leone). In Angola and elsewhere both Romanists and Protestants are employing industrial missions as a means of propagandism.

III. South Africa.—The work of the German missions in South-West Africa has been seriously curtailed in the territorial readjustments following the War. In South Africa proper modern missions began a century ago when the Anglicans took up the work which has given them a position of leadership. This has been ably supplemented by the London Missionary Society and the American Board (Congregational), Wesleyan, Scottish, German and Scandinavian Societies, over thirty organizations in all now laboring in this field. The names of Livingstone and Moffat are indelibly stamped on the missionary map of South Africa. The United Free Church of Scotland has made a notable contribution to the problem of industrial education at Lovedale (1824) and Blythswood (1877). Lovedale, the largest Christian industrial center in South Africa, draws its students from and contributes its graduates to, every part of South Africa. The latter serve as ministers, catechists, teachers, tradesmen, farmers, etc. The American Board labors among the Zulus in Natal (1834). Its extensive educational work, as illustrated in Amanzimtote Seminary and Industrial School is aided by substantial government grants.

IV. East and Central Africa.—The explorations of Livingstone (Nyasaland) and Stanley (Uganda) led to the opening of this territory to missionary effort. The Universities' Mission, 1861 (Anglican), was organized in direct response to Livingstone's appeal. This was followed by the United Free, and the Church of Scotland Missions (1875–76), the Church (1875), and London (1877) Missionary Societies. The Livingstonia Institution (1875), Nyasaland, is one of the chief centers for industrial training. Of all the missions in Africa none is more romantic in inception, or phenomenal in growth than that in Uganda. Beginning in 1875 in response to Stanley's appeal, it has enrolled some of the greatest names in the missionary history of the Dark Continent (Hannington, d. 1885; Mackay, d. 1890). Its missionary force of ca. 100 foreign, and ca. 3,000 native workers conducts a press, hospital, dispensary, and schools enrolling over 90,000.

Unlike India or China, with their ancient civilizations, philosophies and religious, Africa presents the problem of a vast congeries of tribes on the lowest plane of culture, and bound by the most degrading superstition. The future success of missions in Africa appears to lie in education, especially industrial education, and the raising up of a trained Christian leadership. It is generally recognized that the key to the future of Christianity in Africa lies in the conversion of certain particularly virile tribes (Hausas of Nigeria; Zulus of Natal, etc.), and the winning of the Continent through them. Missionary statistics (approximate) are as follows: Societies at work, 119; total foreign staff, ca. 5,365; residence stations ca. 1,485; native staff ca. 29,700; organized churches ca. 6,770; communicants ca. 729,000; baptized non-communicants (including children) 503,000; others under Christian instruction 543,000; enrolled in Sunday Schools 338,000; enrolled in schools of all grades 725,000; medical missions 121.

Henry H. Walker

**AFRICA, RELIGIONS OF.**—The native religions of Africa are found chiefly among the Negroes of the West Coast and the Bantus of Central and South Africa. North and North-east Africa including the Sudan have largely come under the influence of Mohammedanism and Christianity has a hold in the two extremes of the continent. While Mohammedanism has approached at some points to within a few hundred miles of the equator and while Christian missions are represented in all the political divisions of the land, the vast bulk of the Negroes and Bantus are but little influenced as yet by either of the two militant religions. Although the Negroes, the Bantus, the Hottentots, and the Bushmen comprise a vast number of separate tribes differing in language, cultural level, and political development, yet it is possible to make out the outstanding characteristic features of the religions of the primitive races of Africa as all of these may be justly termed.

The religious practices are best understood after a consideration of the main features of their social and political life, and cannot really be comprehended apart from it. The political units are for the most part small, the separate tribes are isolated, there is a total lack of literacy, with the result that the political genius of the able leaders, which cannot be denied, has insuperable obstacles to overcome. Slavery is all but universal, and polygamy prevails as a natural consequence. But no ruler is absolute, a sort of feudalism prevailing even where superficially the despotic chief seems to have absolute power. Diplomatic skill is highly esteemed and the art of oratory is cultivated and greatly prized. While wandering hunting tribes are not wholly wanting and some pastoral tribes are found, yet for the most part they are settled and agricultural. All are warlike and the slave raid and the slave trade seem to be both indigenous. They have a very high degree of control over their children but their control over the forces of nature

is very slight. Their main dependence is on magic, and superstition takes the place of science.

The religion of such a people impresses the civilized observer on first contact mainly by its negations. There is of course no sacred literature, there are no temples or sacred meeting places, no prayer of a formal sort, no worship as civilized people define worship, no priest strictly speaking, for the "witch-doctor" is very different from a minister of religion, and finally there are no "idols."

Nevertheless, there is a religion. Or rather the different peoples have each a group of practices and observances which are to be identified with the religious life. If we define religion as that type of behavior in which the ideals and ultimate ends of the group are defined and made real, then it is in the ceremonials that are so frequent a phase of African life that we should look for the typical manifestations of religion. These ceremonials are manifold. They concern birth, marriage, death, puberty and initiation, seedtime, harvest, rain-making and rain prevention, fishing, hunting, war and peace, crime and punishment, and in fact all the crises of their life.

The ceremonials are characteristically social and for the most part public in nature and appear in many forms. Chief among these is the ceremonial dance. This may be one of three forms: a preparatory ceremonial, in which case it has magical influence such as a hunting dance which actually makes the game more easily caught; or a subsequent celebration in which the natural emotions following a successful enterprise are given vent; or a third stage in which the dances become mere celebrations and entertainment. The religious ceremony becomes the festival. Illustrations of this tendency may be found in the observance in America of Hallowe'en—no longer a serious religious festival but in some respects like a carnival.

It is not easy to make a clear distinction between magic and religion and the question is one on which the experts in the field are at present not in agreement. But if we try to think of the preparatory ceremony as a practical effort to secure certain results, and then of the subsequent ceremony (such as the dance of victory) as a spontaneous expression, it is possible to isolate a state of feeling aud a type of behavior in which the ideal interests of the tribe will receive definition and emotional emphasis in the exalted moments of such a social celebration.

Other types of ceremonial besides the dances are to be found in the initiation of adolescent boys into the tribe and corresponding formalities connected with the advent of puberty in girls. It is too much perhaps to identify this with the conversion experience of some Protestant churches or the confirmation ceremony, but the seriousness with which all parties to the transaction regard the whole procedure and the high emotional tone which characterizes the community makes it necessary to include this also as religious. Of the same general nature are the ceremonies surrounding the inauguration of a chief with its precautions and solemnity.

Funeral customs vary greatly. The amount of attention depends on the prominence of the deceased, slaves and strangers being often left unburied, while chiefs and their relatives receive the greatest care. Doubtless one motive is that of ostentation and pride; for a costly funeral testifies not only to the affection for the deceased but also to the power and wealth of the survivors. Mackay records how he made an enormous coffin for the mother of Mutesa into whose grave there went trade cloth to the value of $75,000. But there is also the feeling of fear and the desire for caution and security which secures the friendliness of the spirit of the departed. This also can be called religious.

The question of the ordeal is not so easy. It is universally practiced but usually as an integral part of a formal judicial procedure. Africans are very fond of court trials and among them judicial procedure has developed farther than among any other primitive people. Almost everywhere there is an orderly procedure before constituted tribunals. Within this procedure the ordeal is often a merely technical device, analogous to the "third degree" of the modern police.

Totemism, which characterizes Australian and North American Indian life, is difficult to trace in the African culture. There are, indeed, some facts which seem to indicate that they have passed through some form of totemic organization, but, as now existing, the institution of totemism plays no important part either in the religious or social life.

Quite otherwise is it with tabu. Tabu in the sense of being forbidden, unclean, harmful, is encountered on every hand. There is also the conception of tabu as belonging to a specific owner, such as the chief, and the wizard. Each tribe has certain food animals that are tabu, and within the tribe there will be tabus for the men, others for the women, while special families will have family tabus of diet, and individuals have life-long injunctions concerning food, the eating of which will be very harmful or perhaps fatal. There are also temporary tabus of food, tabud clothing, tabud places, articles, and seasons, as well as persons, rulers, and relations. The social attitudes toward the tabus vary greatly but in some instances the tabu is treated with the greatest reverence and awe. It is not easy to make out any moral quality and there is no connection between the tabu and the sacred or morally holy such as can be made out in the Greek and Hebrew religions. The missionaries usually find the word for tabu unsuitable for any religious ideas they wish to impart to their converts.

Another universal phenomenon is the fetish or charm. It appears both as an amulet to keep off evil and as a talisman to bring desirable results. Here again the variation is great. Some fetishes are new, private, and untried with little to make them prized, others are very old, very powerful, and greatly esteemed or feared or both. In some parts of the continent the fetish is in the form of a human being but this is not essential and is the exception. It was this fact that led early writers to speak of the fetishes as gods or idols and to speak of fetishism as if it were a system or a religion. It is better to regard the fetish as one of the many devices for controlling the environment and varying all the way from trivially magical to profoundly emotional and socially important devices.

Thus far nothing has been said of the beliefs of the Africans. There is the very greatest confusion in the writings of the earlier investigators and the reason is now plain. The primitive man has no religious doctrines which are in any sense definite and systematic. There are no theologies because there are no sects, no parties, no debates or arguments about such conceptions. Their cosmologies are still in the stage of folk-lore and folk-lore is still art which each narrator feels free to embellish. There is a universal belief in ghosts, and a sort of primitive mysticism is universal. But when one attempts to get specific names for God and the devil, or definite doctrines about the fate of the good men and the bad in the next world, it is soon realized that the search is vain.

One result of this situation is that the missionaries of the developed religions, whether Mohammedan or Christian, never encounter any systematic

opposition. Primitive religions represent crude and unsuccessful attempts to meet the ills of life. Their adherents are quick to accept a better way.

ELLSWORTH FARIS

**AGAPE.**—The name of a social religious meal widely and variously celebrated in the early church. Its association with the Lord's Supper was probably due to the fact that the First Supper had been connected with a feast. This meal seems to have originated at Jerusalem (Acts 2:42, 46), as an expression of Christian brotherliness. It was easily transferred to the Gentile churches because similar meals were common in the Greek and Roman world.

If it is the Agape which is mentioned in I Cor. 11:20–34, we should conclude that each person brought food as he was able; but of the custom on this point in subsequent times we have no certain knowledge. It appears from some early writers (e.g., Tertullian and the Apostolic Constitutions) that, at the Agape, the needy were remembered in practical ways.

Among Gentile converts the Agape took on a more or less pronounced pagan character. This fact and the church's supreme regard for the Eucharist led, perhaps as early as Justin Martyr, first, to the separation of the Agape from the sacrament of the Lord's Supper, and then to its gradual suppression. The Synod of Laodicea (ca. 363) forbade holding the Agape in churches, and the Council of Carthage (419) declared that, as far as possible, the people were to be kept from these feasts. But here and there the custom still persisted for centuries. See also EUCHARIST.

GEORGE HOLLEY GILBERT

**AGAPETI and AGAPETAE.**—Monks and nuns of the early Middle Ages who while professing celibacy dwelt together in holy love. The practise was suppressed by the Lateran Council, 1139.

**AGAPETUS.**—The name of two popes.

*Agapetus I.*, 535–536; chiefly noted for his rigorous defence of orthodoxy; canonized by the church, his festival occurring September 20.

*Agapetus II.*, 946–955.

**AGATHA, ST.**—Virgin and martyr listed in the Western church calendar, who lived in Sicily in the 3rd. century. Patron saint of Catania, Sicily.

**AGATHO.**—Pope, 678–681, active in the Monothelite controversy.

**AGE.**—One of the elemental divisions into which time was divided by the Jews.

According to Jewish speculation, subsequently carried over into Christianity, there were two Ages or Aeons, the Present and the Coming. Between the two were the Days of the Messiah.

The Present Age was regarded as under the control of its prince, Satan, and abounded in evils inflicted on the servants of God, who were identified with the Jews.

In the Coming Age the sovereign authority of God would be established; evil doers, particularly the oppressors of the Jewish people, would be punished and the people of God be given the blessings attendant upon righteousness and loyalty to Yahweh.

According to the eschatological conception (see ESCHATOLOGY) of the time, the Coming Age would be introduced miraculously. The dead (at least the righteous) would be raised from Sheol and with those who were alive at its coming share in the judgments and blessings accorded at the great assize with which the Coming Age was to be established. After the Judgment Day the final or Age-status of suffering for the evil and happiness for the good would begin.

The word is sometimes used in the plural, as the Ages of Ages, for the purpose of expressing endless duration of time. SHAILER MATHEWS

**AGE, CANONICAL.**—The age which has been fixed by the canons or decisions of the church for the ordination of an official or for the execution of any specific act. The Synod of Neocaesarea (of 314 or 325) first fixed the canonical age for ordination of a priest at 30, corresponding to Jesus' entry upon his public ministry. The final decisions of the Roman Catholic church were those of the Council of Trent (1563) which fixed the canonical age for ordination of a priest at 24, a deacon at 23, a subdeacon at 22, and a bishop at 30. The canonical age of discretion for children is 7 when they come under the discipline of the church. The canonical age for marriage is 14 in boys and 12 in girls, with certain exceptions. The age for the observance of fasts is 21–60.

**AGE OF CONSENT.**—The age at which marriage may be contracted by common law. If a girl is below that age, a man may be prosecuted for rape, even though she consents to intercourse. The age varies in different countries. In Europe it ranges from 12 to 18 for females. The American states formerly fixed the age at 12 years for girls, but moral education has stimulated public opinion to demand greater legal protection, and the age of consent has been raised in a majority of cases to 16 or 18 years (in Wyoming, 21). HENRY K. ROWE

**AGNES, SAINT.**—A Christian girl who suffered martyrdom in the persecutions of Diocletian, in 304; venerated as a saint by the Latin church on January 21 and 28, and by the Greek church on January 14, 21, and July 5. Patron saint of young maidens.

**AGNI.**—The fire-god of Vedic religion. He is one of the three most important gods of the priestly religion because of his essential relation to the magical ritual of sacrifice.

**AGNOETAE.**—(1) A 4th. century sect which limited the omniscience of God to present time. (2) A 6th. century sect which denied the omniscience of Jesus.

**AGNOSTICISM.**—A philosophical attitude asserting the impossibility of knowledge beyond the limits of verifiable experience, and usually expressing disapproval of any attempts to make affirmations as to reality beyond these limits.

In science or philosophy agnosticism means the refusal to discuss metaphysical substances or causes, thus limiting investigation to the realm of verifiable experience. Usually agnosticism here involves the restriction of inquiry to the observable sequences of events, either in the physical world or in the processes of consciousness, without entering into speculation concerning the hidden causes lying back of these processes. Religiously, agnosticism declares that the supersensible objects of faith, such as God, incorporeal spirits, or life after death, cannot be known to exist.

Huxley brought the word into currency to designate an attitude of ignorance as morally preferable to either religious dogmatism or aggressive materialism in questions as to the nature of transcendent reality. Herbert Spencer's definition of the ultimate reality as the Unknowable Energy from which all things proceed, involves a degree of agnosticism; but Spencer contended that men may assume a

positive religious attitude toward this Unknowable in the form of cosmic mysticism. The Ritschlian theology, following Kant, is to a certain extent agnostic, holding that the objects of religious belief are not scientifically demonstrable, faith alone giving practical assurance of their reality.

Because of the veto placed on metaphysical discussion, agnosticism tends to give the right of way to unquestionable physical facts, and easily passes over into avowed skepticism so far as religion is concerned. Romanes, in his *Thoughts on Religion*, contended that an *impartial* agnosticism would show that religious beliefs are preferable to any non-religious alternatives. Recent psychological and epistemological investigations indicate that our relation to environment is so complex that no sharp dividing line can be drawn between knowledge in the strict sense and vaguer sensory apprehensions of reality. A certain degree of agnosticism therefore is not incompatible with a positive interpretation of religious experience.

GERALD BIRNEY SMITH

**AGNUS DEI.**—(1) Lat., "the Lamb of God," a name applied to Jesus. (2) The figure of a lamb symbolizing Jesus, usually bearing a banner and a cross. (3) In the Roman Catholic church a wax cake or medallion bearing the impression of the emblem and blessed by the pope. (4) In the Greek church a cloth marked with this figure, used to cover the elements of the Eucharist. (5) A section of the mass, and of the *Gloria* beginning with these words.

**AGRAPHA.**—Sayings attributed to Jesus Christ which are not to be found in our canonical literature, but were carried along by oral tradition until finally embodied in some writing.

If misquotations or variations of canonical utterances of Jesus are not counted, these sayings are not numerous and, with the exception of possibly a dozen cases, of no particular importance. Possibly the most interesting are:

1. "On the same day, having seen one working on the Sabbath, he said to him, 'O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou are accursed and a trangressor of the law.'"

2. "Jesus said to his disciples, 'Ask great things, and the small shall be added unto you; and ask heavenly things and the earthly shall be added unto you.'"

3. "Rightly, therefore, the Scripture in its desire to make us such dialecticians, exhorts us: 'Be ye skilful money-changers,' rejecting some things, but retaining what is good."

SHAILER MATHEWS

**AGRICOLA, JOHANN.**—German theologian, 1494–1566; noted chiefly as the originator of the antinomian controversy among the German Reformers which brought him into conflict with Melanchthon and later with Luther. See ANTINOMIANISM.

**AGRICULTURE, RITES OF.**—In the narrow sense agricultural rites deal with the technique of preparing the soil, sowing, protecting the crop and harvest. The principle underlying the ceremonies is that of the use of a magical power controlled by the group to overcome influences hostile to the crops. Typical examples only may be given here. The ground is prepared by dances around the borders, by sprinkling with human blood, by burning a human victim whose ashes are sprinkled on the field (America), by the sacrifice of cows to Earth and to Ceres, by firebrands sent across the fields tied to the tails of foxes (Roman). The first furrow is often turned by the chief or king to open the season auspiciously (Siam, China). At the time of sowing, the seed is stimulated by phallic processions, by the use of obscene language (India, Greece), by cursing (Greece), by incantation formulae which command the gods of food (Japan), by mixing it with material of great potency such as the seed of the last sheaf of the previous harvest, or human blood, or remnants of pigs devoured by snakes as in the Greek Thesmophoria (q.v.). The growing crops are protected by recitation of magical rituals (Japan), processions around the boundary and sacrifices (Roman), by carrying the image of the deity around the fields (Germany, France, Peru). There are many magical arts for securing rain and for making the stalks grow long. The great time of the year is the harvest. All over the world the first-fruits call for special ceremonies. The first grain is cut with great caution, often with lamentation or by someone who possesses special powers, a priest or magician. The crop is made safe to eat by offering the first fruits to the god, to the king, chief or priests, or by a sacred meal shared in common. The last sheaf of the year embodies the corn-spirit. It is called by such names as "cornmother," "the maiden," "the old woman," and becomes the center of dancing and feasting. There is evidence that at this time human victims were killed, their blood mingled with the first cakes baked from the new corn and eaten in a sacred meal (S. America).

At this point the harvest festival merges in the great cult of vegetation at the autumnal equinox when the waning life of the year is stimulated by special rites from which arise the great fertility goddesses (see MOTHER-GODDESSES) and the Mysteries (q.v.).

The most elaborate development of the agricultural rites is seen in the state religion of China where the whole splendor of the state ritual is concentrated in spring, at seed-time, in times of drought, and especially in the autumn upon the one object of securing prosperity by control of the powers of heaven, air, and earth. A. EUSTACE HAYDON

**AHIMSĀ.**—A principle common to many of the ascetic sects of India which forbids injury to any form of sentient life; sometimes, as with the Jains, carried to the extreme of tolerating vermin.

**AHIQAR, THE STORY OF.**—A story of the sage Ahiqar, found in some versions of the *Thousand and One Nights*, derived from Syrian Christian literature, and probably a part of the lost literature of the Aramaeans of the pre-Christian era. Several Aramaean deities are mentioned in it.

**AHMADIYA.**—The name of a modern reform movement among the Moslems of India begun in 1891 by Ghulam Ahmad who claimed to be the expected Madhi of Islam, the returning Spirit of Christ, the Messiah of the Jews and an avatar of Krishna. The movement is chiefly a religious protest against Moslem formalism. There are 70,000 members at the present time.

**AHRIMAN.**—The personified principle of evil in the Zoroastrian religion; the source of sin, disease, disorder, and death. He is a creative power coeval with the good God, Ormazd, but is doomed to defeat and annihilation at the end of the world.

**AHURA MAZDA.**—See ORMAZD.

**AINUS, RELIGION OF.**—The survivors of this dwindling race live in Siberia, Saghalin and the northern islands of Japan. Their religion is an interesting example of the manner in which primitive people build up social relationships with the environ-

ing nature forces affecting their life. Their customs consist of methods of control of the favorable and dangerous things in nature—sun, fire, vegetation, storms, trees, sea, mountains, swamps, animals, diseases, and the unknown potencies of the outer world. The most central ceremonies are those which deal with food in the forms of vegetation and of the eating of the bear. They secure protection from evil forces such as diseases and the danger of the forest and swamp by means of magic spells, charms, amulets and fetish-sticks. No clear ideas have developed of the soul, of after-life, of gods or of spirits. The dead go underground; the religious objects are the potencies in grain, in fire, in the bear; the nearest approach to spirit is the concept of the dangerous presence in the disease-giving swamp. There is nothing corresponding to the organization, temples or priesthood of developed religion.

**AIR GODS.**—This name refers strictly to that class of supernatural beings belonging to atmospheric and meteorological phenomena as differentiated both from the gods of the sky and from spirits, demons and ghosts dwelling in the air or clouds. The powers of the air which have shown themselves sufficiently important in the life of early man to attain divine rank are rain, winds, storm, thunder and lightning. To these should be added the gods of the four quarters symbolized in ancient America by the cross. Ancient Egypt alone has a god of the air, Shu. The gift of rain is often a function of the sky gods but where agriculture is important a special rain god usually develops as in Vedic India (Parjana, Indra), and in China (Master of Rain). Wind gods are very prominent in the religions of America. They are usually associated with the cardinal points of the sky and function as fertility and creative powers. In India the good wind gods are Vata and Vayu while the destructive and troublesome winds are represented in Rudra and the Maruts. Greece and Rome picture anthropomorphic gods of the wind, e.g., Boreas, the north wind. An earlier name for the winds of Greece, however, is the "snatchers" or Harpies which comes to refer largely to the pestilential and maleficent winds. China has her Prince of the Wind. A combination of the rain, wind, thunder and lightning is seen in the various storm gods—Indra, the slayer of the drought-demon, Vritra (India), Adad, Rammon (Semitic), Woden, leader of the Wild Hunt of Souls and Thor (Teutonic), Suso-no-wo, who disputes the region of the sky with his sister the sun-goddess (Japan). The god is sometimes called simply the Thunderer as in China, or the lightning stands out as an individual thing as in the Dragon-Sword of Shinto. The early descriptions of Yahweh, as of the Babylonian Enlil, suggest a connection with storm, wind and clouds.

It should be said, in regard to these gods of the air, that they rarely remain separated but either ascend to heaven and mingle their functions with those of the sky-gods or descend to earth and take on the characteristics of fertility powers or war gods. A. EUSTACE HAYDON

**AJĪVIKAS.**—An ascetic community of India led at the close of the 6th. century B.C. by Gosala, a contemporary of the founders of the Buddhist and Jain communities. In cosmogony and psychology their belief was practically identical with that of the Jains (q.v.). Their chief distinctive beliefs were (1) a thorough-going determinism; (2) the impossibility of free-will or responsibility since man's life is fixed by fate, by his own inherited nature, and by his environment; (3) the universal salvation of all souls after the lapse of vast ages of transmigration.

**AKBAR.**—Emperor of all North India in the second half of the 16th. century A.D. His real greatness lay in his ability as an administrator and in his powers of conciliation. He is best known for his easy tolerance of all religious faiths and for his attempt to establish a religion for his empire by selection from several faiths, especially from Islam and Parsism. Representatives of all the great religions, free-thinkers and atheists were welcomed to present their views at his court. He was of sufficiently calm vision to see that the good life for man and the security of the empire did not depend upon the outcome of the battle of creeds. He was not a religious enthusiast or a skeptic; it may fairly be said that his faith centered in a belief in one God whose agent he was for the administration of the empire.

**AKIBA BEN JOSEPH.**—Jewish rabbi and practical philosopher, 50–132(–5). He was strongly opposed to the Christian schism, to gnosticism and to mysticism. In the period following the destruction of Jerusalem, he helped to modify Jewish thought by his literalistic interpretation of Scripture, and by his systematization of Pharisaic tradition. One of the greatest of Jewish teachers, he supported the Jewish Messiah Bar Kokhbar (q.v.) and suffered martyrdom before the revolt headed by the latter was crushed by the Romans.

**ALASKA, RELIGIONS OF AND MISSIONS TO.**—

1. *Religions*, see ESKIMOS, NORTH AMERICAN INDIANS.

2. *Missions.*—Immediately after Russian occupation of Alaska, the Russian Orthodox church began its mission. In 1915 there were in the Diocese of the Aleutian Islands and North America 10,000 Indians, Aleutians, Creoles and Eskimos. Moravian work was begun in 1855 and sixty years later this church counted 1,400 baptized Indians. Among the most prosperous of the Protestant missions is that of the Presbyterian church, begun in 1877, which in 1915 had eight stations serving four thousand Christians. The Presbyterian Board in 1920 took over the Congregational work at Wales, which since 1890 had been under the supervision of the American Missionary Association. The Protestant Episcopal church in 1915 had twenty churches with twelve clergymen and six lay readers. The Methodists had but four churches in 1919, the number of adherents being but 98. This service was almost entirely to the white population. The Roman Catholics have 16 churches with resident priests, 20 mission chapels and several schools. In addition to strictly religious work, most of the denominations carry on educational activities which include industrial training. Missionaries have found that there is better response from the natives than from the white population which is temporary and is interested chiefly in getting gold. Almost all of the natives (1920) are adherents of some sect, although this adherence is often nominal. HARRY THOMAS STOCK

**ALB.**—(1) A linen robe, reaching to the feet and having closely fitting sleeves, worn by Roman Catholic priests when celebrating mass. (2) A robe worn by the newly baptized in the early church.

**ALBERT V. OF BAVARIA.**—Duke of Bavaria, 1528–1579, a vigorous and influential leader of the Counter-Reformation.

**ALBERT OF BRANDENBERG.**—Elector of Mainz and cardinal of the Roman Catholic church, 1490–1545; at first tolerant toward the Reformers,

but later a supporter of the Catholic reaction in Germany.

**ALBERT OF PRUSSIA.**—First duke of Prussia, 1490–1568; a friend of Luther and Melanchthon and a supporter of the Reformation in Germany; founder of the Prussian national church.

**ALBERTUS MAGNUS** (ca. 1193–1280).—Schoolman and theologian, a leader in the Dominican order in Germany, especially in Cologne; a man of wide learning in science, philosophy and theology, and one of the teachers of Thomas Aquinas. His significance was in the substitution of Aristotelian for Platonic logic and metaphysics. His assertion of a higher sphere of authority for revelation beyond the limits of reason was the beginning of the long conflict between naturalism and supernaturalism, science and theology.

**ALBIGENSES.**—Name derived from Albi (S. France); called also New Manichaeans, Cathari. Among Christians they were the expression of the oriental, Manichaean, Gnostic and Arian influences which poured over Italy and France in the earlier Christian centuries and held their ground against Catholicism. They were Manichaean (q.v.) in theology; rejected the Old Testament as the work of an evil deity; substituted the *consolamentum* (an elaborate ceremony of laying on of hands and fasting) for baptism; forbade marriage, ownership of property, and eating of meat; taught transmigration of souls of the unperfected, the saints going at once to a state of eternal happiness. They were scattered and almost exterminated by the Crusades and Inquisition.

**ALEXANDER.**—The name of eight popes.

*Alexander I.*—Bishop of Rome in the first quarter of the 2nd. century.

*Alexander II.*—Pope, 1061–1073.

*Alexander III.*—Pope, 1159–1181, one of the greatest popes; was successful in his political contests with Frederick Barbarossa of Germany and Henry II. of England.

*Alexander IV.*—Pope, 1254–1261. Italy suffered much during his reign by the conflict between the Ghibellines and the Guelphs, the pope siding with the latter.

*Alexander V.*—Pope, 1409–1410. His claim was disputed by Benedict XIII. and Gregory XII., the latter of whom is frequently regarded as the rightful pope.

*Alexander VI.*—Pope, 1492–1503, a man of unusual talents, but charged with immoral character, and the ambition to elevate his alleged children, particularly Caesar and Lucretia Borgia, to positions of wealth and influence.

*Alexander VII.*—Pope, 1655–1667, a friend of the Jesuits and an ally of Spain on whom he was partly dependent.

*Alexander VIII.*—Pope, 1689–1691, a supporter of learning and of civic improvements in Rome, and a vigorous opponent of the movement for the greater freedom of the church in France known as Gallicanism (q.v.).

**ALEXANDER OF HALES.**—English scholastic theologian of the 13th. century; called *Doctor Irrefragabilis*. He entered the Franciscan order in 1222, and his work, the *Summa Theologiae*, is the first important contribution from the Franciscans. It is written in the form of question and answer, and is typically scholastic in method and content.

**ALEXANDER SEVERUS.**—Roman emperor, 222–235; of noble character; his religious policy was syncretistic and tolerant, the image of Jesus being placed in his domestic chapel besides those of Abraham, Apollonius of Tyana and Orpheus.

**ALEXANDRIAN SCHOOL.**—A theological school of great influence in the early Greek church. The Johannine literature and the Epistle to the Hebrews are influenced by Alexandrian thought. The Gnostic schools of Basilides and Valentinus originated in Alexandria. The great catechetical school of Alexandria numbered among its heads Pantaenus, Clement and Origen (q.v.), and served as the formulater and defender of orthodoxy. The theology of the Cappadocians is an Alexandrian product. Athanasius (q.v.), "the father of orthodoxy," was bishop of Alexandria. Cyril (q.v.), who was the leader of the Alexandrian school in his day in opposition to the theologians of the Antiochan school (q.v.), was an influential figure in the controversies over the person of Christ.

**ALEXANDRINUS, CODEX.**—See CODEX ALEXANDRINUS.

**ALEXIANS.**—A R.C. order which arose in the Netherlands, at the time of the Black Death, in the middle of the 14th. century. Its purpose was to bury the dead and care for the sick. They chose St. Alexius (5th. cent.) as patron. Other names for the order are Cellites, Cell-brethren, Lollards and Nollards.

**'ALIYAH.**—(Hebrew, "going up".) In the services of the Synagog, the act of going up to the reading-desk to take part in the reading of the Scroll of the Five Books of Moses.

**ALLAH.**—(Arab.) God, the name used in the Qu'ran and among Mohammedans for the Supreme Being. See MOHAMMEDANISM.

**ALLEGORY.**—An elaborated metaphor in which conceptions of one class are expressed in forms of another; as when abstract ideas are personified and given relations involved in such personification.

The word also is used to express the reverse process by which personal narratives are explained as representing abstract ideas. Thus a character may be said to represent a virtue or a vice, and his actions may be regarded as symbolical of the effects of such virtue or vice in society.

As examples of the former meaning of the word, the two best known works in English are Spencer's "Fairie Queene" and Bunyan's "Pilgrim's Progress," the latter being a pictorial exposition of the author's theology. The method of finding allegorical teaching in the Bible was elaborately developed by Philo of Alexandria with the purpose of giving universal validity to the O.T. narratives. This method of expression was common with church teachers like Origen and is still in vogue among biblical students who hold that Scripture has other meanings than those reached by historical and critical methods. SHAILER MATHEWS

**ALL FOOL'S DAY.**—April the first, named from the practise of perpetrating practical jokes on that day at the expense of the victim's credulity; originated in the Celtic cult of Arianrhod, the counterpart of Venus.

**ALLIANCE OF THE REFORMED CHURCHES.**—A fraternal alliance of all churches, throughout the world of presbyterial polity, organized in London in 1875. The membership is composed of churches of Presbyterian principles, in harmony with the Reformed churches who hold

to the authority of the Bible in matters of faith and morals. The Alliance holds its General Councils once every 3 or 4 years, its functions being advisory, but not legislative. It is popularly known as the "Presbyterian Alliance."

**ALL SAINTS' DAY.**—A church festival in honor of all saints and martyrs, known and unknown, observed Nov. 1st. by the R.C. church and the Church of England, and on the first Sunday after Pentecost by the Eastern church; also called All-Hallows, Allhallowmas.

**ALL SOULS' DAY.**—A R.C. festival, observed Nov. 2nd., when the souls of all the faithful dead are remembered in prayer.

**ALMARICIANS.**—See BROTHERS OF THE FREE SPIRIT.

**ALMSGIVING.**—See CHARITY and ALMSGIVING.

**ALOGI.**—A heretical sect of the 2nd. and 3rd. centuries known only through references in Irenaeus, Hippolytus and Epiphanius, according to which they rejected the application of the Logos doctrine to Jesus, and the Johannine authorship of the 4th. Gospel and of the Apocalypse.

**ALOMBRADOS** (or **ALUMBRADOS**).—A sect of ascetic mystics, arising in Spain in the first quarter of the 16th. century, and later suppressed by the Inquisition.

**ALTAR.**—A piece of furniture for a sanctuary, consisting of a raised structure on which offerings to the deity are burnt.

In its simplest form the altar may be a mound of earth, a heap of stones or a single large stone. To speak of a depressed altar, meaning an excavation into which victims are thrown, is hardly accurate. In the more ornate temples the stone might be carved, and at the latest stage metal altars were introduced. Since food was presented on it the altar was thought of as a table and is in fact sometimes called the table of the god (Ezek. 41:22, 44:16). The fire which was kept burning on it was the means by which the food was sublimated and carried to the divinity. There are however traces of a stage of religion at which fire was not used, and the blood of the victim was simply poured or smeared on the altar. Since the intention of the offerer was to give this part of the sacrifice to the god it seems clear that he was thought to reside in the stone. The altar then was originally the sacred stone, the *Bethel* (house of God) in which the divinity was at home. Stories which relate that fire broke out from the stone on which the offering was placed and consumed the gift confirm this impression. The story of the sacrifice of Isaac shows that in one form of the ritual the victim was bound and laid on the wood of the altar and its throat was then cut so that the blood would flow directly onto the altar. This as well as the Arab custom of pouring the blood into an excavation at the foot of the altar points in the same direction. The pouring of the blood upon the altar is precisely parallel to the anointing of the sacred stone at Bethel.

Later the altar and the sacred stone were differentiated, the former becoming the table of the divinity. As the ritual became more refined unbloody offerings were brought—fruit, grain, or incense—and the altar became smaller. In the temple at Jerusalem there was a small golden altar for incense as well as the large one of stone for animal sacrifice.

Where the Christian Eucharist is regarded as a sacrifice the table at which it is celebrated is properly called an altar. H. P. SMITH

**ALTAR-BREAD.**—The bread used in the Eucharist by both the Western and Eastern Catholic churches, usually in the form of an unleavened wafer; also designated the *host* (q.v.).

**ALTAR-CARDS.**—Three cards containing certain portions of the liturgy of the Mass in R.C. churches, and placed on the altar to assist the memory of the celebrant. Their use dates from the 16th. century.

**ALTAR-FELLOWSHIP.**—A Lutheran term for the outward communion of the church in the Lord's Supper, unmixed altar-fellowship being equivalent to close communion and mixed altar-fellowship to open communion.

**ALTER.**—Lat. "other." In Social Psychology and Ethics the "other" of the social environment, conditioning the experience of the personal "ego." See ALTRUISM for an earlier use of the word.

**ALTRUISM.**—(1) In psychology, a term correlative to egoism, meaning an attitude having the specific purpose of benefiting a social other. (2) In ethics an attitude of moral interest in others and activity on their behalf, in contrast to the seeking of selfish satisfaction.

**AMANA SOCIETY.**—An American communistic religious society. Founded in Germany in 1714, as the Community of True Inspiration, in protest against the formality and lack of spirituality of Lutheranism. The members banded themselves together to live in brotherly relations as the children of God seeking salvation. They refused to serve as soldiers, to take the oath of allegiance or to send their children to Lutheran schools. Suffering persecution in Germany they finally moved to America, N.Y. state, in 1842 and to Iowa in 1855, where they now own 26,000 acres. They were incorporated as the Amana Society in 1859. The main purpose of the community is religious, to train the soul in preparation for the future life. Out of the religious purpose has developed a remarkably successful communism. The Society is governed by a central board of thirteen trustees elected annually by all the people from among the elders. Industrially the community is entirely modern and provides for every need of its 1800 people. There is no emphasis upon religious dogma or ceremony but upon spirituality and piety. On this basis the people are graded in three ranks and advanced or reduced according to the judgment of the Great Council of Trustees. All work at their chosen specialty under central direction and share in common.

**AMATERASU.**—The sun-goddess, chief of the divine figures of the native Japanese religion and ancestress of the ruling line of Mikados.

**AMBO.**—An official reading desk in the early church, later superseded by the pulpit and the lectern.

**AMBROSE, SAINT** (ca. 340–397).—Bishop of Milan, and one of the four Latin doctors of the church. He was educated as a lawyer and called from a magisterial post to be bishop of Milan in 374. On accepting the office he divested himself of his property, and became a model of episcopal faithfulness. His power and influence were great, enabling

him even to rebuke and prescribe penance for an emperor. Ambrose accepted the ascetic ideal of his day, emphasizing the virtue of virginity, and promulgating a high standard of Christian ethics in both individual and social relations. He was one of the foremost exegetes and hymn-writers of the early church, as well as a great pulpit orator.

**AMBROSIAN CHANT.**—A spirited congregational song or chant, growing out of a combination of Greek music with the church psalter, and traditionally accredited to Ambrose of Milan (q.v.). It dominated church music from the time of Ambrose till the Gregorian reaction at the close of the 6th. century. See MUSIC.

**AMBROSIANS.**—(1) Name of certain R.C. congregations originating in or near Milan since the 14th. century, taking their name from Ambrose of Milan. (2) A 16th. century Anabaptist sect whose leader was named Ambrose, and who claimed immediate revelation from God. Doctrinally the Ambrosians belonged to the branch of the Anabaptists (q.v.) called Pneumatics.

**AMBROSIASTER.**—The name used to designate the author of certain 4th. century Christian writings wrongly ascribed to Ambrose of Milan, the most important of which was a commentary on the epistles of Paul.

**AMEN.**—A Hebrew word, the meaning of which is to confirm or strengthen. It has been used in Jewish, Christian and Muhammadan liturgies. Sometime its use is with reference to the words of another speaker, e.g., Rev. 22:20, or the response of the congregation to the prayer offered by the priest in the R.C. and Anglican churches. Sometimes it is used by the speaker to strengthen his own words, e.g., Jesus' usage as in John 16:23, or in the doxologies, or as the final word of a prayer. I Cor. 14:16 is cited as the first evidence of its liturgical usage in Christianity.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**—The legal name of the foreign missionary society of the Congregational Denomination, in America.

**AMERICAN LECTURES ON HISTORY OF RELIGIONS.**—See LECTURES ON HISTORY OF RELIGIONS.

**AMERICANISM.**—A name used to indicate the liberal tendencies of a type of Catholic preaching and teaching alleged to have been practiced in America by Father Isaac Thomas Hecker, the founder of the Paulists. The controversy arose several years after Hecker's death, and was due to French advocacy of liberalism based on a French translation of a life of Hecker. In 1899 Pope Leo XIII. condemned the movement; and American Catholic officials gave evidence that they were in accord with the pope's declaration. The same liberal ideals later found expression in Modernism (q.v.).

**AMESHA SPENTAS.**—A group of six divine figures of the Zoroastrian religion acting as the immediate attendants and executives of Ormazd. Their names suggest that they are attributes of the high God personified as archangels—"Good Thought," "Perfect Righteousness," "Desired Kingdom," "Holy Harmony," "Saving Health," and "Immortality."

**AMIATINUS, CODEX.**—A parchment manuscript containing the Old and New Testaments in the Latin Vulgate, for which it is the best authority; written early in the 8th. century in the north of England and sent in A.D. 716 as a present to the Pope; afterward given to Monte Amiata (whence its name), but now in the Laurentian Library at Florence.

**AMICE.**—(1) A fur or fur-lined hood or cloak, formerly worn in cold weather by priests and monks, and still used on the left arm as a badge by some French clerics. (2) A vestment consisting of a rectangular piece of white linen worn around the neck or shoulders by R.C. priests in celebrating mass.

**AMIDA.**—See AMITABHA.

**AMITĀBHA.**—One of the five Buddhas of contemplation, a step removed from the eternal Buddha (see ADIBUDDHA). He is the merciful figure who vowed not to enter into complete Buddhahood until assured that all who trust his grace would find eternal salvation in the happy western Paradise over which he presides.

**AMMON.**—See AMON.

**AMON.**—God of the nome of Thebes in Egypt who rose to importance when Thebes became the political center of the empire. He was later coupled with the sun-god. Re, and assumed the character of a solar deity as Amon-Re.

**AMORA.**—(Aramaic, "interpreter," plural: Amoraim.) One of the Jewish masters of Babylonia and Palestine in the 3rd. to 6th. centuries, who expounded the Mishna (q.v.) and whose teachings are contained in the Gemara (q.v.)

**AMORITES.**—See CANAANITES.

**AMPHICTYONY.**—A union of Greek tribal groups with a common religious interest meeting under a "truce of God" at the temple of the deity. The two chief amphictyonic unions were those centered at Delos and Delphi (earlier probably at Pylae).

**AMPULLA.**—A flask employed in the R.C. church as a container for the consecrated oil, wine or water, used in baptism, confirmation, extreme unction, mass and the consecration of kings.

**AMULETS.**—See CHARMS AND AMULETS.

**AMUSEMENTS.**—All forms of pleasant occupations, mental or physical, which are associated with relaxation from vocational activities or other serious pursuits.

In the broadest sense of the term, all kinds of play and recreation, especially of older children and adults are referred to. In a narrower sense, amusements may be considered lighter or more frivolous than recreation, involving less expenditure of energy. They have, however, the same end for the normal individual, viz., the recuperation of wearied bodily and mental capacities, or means of whiling away time when one cannot engage in "useful" pursuits. The association of amusements with idle enjoyment and their relatively slight demand on energetic action has led many to condemn them as essentially sinful.

*Positive significance.*—Amusements, even though abused, have a positive and valuable function in life. It is true that one's daily work, if it is wholesome and furnishes due opportunity for initiative, does afford much genuine satisfaction. Neverthe-

theless, the most absorbed worker is in definite need of periods of relaxation and lighter pleasure.

*Specific values.*—When amusements take the form of active play, they contribute to health, not merely by way of furnishing diversions but also by bringing into action those parts of the body not sufficiently exercised by work. They restore mental poise and spontaneity by furnishing employments which are less exacting upon the higher and more unstable mental processes. Most wholesome amusements depend for their specific values upon the extent to which they are avenues for the free expression of various instincts. Instinctive activities are generally satisfying and hence amusing by contrast with serious pursuits.

*The appeal of low types of amusements.*—There has always been a distinct tendency for commercial interests to debauch the over-worked individual in his normal quest for amusement by appealing to or exciting these impulses in their least desirable forms, as in various kinds of staged fights, the immoral theatrical performance, the lewd dance, and more recently by the indecent motion picture. It is a mistake to assume that the coarse and filthy is naturally more amusing than the clean and beautiful. It is often lack of opportunity for the latter that leads many people to turn to and acquire a taste for the former.

*The social and religious problem.*—Social and religious workers cannot afford to ignore the normal human craving for amusements. If religion is to include the whole life it must include pleasurable diversions as well as emphasize the more serious responsibilities of life. There is no more important service to be rendered to any community than the careful planning and organization of lighter forms of diversions. This service is increasingly necessary on account of the high tension under which many live and on account of the monotonous grind that fills the lives of many others. Most communities will rise to higher levels in their tastes for amusements if the latter are intelligently planned and properly carried out. A standard can thus be set up which will gradually affect for the better the commercialized forms. The social and religious importance of all such efforts may be appreciated when we reflect that many of our ideals of life are most effectively built up in connection with the occupations of leisure. Training in the right use of leisure is regarded today as one of the necessary ends of education.

IRVING KING

**ANABAPTISTS.**—(From the Greek through the Latin, *"those who baptize again," "rebaptizers."*) A group of radical reformers of the 16th. and subsequent centuries, so named because they baptized (*rebaptized* as their opponents charged) those who had been christened.

The rise of the party was due to dissatisfaction with the compromising and opportunist policies of the leading reformers. These leaders acknowledged that the scriptural conception of a church was a community of believers or saints walking in the faith and fellowship of the gospel; but regarding the attainment of this ideal as impossible they lowered their standards in practice to a point where substantially the whole of society could live comfortably within the ample bosom of the church. While they rejected the Catholic conception of a universal church they set up national churches in which conditions of membership were not materially different from those of the Catholic church. Infant baptism was continued, church discipline remained in abeyance, the alliance between church and state was not dissolved and moral conditions were not greatly improved, especially in the earlier years of the reform.

The Anabaptist ideal was a pure church, a community of saints or believers within the social order, in the world but not of the world, possessed of a passion for personal righteousness, for scripturalness in life and church institutions, and for the imitation of Christ. To realize this ideal the Anabaptists applied Scripture in the most literal way to all phases of their lives; rejected infant baptism as contrary to Scripture, and the source of all kinds of evil; exercised a very rigid discipline as the only means of keeping the church pure; asserted the complete freedom of the soul under Christ, repudiating all religious persecution; demanded the entire separation of church and state, leaving each free to perform its appointed functions without interference from the other; and they refused to take an oath, hold civil office or bear arms.

Beyond this there was much difference of opinion among them. Some professed to have a direct and special illumination of the Spirit which constituted a new prophecy; some refused to pay war taxes or interest on money; some went still further and favored community of goods, actually establishing great communal houses; objection to the death penalty was common; their members were urged to engage in *productive* employments only, refraining from keeping public houses or engaging in the liquor business. Radical millenarianism was widely held and ultimately wrecked the movement.

Anabaptist views appeared in the circles around Luther and Zwingli and spread from these centers over much of Europe. The influence of the party is seen in the fact that every important reformer wrote against them, every creed drawn up in that period condemns and almost every government at one time or another persecuted them. For a time the movement threatened to sweep into its folds a goodly share of all the reformed peoples of Europe, but the diligent polemic of the theologians and the drastic persecutions inflicted by the church and the state speedily reduced it to insignificance and in some places suppressed it altogether. Within fifteen years it passed the zenith of its power, and then gradually died away almost to the vanishing point.

Anabaptists may be treated in four groups—German, Swiss-Moravian, Italian and Dutch. Radical views first appeared at Wittenberg in 1522 while Luther was at the Wartburg. He returned to Wittenberg and in a few powerful sermons succeeded in turning the tide against them. Carlstadt, one of the ablest professors in the University of Wittenberg, was forced to leave and henceforth Anabaptism was outlawed in Germany. It was never well organized and was ruined in the Peasants' War in 1525. Feeble remnants continued, but it was never again a force in Germany.

The Swiss group was decidedly the ablest and most moderate of all, having a number of men of culture and marked ability. Conrad Grebel and Felix Manz were university men, the latter a Hebrew scholar of distinction. Closely associated with them were several men of learning and ability in southern Germany, the most notable of whom were Ludwig Hätzer, John Denck and Balthaser Hübmaier. Hätzer assisted in translating the Old Testament into German from the Hebrew text some years before Luther took up this task. Hübmaier was a great preacher and was for some years a professor in the University of Ingolstadt. When persecution drove the Anabaptists from Switzerland he followed them to Moravia where he produced a number of tracts setting forth their peculiar views very ably.

The Italian group were largely Socinian in their Christology. Driven out of the country by persecution they reassembled in Poland but never prospered again.

The Dutch Anabaptists were strongly tinged with radical millenarianism introduced among them by Melchior Hoffman. After his imprisonment this tendency burst into a fanatical flame in the city of Münster in Westphalia where a kingdom was set up in 1534. The excesses of this kingdom, committed in the name of religion, fixed a lasting stigma on the Anabaptist cause, though the party taken as a whole had desired nothing but a quiet inoffensive life. The remnants of this catastrophe were gathered up and organized as Mennonites (q.v.).

Early in the 17th. century some English Independents who were refugees in Holland accepted certain Anabaptist views and thus founded the English Anabaptists, later known as Baptists (q.v.).

Anabaptists were never entirely suppressed and still maintain an existence under various names. They never formed a complete church or denomination, nor even a unified movement. Some of their views were crude and dangerous while others were centuries ahead of that day, and are now among the priceless treasures of our modern life. W. J. McGLOTHLIN

**ANACLETUS.**—The name of one pope and one antipope.

*Anacletus I.*—Roman presbyter of the latter part of the 1st. century, asserted to be the 2nd. pope in succession to St. Peter.

*Anacletus II.*—Antipope, 1130–1138.

**ANAHITA.**—A Persian goddess of fertilizing waters, of fertility and of war. See MOTHER GODDESSES.

**ANALOGY.**—A form of reasoning which makes affirmations concerning an object on the basis of a comparison with some other object more or less similar.

In cases where direct observation is impossible, some form of reasoning from analogy is almost inevitable. In the formation of religious ideas analogy has played a large part, the characteristics of invisible realities being determined by transferring to the unseen realm certain qualities found in the visible world. Thus the character of God has been pictured after the analogy of an earthly sovereign. The future life is represented in images drawn from present experience. The most famous instance in Protestant theology is Bishop Butler's "Analogy of Religion Natural and Revealed to the Constitution and Course of Nature."

The term "analogy of faith" is used theologically to indicate the principle that all portions of revealed truth ought to be consistent, and to suggest that obscure passages should always be understood in the light of fundamental doctrines. In Roman Catholic theology the unanimous teaching of the fathers of the church constitutes the standard from which inferences may be derived by analogy, while Protestants insist on the unquestioned doctrines of Scripture as the norm.

The danger attending use of analogy is evident. It should always be employed with caution, and must always be estimated by or made to give way to the results of direct observation.

GERALD BIRNEY SMITH

**ANAPHORA.**—In the Greek liturgies, the most hallowed part of the Eucharistic service, including the kiss of peace, prayers and gifts.

**ANARCHISM.**—The theory that men, if unfettered by external control, will obtain the largest development of their faculties and that society would be a network of voluntary groups covering all fields of human activity and co-operating in the satisfaction of social needs. Anarchism like Socialism (q.v.) opposes private ownership of land, capitalistic production, the wage-system, but unlike Socialism it would eliminate state control of economic factors. Modern anarchism began in France with Pierre Joseph Proudhon (1809–1865) who advocated mutualism or an exchange of services, maintaining that "property is theft." *Individualistic anarchism* found its ablest expression in Germany, Max Stirner advocating the liberation of the individual from all social bonds. Michael Backunin (1814–1876), a Russian, advocated the annihilation of the existing order, and in that way has fathered *revolutionary anarchism. Anarchist-Communism,* as advocated by Prince Peter Kropotkin proposed a civic agreement by which the individual's needs would all be guaranteed, education, art and recreation as well as food, clothing and shelter. Count Leo Tolstoi represented a *Christian anarchism,* seeking a basis for the anarchist theory of state and property in the teachings of Jesus.

**ANASTASIUS.**—The name of four popes and one antipope:

*Anastasius I.*—398–401, who condemned Origenism.

*Anastasius II.*—496–498, opposed Traducianism and sought to reunite the Eastern church with Rome.

*Anastasius III.*—911–913, active in determining the ecclesiastical divisions of Germany.

*Anastasius IV.*—1153–1154, instrumental in the restoration of the Roman pantheon.

*Anastasius,* antipope, 855.

**ANATHEMA.**—A word occurring in Gr. and Lat., literally meaning a thing set apart. (1) In Gr. religion it signified a gift of gratitude or of propitiation to the deity, such as portions of the spoils of war. The custom was to fasten such gifts to trees or pillars. From that *anathema* came to designate God's absolute property to be dealt with according to his justice. (2) In the Septuagint, the New Testament and in later church history the word signifies "accursed," e.g., in I Cor. 16:22. In the R.C. discipline the word is officially used as a formula of excommunication.

**ANCESTOR WORSHIP.**—The religious placation of spirits of deceased ancestors.

The belief in the survival of the immaterial part of men seems almost universal at the earlier stages of civilization. And since disembodied spirits may have power to work good or evil they are feared and courted much as the divinities are. Various funeral ceremonies can be explained only on the ground that they are intended to prevent the departed from inflicting injury on those they have left behind. To conciliate the spirit a little house was sometimes erected for him at the place where he was buried, and the tombstone was originally identical with the sacred stone in which a divinity dwelt. Offerings of food and drink at the grave would nourish the spirit and secure his favor, just as the sacrifices at the sanctuary secured the favor of the divinity. No clear line can be drawn therefore between the attitude of men towards the spirits and their attitude towards the gods.

Among the spirits however that of the father of the family would receive special attention because he had been honored during his lifetime. It was natural to suppose also that his interest in his descendants would continue in the other world. Moreover since the line between gods and men was not sharply marked it was customary to assert that the clan-ancestor was in fact divine. In such

cases it is impossible to discover whether a human ancestor has been deified or whether descent from an already existing divinity has been claimed by men. The worship of the common father is one of the bonds which make the clan a unit. Traces of ancestor worship are therefore found in almost all patriarchal societies. Among the nations which have made it a prominent part of their religion we may mention the Romans, the Egyptians and the Chinese. In China and Japan in fact it may be observed at the present day. Since the worship must be performed by a male descendant the importance of having sons is emphasized in all societies where ancestor worship is in vogue.

H. P. Smith

**ANCHOR.**—On account of its use in navigation, a symbol for security, as in Heb. 6:19. See Symbols.

**ANCHORET or ANCHORITE.**—(From a Gr. word meaning to withdraw). The designation of a class of early ascetics who withdrew from the world holding that through isolation from its allurements they overcame the flesh and the devil; synonymous with hermit (q.v.). The caves and tombs of the deserts of Egypt and Syria afforded seclusion for numbers of anchorets. See Asceticism.

**ANDOVER CONTROVERSY.**—A term indicating the legal action brought 1888 ff. to secure the dismissal of five professors on the ground that they were violating the theological principles embodied in the charter of Andover Seminary. The case was ultimately dismissed without formal decision. It is also used to indicate a controversy about the same time concerning the possibility of a "second probation" after death for those who in this lifetime had never had an opportunity to hear the gospel. The officials of the American Board of Commissioners for Foreign Missions (Congregational) objected to this doctrine of the "larger hope," and sought to prevent the missionary appointment of anyone holding it. Andover seminary championed the liberal view.

**ANDREW AND PHILIP, BROTHERHOOD OF.**—An interdenominational association of men, organized in 1888 in Reading, Pa., U.S.A., the sole object, according to the constitution, being the spread of the kingdom of Christ among men. It emphasizes personal work, the two rules of membership being prayer and service. Each chapter is connected with a local church which the members serve in various religious and social capacities. The order has extended to many countries.

**ANDREW OF CRETE.**—Archbishop of Crete in the 8th. century; famous as a preacher and composer of hymns. He is honored as a saint in the Greek church.

**ANDREW THE APOSTLE.**—One of the twelve apostles of Jesus, and brother of Peter.

**ANGEL DANCERS.**—A religious sect of Methodist origin, founded in 1890 in New Jersey, so called from a dance of religious frenzy practiced to overcome the devil.

**ANGELICO, FRA.**—Florentine monk and painter, 1387–1455; renowned in the history of Christian art.

**ANGELS.**—The term angel (Greek, "messenger") is applied to a class of superhuman beings known to different monotheistic religions. Polytheistic faiths made no sharp distinction between gods and spirits of varying gradations, but where monotheistic tendencies became operative the supreme deity was differentiated from his associates, who were assigned to the subordinate position of angels. Sometimes this classification of supernatural powers was also applied to the world of demons (q.v.), thus giving rise to belief in both evil and good angels.

In *Zoroastrianism* the supreme god, Ahura Mazda, surrounded himself with seven good angelic powers to assist in his benevolent designs, while the prince of evil powers, Ahriman, filled the world with his malevolent agents.

In the earlier stages of *Hebrew religion* angels did not figure prominently, but during and subsequent to the exile speculation regarding superhuman powers subordinate to Yahweh underwent a very pronounced development as a result of contact with Babylonia and Persia. Ezekiel's portrait of the cherubim (1:5–14; 10:1–8) is typical of this tendency within Judaism. Later Jewish imagery, particularly as it appears in the apocalyptic writings, is rich in its display of angelic hierarchies. Certain of these beings held positions of pre-eminence and received the name of archangels. Others who were supposed to have fallen from their high estate were assigned a place among the demons, where they were punished with especial severity. But those whom this fate had overtaken were relatively few in number. The faithful still constituted an innumerable heavenly host whose duties were to assist God, particularly in his dealings with men. They served as guardians of both nations and individuals, they conveyed revelations and visions to favored persons, sometimes they were agents of punishment, and they interceded with God on behalf of the righteous or against the wicked.

The angelology of Judaism passed over into *Christianity*. Angels were to attend the Son of Man at his appearing (Mark 8:38), they were guardians of mortals (Matt. 18:10), they rejoiced over the repentance of the wicked (Luke 15:10), they revealed the law to Moses (Gal. 3:19), and they were constant attendants upon the seer of the Book of Revelation. In later Christianity they continued to occupy a position of even greater prominence for which Judaism furnished the precedent.

The elaborate angelology of *Mohammedanism* is also largely Jewish in character. S. J. Case

**ANGELUS.**—(1) A R.C. devotion in honor of the Annunciation to the Virgin Mary, recited thrice daily, at 6 A.M., 12 M., and 6 P.M. (2) The ringing of the bell in R.C. churches for the recitation of the devotion of the same name. (3) The name of a famous painting by J. F. Millet.

**ANGER OF GOD.**—Anger is a primitive emotion of resentment associated with the instinct of self-preservation. In the history of religions, anger is frequently attributed to God. Primitive peoples think of their gods as subject to anger and revenge in naïve anthropomorphic fashion. The O.T. writers freely referred to the anger of Yahweh, against those who opposed his will. The N.T. writers spoke of the wrath of God coming on those who reject Christ. Christian theology has regularly taught that God experiences anger against sin, but that His anger is not inconsistent with His love.

**ANGLICAN CHURCH.**—See England, Church of.

**ANGLO-CATHOLIC.**—Belonging to or relating to the established church of England which claims catholicity.

**ANGLO-ISRAELISM.**—The theory that the Anglo-Saxon peoples, as found in the British empire and in the U.S.A., are the descendants of the "lost ten tribes," which comprised the kingdom of Israel. The modern movement was founded by Richard Brothers about the close of the 18th. century, and claims to have two million adherents in the two nations. The hypothesis, though ingenious, has been shown to be impossible from the standpoint of O.T. exegesis and anthropology.

**ANGLO-SAXONS, CONVERSION OF THE.**—The Anglo-Saxons who came to England from the continent were devotees of Woden. They ejected the Celts who were Christians, but did not accept their religion. The introduction of Christianity came through the marriage of King Ethelbert (560–616) to Bertha, a Frankish Christian princess. The first serious effort for their conversion was in 596 when Gregory the Great, who had become interested in some boys on the slave market, sent Augustine of Canterbury at the head of a mission. By Augustine's death Kent had accepted Christianity, and a beginning was made in Essex. Northumbria was brought under Christian influence by the marriage (625) of King Edwin to a Christian princess who took with her a missionary bishop. Wessex was Christianized by missionaries of the old Celtic church. Northumbria introduced the new religion to Mercia and Essex, and Kent took it into East Anglia. Sussex was won through the labors of Wilfrid of York between 681 and 686.

**ANGRA MAINYU.**—See AHRIMAN.

**ANICETUS.**—Pope, 154–165; bishop of Rome when Polycarp was put to death; also said to have been a martyr.

**ANICONISM.**—The attitude effective in opposition to the use of images in religious cult.

**ANIMAL MAGNETISM.**—In *Christian Science*, "Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science." (Mary Baker Eddy in *Science and Health With Key to the Scriptures*, p. 484.)

**ANIMALS, WORSHIP OF.**—In what we call the lower stages of civilization men draw a very faint line of demarkation between gods, animals, and human beings. Since the animals in many cases manifest superior intelligence, strength, or cunning, they are reverenced much as the spirits are. They become members of the clan in what is called Totemism (q.v.) and the myths relate that an animal is ancestor of the group. Individual animals are provided with temples, are approached with prayer and offerings, have priests appointed to wait upon them, and are treated with funeral honors when dead. The most celebrated of these divine animals was the bull Apis in Egypt, but Egypt also had sacred rams, crocodiles, and various kinds of birds. The deification of serpents has left traces in many mythologies and is still a part of African religion. At a more advanced stage of thought the gods receive human form but reveal their original animal incarnation by having animal associates—riding animals or pets, like the eagle of Zeus or the owl of Athene. Mythological theory accounted for this association by relating that the divinity took the animal form for purposes of his own, like Zeus who became a bull in order to carry off Europa. This of course reverses the actual historical process.

Eating the flesh of the divine animal would be one way of partaking of the divine power or grace, and it is probable that one form of sacrifice developed from this idea. H. P. SMITH

**ANIMATISM.**—A modified form of animism in which plants, animals and other objects of nature are personified but are not believed to possess individual souls. Such beliefs are usually accompanied by magical practices, which may later grow into a cult as the objects are deified.

**ANIMISM.**—(Latin *anima*, "soul.") Belief in spiritual beings. This was the definition formulated by Tylor, the anthropologist. He found the belief in different stages from the lowest tribes to high modern culture. "Animism in its full development, includes the belief in souls and in a future state, in controlling deities and subordinate spirits."

Two groups of biological problems it is thought influenced men of low levels of culture to this belief. One was the difference between a living body and a dead one and the phenomena of waking, sleep, trance, disease, death. The other group sprang from questions concerning those human shapes which appear in dreams and visions. To every man was thus probably attributed a life and a phantom. Both were regarded as separable from the body, the life at death and the phantom as appearing to people at a distance. The ghost-soul was the combination of the life and the phantom and constituted the soul or spirit among primitive people. This spirit Tylor defines as a "thin, unsubstantial human image, in its nature a sort of vapour, film or shadow." It was the cause of life in the individual, was capable of leaving the body and flashing swiftly from place to place, continued to exist after death, still bearing the likeness of the body and was able to enter and act in the bodies of other men and animals.

Herbert Spencer held a similar view and regarded animism as the core of a variety of beliefs and customs, such as ancestor worship, transmigration of souls, witchcraft and other superstitions.

The tendency among some later students of primitive religion is to limit the phenomena of animism to early man but not to regard it as the very earliest stage. Thus Marett holds to a "pre-animistic" level, in which there was no distinction between the object and the spirit in it. In this pre-animism awe is felt for unusual phenomena simply because they are unusual, not because they are signs of ghosts or spirits. Thus among the Malagasy—"Whatever is great, whatever exceeds the capacity of their understandings, they designate by the one convenient and comprehensive appelation, *andriamanitra*. Whatever is new and useful and extraordinary is called god." Similarly the bull-roarer excites awe for the natives of Australia by its noise and weirdness. It possesses what may be called an intrinsic source of awe, while in animism the right to be regarded with awe is derivatory. That is, in the latter case, it is due to the presence of a spirit. The phenomena that have to do with dream and trance, disease and death, are the proper source of animism, according to Marett.

Other scholars, like Durkheim, regard animism as a doctrine which is now of historic interest and significance only and is identified especially with the work and period of Tylor who first formulated it. See PRIMITIVE PEOPLES, RELIGIONS OF.

In philosophy animism has sometimes been used synonymously with the ancient doctrine of hylozoism and with the modern conception of vitalism. But the term tends to become exclusively employed to designate the primitive notion of spirit possession of sacred objects and the ceremonies directed to the placation of such spirits. EDWARD S. AMES

**ANNATES** or **ANNATS.**—The first fruits or first year's revenue of a benefice, paid to the pope, and in the Middle Ages claimed by bishops also.

**ANNIHILATIONISM.**—The doctrine of the complete extinction of the wicked or impenitent at death. It arose as a protest against the teaching of the eternal punishment of the unregenerate. Edward White in England vigorously defended the doctrine in the last half of the 19th. century. See FUTURE LIFE.

**ANNUNCIATION.**—(1) The term used to designate the announcement of the birth of Jesus by the angel Gabriel to the Virgin Mary. (2) The church festival celebrating this, occurring on March 25th.

**ANNUNCIATION, ORDERS OF THE.**—The name of five R.C. orders, three for women and two for men.

**ANOINTING.**—The application of an unguent for personal, social, medicinal, or religious use. The use of oil or fat for anointing is universal and of immemorial antiquity; it was believed to be efficacious both for nullifying personal evils of various kinds—sickness and the power of demons—and for conferring mysterious sacramental virtue on the subjects of it. It has been employed in consecrating sacred objects as stones and temples, persons as prophets, priests, and kings, as preparation for death—extreme unction, and in completing the efficacy of baptism. The oil acquires its potency by origin from animals possessing mysterious powers, by contact with sacred objects, by magical formulas, by blessing or later by prayer.

C. A. BECKWITH

**ANOMOIANS.**—The strict Arian party in the Arian controversy, which adhered to the essential difference in essence between the Son and the Father. See ARIANISM.

**ANSELM, SAINT** (ca. 1033–1109).—Mediaeval theologian and archbishop of Canterbury. At twenty-seven, he entered the monastery of Bec in Normandy, three years later succeeding Lanfranc as prior. In 1078 he was made abbot and under his rule Bec became the foremost seat of learning in Europe. In 1093 he was consecrated archbishop of Canterbury, his tenure of office being marked by struggle with King William Rufus over property and privileges and with Henry I. over investiture. He was canonized in 1494. Anselm was the founder of mediaeval scholasticism, his attempt being to make Christian belief consonant with reason. He stated the ontological argument (q.v.) which affirms that the reality of God is involved in the necessity of the concept of God. In his greatest work, *Cur Deus Homo*, he attempted a rational explanation of the atonement (q.v.) in terms of the prevalent feudalistic social structure, the death of Christ, the God-man, being a satisfaction to the injured honor of God. In return for this uncompelled satisfaction God granted Christ the reward of releasing the believer from the penalty of sin.

**ANTEDILUVIANS.**—The designation applied to living beings, human, lower animal or plant, which existed prior to the flood ascribed to the time of Noah.

**ANTE-NICENE FATHERS.**—Designation of the Church Fathers who antedated the Council of Nicaea, A.D. 325. See FATHERS, CHURCH.

**ANTERUS.**—Bishop of Rome, from Nov. 235 to Jan. 236, honored by the R.C. church as Pope.

**ANTHESTERIA.**—A February festival of the religion of Greece; it was originally a social ceremony for the regulation of the underground souls—a primitive All-Souls' ritual—but later was obscured by absorption in the cult of Dionysius.

**ANTHONY, SAINT.**—The first Christian monk and father of monasticism; b. in Egypt about 250; said to have lived 105 years.

**ANTHONY, SAINT, ORDERS OF.**—The oldest of the Catholic orders adopted the name of St. Anthony, the founder of monasticism. They were founded at the time of the first crusade (1095–1099) as the Hospitalers of St. Anthony. The order was for a time subject to the Benedictines. From 1284–1774 they were independent. In 1774 they were united with the Knights of Malta.

**ANTHROPOLOGY, THEOLOGICAL.**—A description of the nature and characteristics of man.

In systematic theology anthropology is the section containing the doctrines of man's original creation and constitution, the fall of man and its consequences, and the relationship between the soul and the body. Traditional theology taught that man was created in the image of God and was thus endowed with original righteousness. By the exercise of his free will, man rebelled against God, thereby losing his original righteousness, and in addition incurring physical and moral disabilities. The sin of Adam made human nature sinful, so that all his descendants are born in a state of original sin, which places them under divine condemnation and brings death as its penalty. Only through the exercise of divine grace can man be saved. Theologians have held divergent views as to just what is included in the original "image of God," and as to the precise consequences of Adam's fall. The origin of the soul and its relation to the body have been variously interpreted, pre-existence, creationism, and traducianism (qq.v.) being the important theories. Recently the doctrine of evolution has been influential in modifying the conception of man's origin and development, and the traditional doctrines of Adam and of original sin are disappearing from critical theology. Inductive historical study of the psychological nature of man, and of his religious aptitudes is increasingly supplying the material for theology. The term "anthropology" is now more generally applied to that branch of historical investigation which by a study of the remains of pre-historic men, such as bones, tools, habitations, etc., and by careful observation of the habits of extant primitive and savage tribes, attempts to throw light on the origins of the race and on the essential nature of man before civilization had conventionalized humanity. See FALL OF MAN; SIN.

GERALD BIRNEY SMITH

**ANTHROPOMORPHISM.**—The tendency to ascribe human characteristics and functions to deities or forces of nature. As an inevitable consequence of the limitations of human thinking, man uses analogies drawn from his own experience to describe the gods or natural forces. In the development of religions, anthropomorphism appears as a phase of nature-worship. In Christian history the Audians of the 4th. century furnished a type of excessive anthropomorphism (q.v.) In modern theology the attempt is made to soften the cruder forms of anthropomorphism by the use of abstract philosophic terms, often at the expense of religious warmth and intimacy.

**ANTHROPOPATHISM.**—The attribution of human feelings to the non-human environment; considered by some writers to be a factor in the

development of ideas of spirits, demons and nature-gods.

**ANTI-CHRIST.**—In Jewish and Christian religious thought the chief opponent of the Christ and, in consequence, of the Kingdom of God. The figure first appears in the Jewish Apocalypses and was appropriated by early Christianity. He was not the same as Satan, but, though sometimes a supernatural being, was often an historical character like some Roman Emperor who persecuted the church. His downfall was to be one of the first results of the Messianic triumph. Until thus supernaturally defeated he seemed possessed of unconquerable power and capable of withstanding temporarily the Christ.

**ANTINOMIANISM.**—A word coined by Luther in his controversy with Agricola, designating the doctrine that the gospel or faith does entirely away with the old law, so that the Christian is in no sense subject to it. It originated as a protest against the elevation of an external regulation of life as superior to inwardly inspired spiritual living. There are evidences of an antinomian interpretation of Paulinism in N.T. times (II Pet. 3:16). Certain Gnostic sects interpreted their doctrine of the evil character of matter in an antinomian way. During the Civil War in England antinomian teaching developed in such sects as the Ranters. The Antinomian controversey of the Reformation was a controversy in which Johann Agricola opposed Melanchthon and Luther, the former claiming that the gospel and not the law is what inspires men to repentance. In some of the more obscure sects Antinomianism has led to charges of immorality and sensuous indulgence, e.g., Adamites, New Manichaeans, Beghards, etc. (qq.v.)

**ANTINOMY.**—Mutually contradictory conclusions, both of which may be rationally proved; but which cannot both be true. Kant introduced the term into philosophy, showing how the attempt to apply the categories of experience to transcendental reality involves antinomis, and thus precludes absolute demonstration.

**ANTIOCH.**—City in Asia Minor on the Orontes, founded by Seleucus Nicator about 300 B.C., which became the third largest city in the Roman empire. It was first evangelized, according to the N.T. by fugitives from Jerusalem and was later led by Paul and Barnabas. Here the believers were first called Christians (Acts 11:26). Christianity spread rapidly, and Chrysostom estimated the Christian population in his day at 100,000. It later was the seat of the so-called Antiochian school of theology (q.v.).

**ANTIOCH, SYNOD OF.**—A synod which convened in 341, and set forth an orthodox creed, but deposed Athanasius. Most of the canons dealt with ecclesiastical matters.

**ANTIOCHIAN SCHOOL.**—A theological school or tendency, represented by prominent teachers, the center of whose influence was at Antioch. The first noted scholar was Lucian (see LUCIAN THE MARTYR) who advocated an historical treatment of scripture as opposed to Origen's allegorical method. Among Lucian's followers were Arius and Eusebius of Nicomedia, the defenders of Arianism (q.v.). Other representatives of the school, Eustathius, Diodorus, Chrysostom and Theodore of Mopsuestia were opponents of the Arian doctrine. Theodore became the great representative of Antiochan theology, being an opponent of Arianism, Apollinarianism and Monophysitism (qq.v.) an advocate of freewill against Augustinianism, and a champion of historical criticism.

**ANTIPHON.**—A song or chant, sung responsively, one voice or chorus alternating with the other or the chorus answering the precentor.

**ANTIPHONARY.**—A book or collection of antiphons for use in the Roman liturgy.

**ANTIPOPE.**—A claimant of the papal chair who was not elected canonically, and whose claim was not officially recognized. The Catholic authorities enumerate twenty-nine antipopes.

**ANTISEMITISM.**—Antipathy to and persecution of Jewish peoples by Aryans, whether socially or economically, so called since the appearance of a publication in Germany in 1880. Opposition to Jews dates from pre-Christian times, the beginning being the persecutions under Antiochus Epiphanes. When the Roman empire became Christian an attitude of opposition toward Jews was characteristic of many of the rulers and ecclesiastics, and they were accused of various crimes. In many civilized countries they were deprived of civil rights, such disabilities being removed in France in 1791, in Great Britain in 1830 and in Germany in 1869. The modern tendency to oppose the Jews has taken the form of massacres in Russia and of social and civic ostracism in Austria and Germany. The movement has been marked by unjust accusations on the part of Anti-Semites and sometimes unreasonable apologies on the part of Jewish writers.

**ANTITRINITARIANISM.**—Opposition to, or denial of, the doctrine of the trinity.

The doctrine of three persons in the godhead has frequently been so interpreted as to seem irrational. Against such irrationality, on the assumption that it inheres inevitably in the doctrine of the trinity, various men and groups have protested. Most important among these are the Socinians, the Deists, and the Unitarians.

**ANTONINUS PIUS.**—Roman emperor, 138–161; under his policy of toleration the Christians enjoyed a considerable respite from persecution; during his reign the Gnostic controversy became acute. The Apology of Justin Martyr (q.v.) was addressed to him; possibly also that of Aristides.

**ANU.**—The heaven god of ancient Babylonia associated in the supreme triad with Enlil and Ea (qq.v.).

**APATHY.**—Indifference or insensibility to emotion or passionate feeling; a characteristic of Stoicism (q.v.).

**APHRAATES.**—A "Persian sage" who flourished throughout the 4th. century; the first strong writer of the Syrian church to whom are attributed ten homilies.

**APOCALYPTIC LITERATURE.**—A group of Jewish and Christian writings which endeavor to set forth by the use of symbols and revelations God's deliverance of his people from the oppression of their enemies, the certain triumph and joy of the righteous, and the general conditions of life after death.

Elements of this literature were probably derived from the general stream of early Semitic religious

thought. It seems, however, to have developed under the influence of Hellenistic culture. It does not appear in the Old Testament except in such passages as Zech., chapters 9 to 14, and the book of Daniel. This latter is commonly regarded as the parent of the literature and sets forth God's certain deliverance of the Jews from the Syrian oppression.

Apocalypticism differs from prophetism in that it purports to be written by men long since dead, and it therefore (pesudonymously) represents coming events indistinctly in symbols. It does not attempt explicit moral and religious interpretation of current history, and is therefore of an esoteric character. Its claim to acceptance lies in its symbolical exposition of history as seen in visions by its authors. It served to express the enmity and hopes of persecuted groups without exposing them to charges of disloyalty to the government. In a sense it portrayed revolution in the disguise of religion. It was a favorite medium for Christian writers in the second century. The Christian apocalypses doubtless embodied material from Jewish sources. Unlike those however, they do not look to political revolution.

There is no standardization of symbol beyond the conventional separation of animals into those that do harm, like wolves, and those that are serviceable, like sheep. The former, together with birds of prey, are symbols of the oppressors, and the latter are symbols of the saints. The visions are usually attributed to angels or to the "unveiling" of the divine plans to the author who represents himself as having been caught up into heaven, there to be given superhuman knowledge of the future. The imagination of the writers was quite unrestrained and the literature as a whole is confused and, with the exception of certain writings like the Apocalypse of Baruch and the canonical Apocalypse of John, is without literary distinction. See Eschatology; Book of Enoch.

The chief Apocalyptic writings which have been preserved to us outside the Bible are: The Shepherd of Hermas (about 125 A.D.); the Book of Enoch (100 B.C.–64 B.C.); the Slavonic Secrets of Enoch (4 B.C.–70 A.D.); Book of Jubilees (about 100 B.C.); the Assumption of Moses (about 100 B.C.); the Testament of the Twelve Patriarchs (before 200 A.D.); the Ascension of Isaiah (about 200 A.D.); the Apocalypse of Ezra (about 70 A.D.); the Apocalypse of Baruch (50–100 A.D.); the Sibylline Oracles (in final form about 150 A.D.).

Shailer Mathews

**APOCHRYPHA.**—A term applied to a group of religious writings of the Hebrews which, while not regarded by the Jews as being fully inspired, were yet held in high esteem.

These works are ascribed in many cases to well known characters in Hebrew history. They were part of a considerable literature written in the centuries immediately before or after Christ, and served to supplement the history and teaching of the Old Testament. They were incorporated in the Septuagint and later in the Old Latin and the Vulgate editions of the Scripture. The Council of Trent (1546) recognized as canonical the following: I and II Maccabees; Additions to Esther; History of Suzanna; Song of the Three Holy Children; Bel and the Dragon; Tobit; Judith; Apocalypse of Baruch; the Wisdom of Jesus, the son of Sirach, or Ecclesiasticus; the Wisdom of Solomon; but omitted 1st and 2nd Ezras (3rd and 4th in the Vulgate) and the Prayer of Manasses.

These eleven are now included in the Bible used by the Roman Catholic church. In the Protestant editions of the Bible all fourteen are sometimes included as a separate group between the Old Testament and the New Testament. They are, however, not regarded as possessed of the same authority as the canonical books. See Canon. The Anglican church uses the Apocrypha in its lessons for edification but does not treat them as possessed of the same authority as the canonical books.

Of the Apochrypha the most important are Ecclesiasticus and the Wisdom of Solomon among the religious writings; 1st Maccabees among the historical. The other material is mostly of the character of *haggadoth* or stories organized for homiletic purposes.

In the New Testament church there grew up a very extensive literature which dealt with much the same subjects as those treated by the books which gradually were shaped into the New Testament canon. See Canon. These books, however, never have gained anything like the respect accorded to the Apochrypha of the Old Testament. The term "Apochrypha of the New Testament" is sometimes applied to them, but such use of the term is hardly justifiable and may serve to give a false impression that there was a sort of second canon of the New Testament, corresponding to the Apochrypha of the Old. This apochryphal material of the New Testament followed the same general classes as the New Testament. Thus we have (1) the various Gospels (of Pilate, of the Hebrews, Egyptians, Peter, James, Thomas, Arabic Gospel of the Childhood, of Joseph the Carpenter, of Jesus, Philip, of the Twelve Apostles, together with fifteen or more others known to us only in fragments and mostly written to establish some heretical doctrine); (2) the Acts (of Paul and Thekla); (3) the Epistles (of Paul to the Laodiceans and the Corinthians); (4) Apocalypses (the most important being the Apocalypse of Peter); (5) Teachings (of Peter and of Paul). A vast literature of the same general nature as the books of the New Testament canon appeared during the first four Christian centuries.

Shailer Mathews

**APOCTASTASIS.**—A term derived from the Gr. of Acts 3:21, meaning the final "restitution of all things." The verse is used as a basis for belief in the ultimate universality of salvation. Sin is explained as ignorance or delinquency, and punishment as correction. The doctrine has found its chief exponents in Clement of Alexandria, Origen, Gregory of Nazianzen, Gregory of Nyssa, Maximus Confessor and Scotus Erigena, some of the mystics of the Middle Ages, certain sections of the Anabaptists, 18th. century German rationalists, and in the modern Universalist denomination. It has been opposed by the R.C. Church and orthodox Protestantism.

**APOLLINARIANISM.**—The Christological doctrine taught by Apollinaris the Younger, bishop of Laodicea. He lived about 310–390. He said that it is impossible to combine ideal humanity and perfect deity in one personality, and hence denied the complete humanity of Christ, saying that the Logos took the place of the rational human soul in the historic Jesus. Apollinarianism was condemned by several local councils, and finally by the ecumenical council of Constantinople, 381 A.D.

**APOLLINARIS OF LAODICEA.**—The name of two men, father and son, both of whom taught rhetoric in Laodicea. Apollinaris the Younger who lived about 310–390 was a friend of Athanasius and a great theologian and writer, but most of his writings have been lost. For his peculiar Christological views see Apollinarianism.

**APOLLONIUS OF TYANA.**—A Neo-Pythagorean philosopher and religious reformer of Tyana in Cappadocia, whose life approximately spanned the first Christian century. In manner of life he was ascetic and vegetarian, wandering through many lands, teaching and being taught. He studied medicine and his biographer, Philostratus, credits him with miraculous healings. Probably he possessed psychotherapeutic power. He worshipped the sun and advocated moral reform in social customs. His miracles and teaching have been compared by Hierocles (305 A.D.) and Voltaire with those of Christ with whom he was contemporaneous. He seems to have been accorded divine honors during the first three Christian centuries.

**APOLOGETICS.**—A systematic defense of Christianity against all important objections.

Apologetics defends the content of faith rather than expounds the full religious import of doctrines. An ideally perfect defense would establish the absoluteness of Christianity; but an apologist usually is seeking to give to Christian beliefs a positive place in the culture dominating the age. By relating Christian doctrines to accepted philosophical or scientific theories, apologetics prepares the way for the positive use of such theories in the construction of theology. The development of Christian doctrine is largely dominated by apologetic considerations. Apologetics thus not only defends existing beliefs, but also aids a developing Christianity in its task of leavening and interpreting culture.

I. The Great Apologetics in Christian History.—1. *The defense of early Christianity against Judaism.*—The early Christians were constantly compelled to argue against skeptical misrepresentation. The Gospels were written as a historical argument for the divine power and prerogative of Jesus. The christology of the early church was shaped under the pressure of apologetic necessity. The Epistle to the Hebrews is a striking example of early apologetics.

2. *The vindication of Christianity in the Greco-Roman Empire.*—Persecution of Christians by the Roman government and popular prejudice against them called forth defensive statements. Justin Martyr and other Apologists (q.v.) of the 2nd. century vindicated the purity of the lives of Christians, and in addition undertook to commend Christianity as the absolutely true philosophy. Origen (q.v.) in the 3rd. century elaborated a Christian philosophy consciously superior to any non-Christian system. Augustine (q.v.) produced the most elaborate apologetic work conditioned by Greco-Roman culture in his *City of God*, which interpreted the entire course of history so as to show the culmination of the divine purpose in the triumph of Catholic Christianity over paganism.

3. *The rational vindication of Christianity.*—After western civilization became nominally Christianized, the main task of apologetics was to establish harmonious relations between Christian doctrines and rational philosophy. This was undertaken on an elaborate scale by the representatives of Scholasticism (q.v.). Revealed doctrine was shown to be a necessary supplement to natural reason. This type of apologetic has been continued in both Catholicism and Protestantism to this day. It seeks to retain unimpaired the appeal to an authoritative revelation. The best known Protestant treatise of this kind is Bishop Butler's famous *Analogy of Religion Natural and Revealed to the Constitution and Course of Nature* (1736).

In the 19th. century, Schleiermacher (q.v.) and Hegel (q.v.), followed by numerous scholars, gave a completely rational interpretation of Christian doctrines, thus virtually eliminating the need of an appeal to supernatural revelation in a distinct sense. Christianity is thus adapted to a monistic world-view. Stress is laid on reasonableness of content rather than on miraculousness of origin. Conservative theologians often feel that this may involve a betrayal of essential Christianity rather than its defense.

4. *The vindication of Christianity in the light of historical criticism.*—Modern critical examination of the sources and the history of Christianity has shown that biblical beliefs are historically conditioned, and that Christianity is constantly in the process of development. The idea of a static religion authoritatively organized once for all gives way to the conception of a growing and changing religion.

To meet this situation, two distinct types of modern apologetic exist. The one seeks to conserve the authenticity and supernatural authority of the Bible in the face of criticism, sometimes, however, distinctly modifying traditional conceptions. The other type accepts critical methods and conclusions, and exhibits the vital function of Christianity in the history of which it is a part, so as to show its indispensable contribution to the welfare and progress of humanity. The first type makes more sweeping claims, but frequently fails to apprehend the full import of historical criticism. The second type is calculated to win the approval of critical minds, but the conclusions reached have a somewhat tentative character not conducive to dogmatic assurance.

II. The Problems of Modern Apologetics.—Any defense of Christianity must give primary consideration to the doctrines which occasion difficulty. Important examples of such doctrines are the Existence of God, the Problem of Evil, the Supernatural, the Divinity of Christ, and the Life after Death.

In dealing with the difficulties which arise in connection with these doctrines, modern apologetics must give especial attention to certain aspects of modern thinking in order to satisfy inquiring minds. Two or three of these may be mentioned.

1. Justice must be done to modern science. On the one hand, the assured results of scientific investigation must be frankly recognized, even if such recognition involves a revision of doctrine. On the other hand, the limitations of science must he understood, and anti-religious dogmatism masquerading under scientific garb must be exposed. In general, it may be said that science is a foe to unwarranted pretensions of theology rather than to the verifiable facts of Christianity. The fruitful investigations of recent years in the fields of psychology of religion and history of religion furnish much material for a scientifically satisfactory apologetic.

2. A new interpretation of the supernatural is relieving some of the tension between theology and critical science. Religious experience is psychologically natural, and religious beliefs are historically seen to be natural products of human thinking. The presence of God is found in the natural as positively as in the supernatural. Religiously an event is valuable for its spiritual content rather than for its metaphysical origin. There is a general tendency to regard miracles as unusual events explicable without any such violation of natural laws as would arouse scientific protest. Stress is laid on spiritual content rather than on theories of origin. The Bible is vindicated by the God-revealing quality of its message rather than by a theory of miraculous composition. The supremacy of Jesus is based on the power of his life to compel worshipful adoration rather than on a doctrine of physical origin. There is a growing

reluctance to draw a sharp line between the natural and the supernatural. The world is regarded as a unity.

3. The primary emphasis in apologetics is being laid on moral questions. Is Christianity adequate to the enormous demands of modern social and industrial development? The full significance of Christianity in this respect has not yet been realized. Christian apologists are bringing to light the resources of Christian idealism, showing that Christianity is superior not only to other ethical programs, but also to the currently accepted standards of nominally Christian people. The difficulty here is not so much to vindicate the ideals of Jesus as to prove that modern Christianity has the will and the power to embody them in life.

In conclusion, it should be said that while the apologetic of our day with its critical understanding of current scientific, philosophical, and social ideals is inevitably somewhat disturbing to those who wish a complacent faith, this very disturbance of conventional attitudes is stimulating a more serious study of Christianity and is contributing to the vitalizing of its doctrines and its ethics.

GERALD BIRNEY SMITH

**APOLOGIST.**—(1) One who writes in defense of Christianity. (2) A designation of certain of the Fathers of the church in the 2nd. century, chief among whom were Justin Martyr, Aristides, Melito, and the author of the Epistle to Diognetus. See APOLOGISTS.

**APOLOGISTS.**—This word is usually employed in a special sense to designate certain Christian leaders of the 2nd. century who wrote various treatises in defense of their religion. The earliest of the group was Quadratus, who addressed an apology to the emperor Hadrian at Athens about the year 125 A.D. Another defensive treatise from the pen of Aristides, a Christian philosopher of Athens, seems to have been written shortly before 150 A.D. At Rome Christianity found a vigorous champion in Justin, frequently called Justin Martyr, whose literary activity may be roughly assigned to the years 150 to 165 A.D. His so-called First Apology made on behalf of Christianity to the Roman emperor and his Dialogue with Trypho defending the new religion against Jewish critics are especially worthy of note. His pupil, Tatian, also addressed an Oration to the Greeks alleging the superior truth and antiquity of Christianity over all Greek culture. Athenagoras, who perhaps was an Athenian, directed an appeal to the emperors Marcus Aurelius and Commodus probably in the year 177 A.D. During the ninth decade of the 2nd. century Theophilus of Antioch composed a vigorous apolgy on behalf of Christians in three books addressed to a heathen called Autolychus. Minucius Felix, a Roman contemporary of Theophilus, set forth the superior merits of Christianity in a work modeled after the dialogue form of Cicero's *De natura deorum*. Subsequent writers such as Irenaeus and Tertullian are similarly apologetic in their interests, but they are not usually classed in this group. See APOLOGETICS.

S. J. CASE

**APOSTASY.**—(1) In Greek literature, defection from a military officer. (2) Hence used in Christian terminology for the abandonment of the faith, or disobedience to the recognized authority. Sometimes it took the form of heresy (q.v.); sometimes the renunciation of faith under pressure of persecution. The R.C. church recognizes two special sorts of apostasy: (*a*) abandonment of the monastic life without permission; and (*b*) abandonment of clerical orders in the same way. Protestant theology recognizes only the apostasy of faith. The early Christian emperors regarded apostasy as a criminal act, involving civil disabilities. In post-Roman times apostates have been dealt with by ecclesiastical law, excommunication being the usual punishment.

**APOSTLE.**—An official of the early church appointed and "sent forth" by Christ to be an eyewitness to his resurrection, with power to work miracles, make converts, and organize churches.

The word was applied originally to the Twelve chosen by Jesus to be his messengers. Paul, however, claimed apostleship on the same basis as it was claimed by the Twelve, although his position rested in appointment by the risen Christ and seems not to have been universally acknowledged in the non-Pauline churches. This more general use of the term seems to have been extended in the New Testament period to such persons as Matthias, Barnabas, and others who apparently met the requirements of the title. Paul holds that apostleship was primary among the offices of the church and was the result of a charism.

The precise relationship of the apostles to the churches which they founded can be best seen through the letters of Paul to the churches at Corinth and Philippi. Their duties seem to have been largely those of oversight and general direction, rather than that of authoritative interference in church affairs. At the same time Paul seems to have believed that he had power to act in questions of discipline wherever faith itself was not involved.

The fact that the apostle as a witnessing ambassador was constantly traveling apparently seems to have resulted in the 2nd. century in the application of the name apostle to a group of itinerant preachers, the precise duties of whom are not clearly known, but whose status is sketched in *The Teachings of the Twelve Apostles*.

The Catholic churches teach that there has been a succession of bishops to whom and through whom were transmitted by the laying on of hands the power and authority of the early apostles which give sole validity to the administration of the sacraments. See APOSTOLIC SUCCESSION.

SHAILER MATHEWS

**APOSTLES' CREED.**—The shortest and the best known of the creeds, dating in its official form from about 500 A.D., but traceable in variant phrasing back to the so-called Roman Symbol in the 2nd. century. The tradition of apostolic origin cannot be traced back of the 4th. century. See CREEDS and ARTICLES OF FAITH.

**APOSTOLIC AGE.**—The designation of that period of the history of the Christian religion beginning with the death of Christ and ending with the close of the 1st. century. The sources of information for the period are the New Testament writings (excepting II Peter and Jude), and certain extant non-canonical writings written about the close of the period but reflecting its conditions, as e.g., the Didache, the epistles of Barnabas, Clement of Rome, and Ignatius. For the functions of the officers of the period see APOSTLE; PROPHET; BISHOP; PRESBYTER; PASTOR; DEACON.

**APOSTOLIC BRETHREN.**—An order of ascetics arising in northern Italy about 1260. They purported to live in apostolic purity, emphasized poverty and held to apocalyptic ideas. They came into conflict with the church and were forcibly suppressed.

**APOSTOLIC CANONS.**—A Christian writing of the 4th. century of unknown authorship. It

reproduces the catechetical teaching preserved in the Didache (q.v.) and also reproduces the Apostolic Constitutions (q.v.). It contains also decrees of various synods and councils, notably that of Antioch 341. The canons number 85. They include a list of O.T. and N.T. books, but omit Revelation and add I and II Clement and the Apostolic Constitutions.

**APOSTOLIC CHURCH DIRECTORY.**—A work purporting to be of apostolic origin, but coming from Egypt and dating from about the 3rd. century. It contains legal precepts, both ethical and ecclesiastical.

**APOSTOLIC CONSTITUTIONS.**—A collection of church teachings and decrees dating from the 3rd. century but attributed to Clement of Rome. They are arranged in eight books and are 85 in number. Although not widely accepted they have had a considerable influence and have historical value because preserving a picture of the Christian life in the 3rd. century. They draw largely on the Didache (q.v.), the Didascalia (q.v.), and Hippolytus of Rome.

**APOSTOLIC DELEGATE.**—A representative of the Roman curia, delegated as president of a national or provincial council, or having papal jurisdiction in matters ecclesiastical. Called also papal delegate. See LEGATE.

**APOSTOLIC FATHERS.**—Writers of the early church who were contemporaneous with the apostles —a term applied to Clement of Rome, Barnabas, Hermas, Ignatius, Polycarp and Papias.

**APOSTOLIC SEE.**—A church founded by an apostle and thus claiming apostolic authority; used to designate the Church of Rome, and formerly used of the churches at Antioch, Ephesus, Alexandria and Jerusalem.

**APOSTOLIC SUCCESSION.**—The doctrine of the uninterrupted line of succession in the episcopacy from the apostles to the present. The doctrine is maintained by the Roman, Greek and Anglican churches, the former two and the High Anglican church counting it essential to the validity of the ministry. See ORDER, HOLY.

**APOTHEOSIS.**—Deification: the practise of exalting rulers, heroes, or conquerors to the rank of gods, and offering to them divine honors, e.g., Emperor-worship (q.v.).

**APOTROPAISM.**—A technique of riddance for averting or overcoming evil. Among primitive peoples apotropaic ceremonies are those in which the group unites to exorcize demons by such practises as beating, carting away, boating away, or shedding the blood of a victim, as in the case of Azazel (cf. Lev. 16th chapter).

**APPETITE.**—The native sense of need in the physical organism, expressed in a craving for the satisfaction of corporeal wants and stimulating effort to procure satisfaction. Appetites are directed either toward self-preservation as hunger, thirst, etc., or toward propagation of the species as sexual desire. Appetites are in themselves non-moral, but their connection with pleasure and pain gives them ethical significance. Where the behavior of a person is dominated by appetites the person becomes unsocial and hence immoral. Morality involves control of appetites in subordination to a rationally approved end. Asceticism (q.v.) is an exaggerated protest against the power of appetite. Antinomianism (q.v.) is an exaggerated neglect of their influence. See ETHICS.

**APSE.**—(1) Architecturally, a semicircular or semioctagonal enclosure, with a domed covering, which usually terminated the aisles or choir of ancient basilicas, and which contained the altar and the bishop's seat. (2) Ecclesiastically, the eastern end of the church containing the altar, no matter what the architectural form may be.

**AQUINAS, ST. THOMAS** (1227–74).—Count of Aquino, educated by the Benedictines of Monte Cassino, became a Dominican in Naples (1243), studied with Albertus Magnus in Cologne and Paris and himself became a dominant teacher (Cologne 1248, Paris 1252, Italy 1261, Paris 1269, Naples 1271). Blending church dogma with the Aristotelian science newly brought from Spain, Aquinas was opposed as a "modernist," but his profound theology became obligatory for Dominicans and Jesuits and in 1879 was made normative for the Church. Prolific with commentaries on Scripture and Aristotle, he furnished encyclopedic constructions of all knowledge in harmony with dogma in his *Summa Catholicae fidei contra Gentiles* (after 1261) and the *Summa Theologiae* (after 1265). Natural reason, he argues, demonstrates fundamental truths like God's existence and man's ethical duty, but requires to complete and perfect truth the revelation of Trinity, Incarnation, Sacraments, Eschatology. Dealing with these higher truths, reason cannot give demonstration but can be persuasive by showing the absence of contradiction. Aquinas broke with Augustinian tradition and restored the Greek intellectualism which gave primacy to the intellect. By his social ethics he retains a modern interest. He views the state—which is due to a social instinct—as a necessary stage of life leading to its own completion in the church, the realm of grace. F. A. CHRISTIE

**ARABIA, RELIGIONS OF.**—Arabia is too vast in extent, too variegated in character to produce a lasting religious unit.

For ancient times we are not well informed. Our earliest sources are South Arabic inscriptions. Of these a fair number is published, many more are still unpublished. The interpretation of those at hand has given rise to many serious differences of opinion. They exhibit in general a fairly high state of culture and religion. Most of them are religious in character and name a number of gods in various capacities, but do not present a system of religion. The features exhibited are not unlike those of other Semitic religions (q.v.) in a similarly advanced state of civilization. The deities are largely astral. 'Athtar (=Ishtar, the planet Venus) is masculine, as is the moon under various names; Shams, the sun, is a goddess. El occurs frequently, mostly in proper names. Incense and its use in the cult has its home, probably its origin, in South Arabia.

For North Arabic peoples we have from Herodotus (III:8) down scattered and fragmentary information. Nowhere does their religion appear wholly primitive. At best only fragmentary remnants of rudimentary totemistic, animistic, fetishistic, etc., concepts are discernible, but no clear-cut system or phase of totemism or other ism. Crude rites are found, worship of stones, trees; repugnant forms of sacrifice (human; animal by drinking the blood and consuming, raw and fresh, every possible shred). Progress is observable, e.g., in rites of affiliation or treaty: contracting parties actually lick each other's blood; mingle it on

stones set up as symbols, crude altars, or mementos; substitute animal blood; dip fingers together, in scented water; finally all such rites disappear. The morning star is, as in the south, first a male deity, later under foreign influence a goddess, al-'Uzzah. By 600 A.D. the cult of a number of gods is still alive. especially in festivals connected with fairs and a "truce of God," shrewdly developed by the millionaires of Mecca. The gods themselves are given little thought or reverence; there is no theology worth the name. Even for the more favored goddesses, Allāt ("the goddess," fem. of Allah) al-'Uzzah, and Manāt, old worshipers fear after their death desuetude. Allah, somewhat shadowy, has no cult, but enjoys in many minds a curious, ill-defined supremacy.

This means that the polytheistic stage for Arabia is passing. Judaism and Christianity are penetrating the peninsula from the north and from the South. Then with Mohammed Arabia creates a form of monotheism more suitable for itself and for a large part of Asia and Africa (see MOHAMMEDANISM) and thrusts out the older forms.

Presently Arabia is again divided against itself. Kharigite rebels seize and hold Oman. Karmatian schismatics overspread Bahrein, the Yemen, and for a space hold Mecca. Now, to the joy of expanding Christianity, the straightlaced Wahhabite orthodoxy of the Nejd, the Shi'ite-colored South, and the Hidjaz and Mecca, Sunnite with cosmopolitan nondescript admixtures, are fighting each other.

M. SPRENGLING

**ARABIC PHILOSOPHY.**—The philosophical endeavor of the mediaeval Near East, Mohammedan in its world-view and Arabic in its language. In its narrowest sense, as used by writers in Arabic themselves, the name philosopher is applied to those men only who expounded Greek philosophy, especially Aristotle with a neoplatonic varnish.

An even half dozen names of outstanding "philosophers" of this type are stressed, in manuals and articles under the heading Arabic or Arabian Philosophy or Philosophy of Islam. Three of these are of the Eastern half of the Moslem world: al-Kindî, the only pure Arab of the lot (ca. 850), at or near Bagdad; al-Fârâbî, died at Aleppo 950; and Ibn Sînâ, 980–1037. The other trio is of the West, Spain and North Africa: Ibn Bajja, died 1138 at Fez in Morocco; Ibn Tufail, a sort of Jean Jacques Rousseau of mediaeval Islam, died 1185 at Morocco; and finally Ibn Rushd, born 1126 in Cordova, died 1198 at Morocco. Five of these were well known in Europe in late mediaeval times; the latinized forms of their names (Alkindius Alfarabius, Avicenna, Avempace, Averroes), better known to most Occidentals even today than their original forms, give some hint of the profound influence they exerted on the thought of the Schoolmen.

Had Arabic philosophy done nothing more than to give through these men and a few others to mediaeval Europe a much more complete Aristotle than it had, it would still deserve to be held by us in grateful memory. The drawbacks of a threefold translation, Greek to Syriac to Arabic to Latin, through which it had to pass before reaching Europe, are offset by the fact that the selection of material and the manner of presentation were better adapted to mediaeval understanding in the Mediterranean world than the original would have been.

This latter consideration should give pause to those who would make all Arabic philosophy but a passing phase in the history of Aristotelianism. This view, for long and until recently very generally held, is too narrow and too unfair to retain a permanent place in the modern world's thought. It does not take into account the close relationship between the development of theological and philosophical thinking in the Mohammedan and in the mediaeval world generally. The mediaeval world was a theological world, very different from the antique world of Aristotle. The problems of its thinkers are not the main problems of Aristotle and the Greeks. They are theological problems, the problem of creation, the problem of the attributes of God, the problem of free will. These were scientifically formulated by the Mu'tazilites late in the 8th. and early in the 9th. century. These Mu'tazilites introduced the use of reason into Mohammedan thinking, instead of the mere acceptance of revelational and traditional formulae; they are the rationalists (but not freethinkers) of Islam; with them begins the history of Arabic or Mohammedan philosophy. The problems thus formulated are the problems that engross the "philosophers" *par excellence* named above as well as the theologians; it is for the solution of these, not for mere historic or abstract scientific interest, that the Arabs go to Aristotle and handle him, reverently indeed, but with sovereign mastery; the scheme or framework of the writings of these philosophers is constructed wholly upon these problems. From this larger point of view Arabic philosophy is not a mere chapter in the history of Aristotelianism, but a large section, perhaps the foremost section in that chapter of human thought, wherein it wrestles with the problems of monotheism, with the conception and understanding of a world given to it, constructed for it by that monotheistic revealed religion which is the chief characteristic of mediaeval thought throughout Europe and Western Asia. Beginning with the Mu'tazilites, it develops in the divergent currents of the "philosophers" and the *kalâm* theology of the Ash'arites, and finds its apex in the genial Ghazālî (1058–1111), only to settle back to the broad level of orthodox Ash'arite theology. With all its limitations it goes beyond the Greeks in the formulation of the problem of causation (where it foreshadows Schopenhauer) and in Ghazālîs keen critique of the function of sense perception and of the human brain (which is nearer to Hume and Kant than anything in Europe before these men themselves). Nor would any statement of Arabic philosophy be complete without mention of Ibn Khaldūn (1332–1406) and his philosophy of history, which prefigures modern evolutionary thought.—Sufism, (q. v.) i.e., Mohammedan mysticism demands separate treatment.

M. SPRENGLING

**ARALU.**—The dismal under-world abode of the dead in ancient Babylonia.

**ARAM, ARAMAEANS, ARAMAIC LANGUAGE.**—Aram is the name of a people, not of a place. Where applied to a locality it is usually joined to a place name, Aram of Damascus—of the two rivers, etc.

Their language appears in written documents from the 8th. century B.C. on. It is their language, chiefly, which marks them as one of the great groups of Semitic peoples which, as far as history reaches, are pressing outward from desert Arabia toward the surrounding fertile lands. Of the great layers or groups they are the third, being preceded by the Assyro-Babylonians and the Amorites (Canaanites). The fourth great layer are the Arabs, who hold the field to the present.

The home of the Aramaeans in the nomad stage, just before they appear in historical notices, is the Syrian desert. Thence, as early as 2000 B.C., perhaps earlier, they trouble merchants and farmers on the lower Euphrates. Pushed by difficulties within and behind their land they drift and press into the fertile lands roundabout. With Abraham and Jacob they appear in Palestine (Deut. 26:5).

By the 13th. century they are thoroughly at home in Mesopotamia.

Adaptability to new surroundings and great ability as merchants and traders are outstanding characteristics. Small, detached units in the van of the great push are absorbed by the earlier settlers and adopt their language and letters, as Abraham-Jacob-Israel did in Canaan. In the 8th. century we find kings in northern Syria, some with non-Semitic names, changing from Canaanite to Aramaic in their inscriptions. Presently, in Assyrian and Achaemenid-Persian times, Aramaic becomes the *lingua franca* of the Levant, and so remains in some measure, until Arabic Islam thrusts it into the background.

Religiously they do not appear creative; it is difficult to name specifically Aramaean gods, beliefs, practices. They fall in with and foster the tendency toward syncretism. Then they cling, sometimes with strange tenacity, to their syncretic formations. At Harran a curious form of paganism survived to Moslem days, well into the 8th. century A.D. In Christian times Aramaean came to mean pagan, though Jesus spoke Aramaic, and early records of him were written in that tongue. Despite this, Aramaic (or Syriac, its chief literary dialect) became for centuries the chief spoken tongue and literary vehicle of eastern Judaism and Christianity. Nestorianism, thrust out of the Graeco-Roman world, became the dominant form of Christianity in Sassanian Persia and carried its religion and the Syriac tongue as far East as the heart of China. Monophysitism gained one of its chief strongholds in the Syriac-speaking churches. Arabic Islam presently reduced the sphere of Christian Syriac materially. But though severely circumscribed and buffeted a millennium and more by adverse fortune, these people have clung to their own with the tenacity of old Harran. And now Aramaic Christians in the borders of Mesopotamia, Asia Minor, and Persia, calling themselves by the unfortunate name of Assyrians, are clamoring for recognition with a voice, which only adverse political constellations and the Armenian massacres and appeals make inaudible to Western Christian powers. M. Sprengling

**ĀRANYAKAS.**—The name of a class of the sacred books of India later than the Vedas and Brahmanas, used by hermits who have given up the life of householder and retired to the forest for meditation and study. See Sacred Literatures.

**ARCANI DISCIPLINA.**—The secret instruction regarding baptism and the Lord's Supper which in the early centuries of Christianity was given only to those who were baptized. The practice dated from the later 2nd. century.

**ARCHAEOLOGY.**—The science which from the remains of human industry and art seeks to reconstruct the life and thought of the men of former times. For the ages prior to the invention of writing it is the only source of information in regard to the religion of mankind.

From the Eolithic age and from the earlier Paleolithic age (500,000 B.C.?) no evidences of religious ideas have yet been discovered. Ceremonial burials are first found in the Acheulian epoch. These suggest belief in the continued existence of the dead and possibly worship of their spirits. Where a belief in spirits existed the animistic theory of the universe held by modern savages probably also existed. In the Magdalenian epoch (ca. 25,000 B.C.) models of men and of animals and drawings on stone and ivory appear. These may have served magical or other religious uses.

In the Neolithic age archaeology shows that men held a polydaemonistic system of beliefs similar to the religions of existing savages. Megalithic monuments throughout Europe, Asia, and Africa, consisting of standing stones (menhirs), stone tables (dolmens) and stone circles (cromlechs), mark the sanctuaries of this period.

In the period subsequent to the invention of writing archaeology furnishes additional material in the knowledge derived from inscriptions and from documents. In the Age of Bronze, as early as 5000 B.C., hieroglyphic writing was invented in Babylonia and in Egypt, and from that time onward down to the beginning of the Christian era copious records were written in both scripts. The discovery of these documents and of numerous sacred objects by modern excavators has made possible the reconstruction of the Babylonian and of the Egyptian religions. See Assyria and Babylonia, Religion of; Egypt, Religion of.

The religion of Canaan prior to the Hebrew conquest has recently become known through the excavation of a number of the mounds of Palestine. It is seen to have been a primitive form of polydaemonism combined with the beginnings of polytheism. See Baal; Canaanites, Religion of.

Archaeology throws much light on the popular religion of ancient Israel. It shows that the early histories of the Old Testament are correct in accusing the Hebrews of adopting the high places of the Canaanites, serving their gods, and sacrificing children. It also confirms modern criticism of the Old Testament by showing that there was a progressive development of religious ideas during the centuries that followed the conquest.

In the classical civilizations and in the Christian civilizations of Europe archaeology is an important aid in the study of the history of religion by discovering the artistic expression of religious ideas in architecture, sculpture, painting, and minor sacred objects. Lewis B. Paton

**ARCHBISHOP.**—In the Roman Catholic church an archbishop is a bishop who has oversight of several other bishoprics as well as charge of his own. His duties include the calling and presiding over provincial councils, the oversight, with the assent of the council, of his suffragans, and the hearing of appeals from episcopal courts. In the Eastern church the archbishop has not always metropolitan rank, and the title is more common. In the Lutheran church the metropolitans of Sweden and Finland bear the title. In the Anglican church there are the archbishoprics of Canterbury and of York, and the jurisdiction is similar to that of the R.C. dignitaries. See Bishop.

**ARCHDEACON, ARCHPRESBYTER, ARCHPRIEST.**—Officials in the early and mediaeval church, so called because of their superior positions among the groups to which they belonged. In the Middle Ages archdeacons came to exercise considerable power, but since the 16th. century the office has declined in importance, giving way usually to the office of vicar-general. In modern times an archdeacon in the Anglican and Protestant Episcopal churches is an official charged with part of the bishop's administration of a diocese. See Deacon; Presbyter; Priest.

**ARCHDIOCESE.**—The territory under the jurisdiction of an archbishop.

**ARCHIMANDRITE.**—The head of several monasteries of the same congregation, or sometimes of one large community in the Greek church. The office dates from the 5th. century.

**ARCHIVES, ECCLESIASTICAL.**—A depository of records and documents of historical value relative to any church or religious community; also applied to the documents themselves, e.g., the Vatican archives.

**ARCOSOLIUM.**—An arched recess, being one form of the tombs in the Roman catacombs used by early Christians.

**ARHAT (ARAHAT).**—The highest rank of sainthood in early Buddhism, ascribed to one who has gained enlightenment and become perfect in the eight-fold path.

**ARIANISM.**—A heresy, chiefly associated with Christology, so designated from its chief exponent, Arius (q.v.), a presbyter of Alexandria. The origin of the teaching reverts to the tendency, appearing in Justin Martyr and Origen, to call the Logos "a second God," subordinate to the divine Father, in the interests of monotheism. At the council of Nicaea, 325, the orthodox party defended the consubstantiability (*homoousios*) of the Son with the Father in opposition to the Arian position that the Son was created by and essentially different from the Father (*heteroousios* or *anomoios*) though pre-existent. Though the orthodox party triumphed, the struggle was still more bitter in the period between the councils of Nicaea and Constantinople. In the post-Nicene period the watchword of the Arian party was *homoios*, meaning "similar," Christ being given a representative function, and deprived at once of both genuine deity and humanity. A mediating party also appeared, called Semi-Arians (q.v.), whose watch word was *homoiousios*, meaning of "similar essence." During this period about eighteen councils were convened, the various parties anathematizing one another over their metaphysical differences, but orthodoxy eventually triumphed at the council of Constantinople, 381, and Arianism gradually disappeared from the East. It was that form of Christianity to which the Teutonic barbarians were converted and it persisted among them until the 7th. century. See CHRISTOLOGY.

**ARISTOTLE AND ARISTOTELIANISM.**—Aristotle, Greek philosopher, 384–322 B.C., born at Stagira, hence called "the Stagirite." He was in Athens 367–347 as the pupil of Plato, in Mitylene 343–335 as tutor to Alexander in the latter part of the reign of Philip, and again in Athens for 12 years teaching in the Lyceum. The most significant facts were his relationship with Plato, which made possible his philosophical labor, and with Alexander which enabled him to collect materials for his library and data for his scientific work.

From the standpoint of literary form Aristotle's works may be classified as dialogues, didactic, and rhetorical works; from that of subject-matter as logic, natural science, primary philosophy or theology, ethics, history, and miscellaneous. His erudition and literary production were encyclopaedic.

Aristotelianism is a philosophy of individual substances as opposed to the Platonic philosophy of universal forms, the former emphasizing the natural and substantial as against the tendency of the latter to the supernatural and abstract. These concrete substances comprise reality, possessing attributes distributable into categories. Universals are really predicates of the particulars. The generative causes of real being are four: a material cause which is passive, a formal cause which is ideational, an efficient cause which is active, and a final cause which is purposive. These four are reduced to two by combining the last three into one. Thus there are two ultimate principles in substances, the material substratum and the differentiating essence or form-giving idea, matter being the potentiality and idea the dynamic, while the combination is actuality. Substances are of three kinds, nature, man, and God. In man the differentiating essence is soul and the body is the material clement. The Supreme Being is an exception to the rule, and is supernatural substance, consisting of pure form without matter. He is the prime Mover, himself unmovable, the necessary result of the principle of causality. He is pure thought, and is Himself the subject of his contemplation. The special sciences deal with groups of specific facts, deduced from primary principles. Philosophy is a science of universals, or first science, the subject-matter of which is God, and thus embraces all other principles and first cause.

Aristotle's psychology was a theoretical dualism of body (matter) and soul (essence), the former being capacity or potentiality, and the latter function or actuality. His epistemology represented the human mind as a recipient but not a creator of ideas. It is a blank page, possessing the faculty for shaping ideas. Knowledge is therefore conceptual. The human soul stands between the animal and God, partaking in the sensibility, perception and memory of the animal, and in the reason of God. Hence morality is a characteristic of humanity, and virtue consists in an equilibrium between reason and the animal elements, a mean between two extremes. In political theory Aristotle argued that monarchical government tends toward the maximum of virtue and happiness.

In the Patristic period, Aristotle was attacked by some, as Irenaeus and Tertullian, while others ignored his works. But the Alexandrians, especially Clement, hailed him as a forerunner of Christ to the Hellenic world. Boethius, through his Latin version of a part of the *Organon*, introduced Aristotle to the western church. The Arabians notably Avicenna and Averroes revived Aristotle in the 11th. and 12th. centuries. Through their influence Latin translations of and commentaries on Aristotle's works were introduced to Jewish and Christian thinkers. Moses Maimonides, the Jewish writer, continued the movement. At first the church condemned Aristotle's physics (1209) and his metaphysics (1215), but his system was too well fitted to Catholicism for that attitude to persist. By 1300 he was declared "precursor of Christ in things natural as John the Baptist was in matters of grace."

Albertus Magnus (q.v.) followed Avicenna whom he regarded as the best interpreter of Aristotle. Albertus was the teacher of Thomas Aquinas (q.v.), the greatest of the Catholic theologians. In him we have Aristotelianism ecclesiasticized. The dualism of Aristotle was carried over as a dualism between supernaturalism and rationalism, the church and the world. The hierarchical system of his concepts from universals through class-concepts to particulars provided Aquinas with the tools for vindicating the divine authority of the Church's knowledge. The deductive method of his logic is the method of Catholicism in its theological and ecclesiastical pronouncements.

A. S. WOODBURNE

**ARIUS** (256–336).—Presbyter of Alexandria who was condemned as a heretic because of his views concerning the substance of the Son.

As a man he was of good character and earnestness. After having preached and taught the subordination of the Son to the Father and maintaining that he was of similar rather than the same substance he was condemned by the Synod of Alexandria (320–321), and subsequently condemned at

the Council of Nicaea and banished. None the less his view found many followers and at times gained control of the imperial court. (See ARIANISM.) In the latter part of his life Arius was recalled from banishment and would have been received back with honor into the church had he not died the day preceding that set for the service.

**ARK.**—(1) According to Hebrew literature, the large floating vessel built by Noah by command of Yahweh, as a refuge from the deluge (Gen. 6:5—9:17). Comparative mythology furnishes parallel traditions in Indian literature where Manu plays the rôle assigned to Noah (*Catapatha Brahmana*, *Mahabharata* and *Bhagavata Purana*), and in Babylonian literature where the part of Noah is assigned to Xisuthrus (*Gilgamesh*). (2) The basket in the bulrushes in which Moses was hidden until found by the daughter of Pharaoh (Exod. 3:12). (3) The ark of the covenant (Deut. 10:8), ark of the testimony (Exod. 25:16), or ark of the revelation; a sacred chest made of acacia wood, overlaid and lined with gold, and surmounted with two cherubim. The Hebrews took the ark with them in their travels, since it symbolized for them in the presence of Yahweh. (4) The ark of the law is a chest used in Jewish synagogues as a repository for the scrolls of the Torah. (5) In the Ethiopian church, a chest which has been dedicated to serve as an altar. (6) Metaphorically used for the church as the divinely authorized institution of salvation.

**ARLES, SYNOD OF.**—A Synod called at Arles, in S.E. France in 314 by Emperor Constantine to settle the dispute between the Catholics and Donatists. It was thoroughly representative of the Western provinces, 33 bishops being present. The prohibition of the rebaptism of apostates with the Trinitarian formula was a decision against the Donatists. Three bishops must be present for an episcopal ordination. The majority of the 22 canons concerned the discipline of clergy and laity, and were called forth by the necessity felt by the church to define its position since its imperial recognition. See DONATISM.

**ARMENIA, CHURCH OF.**—A church kindred to the Greek church in form, but independent in organization, and differing from the "orthodoxy" of the main bodies of the Eastern and Western churches in rejecting the decrees of the Council of Chalcedon.

Tradition traces back the introduction of Christianity into Armenia to a legendary mission of the Apostle Thaddaeus to King Abgar, together with supposed visits of Bartholomew, Simon, and Jude. There is no historical authority for this. The real origin of the Armenian church is to be attributed to the mission of Gregory the Illuminator early in the 4th. century, which has been decorated with much later legendary matter. Under his influence Christianity even came to be formally adopted as the national religion of Armenia.

The breach with the Greek church was brought about by the opposition of the Armenians to the decision of Chalcedon (A.D. 451), which they held to favour Nestorianism. In the year 535 the separation was made final by the Council of Tiben, which anathematised the Orthodox church and added a monosophysite clause—"who was crucified for us"—to the Trisagion, i.e., to the doxology "Holy, Holy, Holy," etc. From the times of the earliest Turkish invasions the Armenian Christians have suffered cruel persecution, culminating in the massacres of recent times. See also MONOPHYSITES.

WALTER F. ADENEY

**ARMINIANISM AND ARMINIUS.**—The type of doctrine taught by James Arminius—who studied at Geneva, Basle, and Leyden, and finally in 1603 was called to the chair of theology in the University of Leyden—very soon after his day began to be termed Arminianism. Frequently, however, the term has been made to connote, besides the formally expressed tenets of Arminius, doctrinal conceptions logically deducible from them. His departures from the Reformed teaching in which he had been reared scarcely went beyond the rejection of unconditional election and irresistible grace. In place of these features of the reigning Calvinism he affirmed conditional election and man's freedom to accept or to reject divine overtures.

The immediate followers of Arminius in the Netherlands—among whom Uytenbogaert, Grotius, Episcopius, and Limborch were prominent—acquired the name of Remonstrants from the title of the document which they put forth in 1610, the year after the death of Arminius. In the five articles of this manifesto, while giving not a little emphasis to man's spiritual dependence, they rule out unconditional predestination, limited atonement, and irresistible grace, and speak of the doctrine of certain perseverance as open to inquiry. Later the positive affirmation of the possibility of falling from grace became characteristic of Remonstrant or Arminian teaching, as did also the repudiation of the notion of imputed or hereditary guilt.

So far as the Netherlands are concerned, Arminianism came to its best very soon after the death of the founder. It was indeed granted toleration after the brief period of proscription which followed its condemnation by the Synod of Dort (1618–19 q.v.); but it was to find its most fruitful fields in other regions. Anglican high churchism gave it patronage in the time of Laud and again after the Stuart restoration. Through the Methodist movement, wherein it made alliance with a warm evangelical faith, it acquired specially effective means of dissemination. Support is rendered it, furthermore, by a consideration of the extent to which its essential points of view characterized the teaching of the early church and later found lodgment in Lutheranism.

HENRY C. SHELDON

**ARNOLD OF BRESCIA.**—Ascetic and reformer, b. at Brescia in Italy, date unknown. He was educated for the priesthood, and became a pupil of Abelard. He was a vigorous opponent of worldly corruption in the clergy and of temporal power of the Curia. His maxims were: "Clerks who have estates, bishops who hold fiefs, monks who possess property, cannot be saved." He came into conflict with Pope Eugenius III, Emperor Frederick Barbarossa, and Pope Adrian IV. As a result of the combined opposition of Frederick and Adrian, Arnold was put to death at Rome in 1155.

**ARNOLD, MATTHEW** (1822–1888).—English educator, literary critic, poet and author; his works on religion were of a critical, liberal and ethical character, and exercised a considerable influence. *Literature and Dogma*, and *God and the Bible* are two well-known books of his dealing with religion.

**ARTICLES, THE ORGANIC.**—A law regulating public worship in France, introduced by Napoleon, comprising 44 articles relating to Protestantism and 77 relative to Catholicism. The law stood until the separation of church and state in 1905.

**ARTICLES, FORTY-TWO.**—A confession of faith adopted by the Anglican Church in 1552,

subsequently revised into the so-called Thirty-Nine Articles (q.v.).

**ARTICLES, THIRTY-NINE.**—The official confession of faith of the Anglican Church, adopted in 1571. See CHURCH OF ENGLAND.

**ARTICLES, THIRTY-SEVEN.**—A form of the Belgic Confession (q.v.) arranged in 37 articles in 1531.

**ARUNDEL, THOMAS** (1353–1414).—Archbishop of Canterbury; also filled the offices of archbishop of York and lord chancellor; remembered for his severe persecution of the Lollards, and prohibition of the translation of the Bible into English.

**ARVAL BROTHERS.**—An ancient Roman priesthood limited to twelve members charged with certain ceremonies for the protection and blessing of fields and crops. In the religious revival under Augustus, the emperor secured election to the college and the functions of the Fratres Arvales were enlarged to include sacrificial ceremonies on important occasions connected with the Imperial household. While performing important religious duties in the state, the presence of the emperors gave the priesthood the nature of a select social club.

**ARYA SAMAJ.**—An Indian religious reformation movement established by Dayanand Sarasvati in 1875. It is an attempt to establish a purely monotheistic cult founded on the Vedas, which are interpreted as the source of the revelation of God and of all science. The ethical teaching is of a high type. The Samaj is distinctly Indian and bitterly opposed to Christianity. It has been numerically more successful, but less significant than the Brahma Samaj (q.v.).

**ARYAN RELIGION.**—The word Aryan is here used to refer to the Indo-European race which formed the parent stock of the peoples known in later history as Teuton, Scandinavian, Slav, Greek, Roman, Celt, Iranian and Indian. Emerging from the stone age in territory near the Baltic as a fairly homogeneous people of cattle-raising type they spread to form the cultural groups we know in history. To write the story of their religious life in that prehistoric period when they dwelt together as neighbors on a far-flung tract of woods and pasture land is necessarily a precarious task. Using the knowledge of the elements common to all the branches of the old family, with special attention to those groups which have become stabilized nearest to the point of origin and remembering that everywhere religion is man's way of securing life-values and life-security in relation to the natural environment we may attempt to picture this prehistoric primitive religion.

The early history of the various groups shows them as a vigorous, life-loving, fearless people, delighting in fighting, feasting, drinking and games of chance. Their religious cult centers about the heavenly nature powers, the home fire and the family. There is little evidence of a cult of mother-earth common to agricultural peoples. The sky with its warmth of sun, its rain, its light are the important things. It is easy to understand how eagerly the herders of cattle in a land where known and unknown enemies prowled in darkness would welcome the dawning light of heaven. The rain meant life to cattle and to men. The boisterous thunder-storm cleaving the oak with its lightning bolt is another power before which they must stand in awe, and the oak, perhaps, was the sacred tree. These powers, gathered under the general title of the sky or sky-father, are the only gods and they are not anthropomorphic but vaguely conceived nature forces. The Aryans could still be called atheists in historic times by visitors who had a pantheon of personal gods with human characteristics.

There seem to have been two great public ceremonies: one, a means of securing rain in summer by mimetic magic when a procession with vessels of mead or water moved around a great fire with spoken spells and finally extinguished the fire by emptying their vessels into it, the other, common to many peoples, an attempt to assist the powers of light and warmth in their struggle with cold and darkness at the autumn time. Then the lives of cattle and, still more potent, the lives of men were given to revivify and strengthen the sky powers. That a dawning sense of cosmic order, of a fate which was more inevitable than the powers of nature, was an element of their early world-view has been suggested by Schrader and seems plausible in view of the development of several Aryan groups. There are no temples, and no organized priesthood, though men who know magic spells and incantations form the beginning of the later families of priests. About the hearth grow up affections and customs which raise it into divine status in almost all the Aryan groups. To feed it, to keep it burning when fire is difficult to make, to guard it from pollution becomes a religious duty. The early loyalties are to kin and to chief. Blood revenge is essential. Hospitality was freely given, though, here as elsewhere, the stranger and the beggar were more feared than welcomed. The dead were buried in rough-hewn coffins at a "crossroads" or at the border of the common land. With the dead man were placed his tools, weapons, favorite possessions, meat, drink and in earliest times his wives and slaves. The practice of giving human victims to the dead was early given up, but the burial ceremonies of the historic Aryans show clearly that it was once the rule. After the burial came purification rites in water and a solemn feast. The dead were supposed to dwell in the earth but at stated times, at the home, at the grave, on the anniversary of death, on the birthday and in the family ceremonies, food was offered to them under the name of "fathers" or "grand-fathers." Such family rites were very important not only to prevent the ghost from becoming a danger to the family but to save it from a wretched existence. There is sufficient evidence to suggest that a great public ceremony was held at which all the dead came from the earth, were placated, fed and dismissed by public rites. Such forms as the Celtic Samhain eve and the Greek Anthesteria may be its continuation and development. There is no indication of a heavenly abode of the dead. They belong to the underworld; and the crossroads, the place of burial, was especially dangerous. The representation of the underworld powers in the form of a snake and the idea of the return of an ancestor in the form of the "house-snake" which coils by the hearth fire is so common among Aryan peoples that it probably belongs to the primitive period.

On the whole the religion of the Aryans was that of a confident, happy and successful people. The gods are generous, placable powers of light and life. There is no divine sanction for morality. The Aryan took that into his own hands. There is no abject fear of dread powers and no quest for a heaven to compensate for a frustrated life on earth. Well-knit family and clan loyalties, a life of vigor and plenty under a Sky-God giving light, warmth, and fertility to land and herds developed the race which was to become the dominant factor in the history of human culture. A. EUSTACE HAYDON

**ASCENSION.**—The passage of the body of the risen Christ into heaven.

This ascension differs from assumption (q.v.) in that it was of the body of the resurrection, rather than a body untouched by that experience. This experience is referred to only in Acts 1:9, other references being to his resurrection.

SHAILER MATHEWS

**ASCETICISM.**—(1) A methodical treatment of the body as evil and opposed to spiritual welfare, involving the practice of fasting, flogging, celibacy and other more or less disciplinary means. (2) Less specifically, self-discipline for the purpose of self-control and the cultivation of spiritual qualities of the personality.

Asceticism is found in developed rather than primitive religions. It pre-supposes a more or less organized philosophical dualism recognizing a struggle between body and spirit. It is therefore to be distinguished from the painful practices which accompany initiation and ritual methods adopted by primitive peoples to secure success. So far as can be traced, asceticism seems to have come from oriental religions, particularly those of India. It passed westward, assimilating local practices in Persia, Greece, and above all Egypt. Alone among the great religions of the ancient world, the Hebrew system never became ascetic, unless exception be made of groups like the Nazarites who continued to maintain simpler nomadic customs in more highly developed civilizations. The most outstanding ascetic religion is probably Hinduism (q.v.), the devotees of which have from earliest days sought release from the cycle of successive existences through the purification of the body by means of the voluntary infliction of pain, or the practice of some form of self-discipline.

The methods of asceticism include the limitation of food, poverty, celibacy and austerities of various sorts. By such means it is hoped to reduce the body to subservience to the spirit and to acquire merit in heaven. Such methods are not always successful, as they often tend to the suppression rather than to the discipline of natural impulses. In consequence, the ascetic of the extreme type is liable to abnormal psychical conditions, which sometimes express themselves in hysteria, visions, or other neurasthenic experiences.

A development of the ascetic practices in Christianity, while due in large measure to pagan influences and survivals, was furthered by the honor given by the church to celibacy on the part of its priests and nuns, as well as to its introduction of fasts for all members of the church. The monastery of Cluny (q.v.), was particularly influential in spreading ascetic practices, while the Irish penitential system, when introduced upon the Continent, gave it a new impulse.

The discipline of one's self through the subjection of physical impulses to moral control is the permanent value of ascetic practices. As such self-control, however, does not involve the premises of asceticism, it cannot properly be so termed. See HINDUISM, BUDDHISM, MONASTICISM. SHAILER MATHEWS

**ASGARD.**—The dwelling-place of the gods in Teutonic religion.

**ASHKENAZIM.**—(From the Hebrew name in Gen. 10:3.) A term used by the Jews to designate the Jews of Central and Eastern Europe and their descendants. They differ in ritual and in customs from the Sephardim. (qv.).

**ASHTORETH.**—Hebrew name of goddess of Sumerian origin, appearing in Babylonian as Ishtar, in Greek as Astarte, and in Phoenician as 'Ashtart. As an astral deity Ishtar appeared as a war-goddess, being identified with the planet Venus, the leader of the stars, in Semitic and Greek cults. She was also the goddess of fruitfulness and her cult meant a deification of sensuousness, although this was spiritualized as the mainspring of the tender human emotions. In the O.T. she appears as the feminine counterpart of the Canaanitic baals in which the sexual aspect predominated. See MOTHER GODDESSES.

**ASHUR.**—The supreme god of the Assyrian pantheon represented by a solar disc with wings.

**ASHVAGHOSHA.**—A Buddhist writer of the 1st. century A.D., the author of a life of Buddha, the *Buddha-charita.*

**ASH WEDNESDAY.**—The first day of the Lenten period, forty days before Easter, so called from the ritual use of ashes as a symbol of repentance. The ashes are secured by burning the palms used the previous year on Palm Sunday. The day is observed in the Roman Catholic and Anglican churches.

**ASINARII.**—An epithet applied first to the Jews, and afterwards to the Christians, as e.g., by Tacitus because they were said to worship an ass. (See Tertullian: *Ad Nationes* 1, 14; *Apologia* XVI). In 1856 a discovery was made on the Palatine of a sketch scratched in stone representing a crucifixion, the victim having a man's body and an ass's head, probably a 3rd. century travesty of the crucifixion of Jesus, although it may be of Mithraic origin.

**AŚOKA.**—Emperor of India (273–231 B.C.).—He is chiefly known because of his use of the royal resources for the spread of Buddhism by missionary teaching to Ceylon, China, Thibet, Syria and the West. Merciful, tolerant, devoted to human service, he established his own empire on the ethical basis of kindly respect for the sanctity of all living things —the right of the meanest thing to a full life. For the spread of Buddhism as a religion he is perhaps the most important figure in history.

**ASPERGES.**—The rite of sprinkling the congregation with holy water before the celebration of the High Mass in the R.C. church, so called from the first word of the verse, Ps. 51:7.

**ASPIRATION.**—An ardent longing for the realization of a kind of life much purer and higher than one's ordinary attainments.

Religious aspiration is the earnest desire to experience God's presence or favor, or to possess inwardly the spiritual realities of the divine world. It expresses itself in worship, prayer, consecration, and often in specific religious discipline, such as asceticism. Moral aspiration consists in the desire to realize ethical ideals, and is the motive power to genuine moral living. Both religiously and morally aspiration is an intensely *personal* valuation of spiritual ideals, as contrasted with more disinterested ways of contemplating the good.

**ASS, FEAST OF THE.**—A mediaeval dramatic presentation to impress events of Biblical history, such as the story of Balaam's ass, the flight of the holy family into Egypt. Generally of a burlesque character.

**ASSAM.**—Part of the province of Eastern Bengal and Assam in British India since 1895; from 1826–1895 a separate province, N.E. of Bengal.

About 3½ millions are Hindus, 1½ millions Muslims and 1 milliou inhabitants animists. The Hindus of Assam are such by conversion though we know very little of the process by which they were brought in. The cult of Vishnu and Sakti have been the predominant elements of Assamese Hinduism. Missionary work has been carried on by the American Baptists since 1841 and the Assam Frontier Pioneer Mission since 1891.

**ASSASSIN.**—A member of a sect of secret murderers which origiuated in Persia at the close of the 11th. century as a branch of the Shi'ites. The sect was operative in Persia and Syria for nearly two hundred years, and its power was felt during the Crusades. In principle their beliefs corresponded with the Isma'ilitcs. The name is derived from *hashish*, an intoxicant made from the juice of hemp leaves which was given to the Assassins when they were about to be sent on their mission of death. The leader was known as *Sheikh-al-Jabal*, or Old Man of the Mountains.

**ASSEMBLIES OF THE FRENCH CLERGY.**—The quinquennial gatherings of the French clergy from the 16th. century to the Revolution for the appointment of the taxes exacted by the kings of France from the church, and for the transaction of other ecclesiastical business.

**ASSEMBLY, GENERAL.**—See GENERAL ASSEMBLY.

**ASSEMBLY, WESTMINSTER.**—See WESTMINSTER ASSEMBLY.

**ASSIZE OF CLARENDON.**—A council convened at Clarendon, England in 1164 by Henry II, who compelled Thomas and the English bishops to subscribe to 16 articles, called the Constitutions of Clarendon (q.v.), designed to transfer the control of ecclesiastical affairs from Rome to England. The clergy refused to conform, and Henry had to renounce the articles in 1172.

**ASSUMPTION.**—The transference of the corporeal body of some individual into heaven.

Such translations are both without death (as according to Jewish Apocalyptic literature was true of Abraham, Isaiah, Moses); instead of death (as in the case of Enoch and Elijah); or after death.

In Christianity the only assumption that has grown into doctrine is that of Mary who after her death was taken up into heaven bodily, according to both the Roman and Greek churches. This doctrine although never formally made into dogma is universally preached.

**ASSUMPTION, AUGUSTINIANS OF THE.**—A R.C. congregation, originating in France in 1845, and having at present about 1000 members in various countries.

**ASSUMPTION, FEAST OF THE.**—A festival celebrating the bodily ascension to heaven of the Virgin Mary subsequent to her death. It is observed in the Roman Church on Aug. 15th, and in the Greek church from Aug. 15th to 23rd inclusive.

**ASSURANCE.**—The inner conviction that one enjoys God's favor and has been forgiven and saved through faith in Christ.

In emancipating men from dependence on the Catholic church, Luther insisted strongly on the doctrine of inner assurance of salvation, whereby a believing Christian might know himself to be saved without needing to consult a priest. Justification by faith, he contended, included the creation of a state of certainty as to God's favor. Sure of acceptance by God, the Christian could cease to concern himself about petty details of merit or about ecclesiastical penance. The doctrine of personal assurance was emphasized in opposition to religious formalism by the leaders of Pietism (q.v.) and by John Wesley (q.v.). The basis of assurance has been variously defined, emphasis being laid sometimes on the promise of the Word of God (Luther), sometimes on the direct inner testimony of the Holy Spirit (Wesley), and sometimes on the divine election (Calvin). At times the emotional experience of assurance has been so overemphasized as to lead to the danger of fanaticism. The real significance of the doctrine is in its affirmation of a genuine personal experience of communion with God in contrast to a mere formal profession of religion.

GERALD BIRNEY SMITH

**ASSYRIA AND BABYLONIA, RELIGION OF.**—Strictly speaking, this was the religion of Babylonia and Assyria from the earliest times to the fall of the neo-Babylonian empire in 538 B.C., though in Babylonia it survived until the beginning of the Christian era. Such writers as Herodotus and Berosus tell us a little about it, but the principal sources of information concerning it are the cuneiform inscriptions which have been found in such large numbers in Mesopotamia. Babylonia, the mother country, was the land of religious origins; Assyria, developing later, borrowed largely from Babylonia.

1. *The people and their gods.*—In Babylonia two races mingled, the Semites from Arabia, called Akkadians, and a race of unknown affinities, called Sumerians. The Akkadians wore hair and long beards; the Sumerians shaved both head and face. The Akkadians were first in the land and established their Semitic gods at various centers. The beardless Sumerians coming later worshiped these bearded gods, mingling, of course, in their worship some Sumerian elements. Babylonia was a land of city-states. From long before the dawn of history to the rise of Babylon, about 2100 B.C., one city-state often succeeded another. During the domination of each, its deity secured a degree of worship from subject cities. To the Babylonians the world was full of spirits with which men must come to terms. Fundamentally their religion was a kind of polydemonism, but through the power of the city-states the gods of a few places emerged from the great mass of spirits and became the chief deities of the country. These gods were Enlil of Nippur (called in Akkadian Bel), Anu of Erech, Enki of Eridu (in Akkadian Ea), Nannar of Ur (in Akkadian Sin), and the Akkadian sun-god, Shamash (in Sumerian Utu). In all the cities a mother goddess was also worshiped. By the Sumerians she was given many names; the Akkadians generally called her Ishtar. During the pre-Babylonian period the worship of a weather god, Adad, and of a corn god, Dagan, were also introduced, apparently from the West. The worship of these along with that of Nergal of Kutha became so fixed that it persisted through the whole course of Babylonian history. Some other deities, such as Ningirsu of Lagash and Zamama of Kish were widely worshiped till the rise of Babylon. Each smaller town (and there were many in Babylonia) had its deity. The larger towns had also many subordinate deities. These were often made by differentiating the principal gods by means of epithets. They varied from period to period. A very popular vegetation deity was known by various names—Ashnan, Ningishzida, Dumuzi. The last of these names persisted and was Hebraized as Tammuz (Ezek. 8:14). During the dynasty of Agade (2800–2600 B.C.) certain

kings were deified during their lifetime. Naram-Sin is the best known instance of this. The custom was, however, sporadically continued by later dynasties. Most of the kings of the dynasty of Ur (2458–2341) were deified in their lifetime and elaborate hymns were addressed to them. Several of the kings of Nisin and Larsa were deified; the name of the great Hammurapi of Babylon is sometimes preceded by the determinative for deity, and the same is true of a few kings of the Kassite dynasty (1750–1175 B.C.). While all these spirits were worshiped as gods, three were especially honored: Anu, now regarded as god of heaven, Enlil (Bel), regarded as god of the land, and Enki (Ea), regarded as god of the deep. About 2500 B.C., they were formed into a triad representing air, earth, and water, which continued to be reverenced as long as the religion lasted. Enki (Ea) had also been regarded as the god of wisdom from time immemorial. When the city of Babylon became supreme, about 2100 B.C., its god, Marduk, began to be worshiped over the whole of Babylonia, and, with his somewhat less prominent consort, Zarpanit, an offshoot of the old mother goddess Ishtar, he continued to be worshiped throughout the history. In time he absorbed qualities of both Bel (Enlil) and Ea, and myths in which they had been prominent were reshaped in order to put Marduk in their places. Nabu, god of Borsippa, who later became the patron of learning and eloquence, also came into prominence after the rise of Babylon. During the Kassite period a second triad consisting of Sin, Shamash, and Ishtar, representing the moon, sun, and Venus, was formed. In later times Adad, the weather god, was sometimes put in place of Ishtar.

Assyria emerged as a dependent state about 2100 B.C. and became independent about 1600 B.C. Its principal deity was Ashur who was the head of the Assyrian pantheon throughout the history. He embodied the characteristics of the Assyrian nation, which was warlike, ruthless, and cruel. Ishtar of Nineveh was, at least in the later periods, his consort. Anu and Adad were also reverenced, as were Bel and Ea, the other members of the first triad. In later periods of the history Babylonian gods were introduced, especially Nabu and Nergal.

2. *Relation of gods to men.*—The myths concerning these gods reveal something of their worshipers' ideas of them and their relation to the world and to men. According to one cycle of myths, both men and irrigating water were begotten by natural generation from gods and goddesses. The Babylonians were especially fond of cosmogonic myths, or myths that explained the origins of the world and its institutions. In addition to those just alluded to, which explain the origin of man and of agriculture, myths of the creation and the flood were also in circulation before 2000 B.C. As time advanced a myth of creation was elaborated into an epic of seven cantos. It accounted for the origin of the gods themselves and for the earth and heavens by the conquest of a watery chaos by Marduk, god of Babylon. The kinship of gods and men, indicated in the myth of the begetting of men by a god and goddess, and emphasized by the deification of certain kings, as already noted, is further emphasized in the Gilgamesh Epic, in which Gilgamesh and Engidu are defied, and in which the goddess Ishtar offers herself in marriage to Gilgamesh.

While the line between gods and men was not one men could not cross, and while the deities sometimes consorted with men, nevertheless they were jealous lest men should become as wise and as immortal as themselves. In the Adapa myth Ea is said to have lied to Adapa lest he should eat the food that would make him immortal, and another myth represents the mother goddess, Nintu, jealous because man has learned the secrets of agriculture, vowing that he shall not live forever.

3. *Temples and priesthoods.*—With such deities, friendly yet capricious, the Babylonians and Assyrians sought to come into relations. From before the dawn of history temples of brick were erected to them, usually upon artificial brick terraces. Each temple, in addition to the shrine of the deity for whom it was built, contained minor sanctuaries for other deities. To each temple was attached a *ziggurat*, or staged tower, to represent a mountain peak, and at Lagash Gudea built a brazen sea, to represent the ocean. The temple was thus a kind of epitome of the world. In the temples the gods were served by elaborate priesthoods, the organization of which increased in complexity as time advanced. Schools for the training of the priests existed in many temples. Here the art of writing was taught, and the liturgies and hymns employed in the services copied. The temples owned large estates, and their archives have in some cases yielded thousands of account-tablets which reveal many of the features of the economic life of Babylonia.

4. *Liturgies and hymns.*—The liturgies and hymns are of great interest since they reveal the thoughts and conceptions of the worshipers. In these compositions the gods are depicted in all their power. Their might and greatness are especially praised. The worshipers believed that the gods enjoyed being thus flattered, and were accordingly disposed to be more lenient to men. The hymns to Enlil (Bel) connect him especially with the thunderbolt and the violent storms of Babylonia. One of them speaks of the thunder as his word, just as the Hebrews regarded thunder as the voice of Yahweh. In the hymns Nannar (Sin) appears to be very popular, and the appearance and movements of the moon are dwelt upon in describing him. The so-called penitential psalms were employed in times of trouble, national or personal. In them we find the Babylonian conception of sin to have been in the main simply misfortune or misery. Because the worshiper is wretched, he infers that he must have offended some deity. He assumes that, if the deity can be made to appreciate how wretched he is, the divine heart will relent, and the anger that has caused his misfortune will pass away. No deep sense of sin or conception of its inwardness is revealed. It is assumed that suffering atones for sin. The belief in the efficacy of intercession prevailed, and one god is often asked to intercede with another. From time immemorial sacrifices were offered. About 2500 B.C. they consisted of oxen, sheep, goats, lambs, fish, eagles, cranes, and the viands eaten by men. They appear to have been regarded as food for the gods rather than as having atoning efficacy for sin.

5. *Ishtar and Tammuz.*—The universal characteristic of Semitic religion was the worship of the mother goddess Ishtar. The Semitic background of Babylonian religion enabled her influence to permeate it, although, blended with Sumerian goddesses, she was often called by Sumerian names. Connected with her cult were primitive sexual rites, which were perpetuated until the time of Herodotus (cf. Bk. I. 199). Such rites were designed to secure an abundant offspring. Connected with the temples there were male and female ministers of the goddess whose function appears to have been to represent the divine powers in the cure of sterility. They are recognized in the Code of Hammurapi, where they are called by various names. The service of this goddess must have had a deleterious influence upon Babylonian social life. Closely connected with the worship of the mother goddess

was that of her son (later husband) Dumuzi (Tammuz), a god of vegetation. As vegetation dies down each year, Tammuz was believed to die. The mother goddess was thought to be in great sorrow on account of the loss of her son. An ancient myth recounted how on one such occasion she had forsaken the upper world and gone down to Arallu, the underworld, to bring him up to life again. At that time all procreative action on the earth had ceased. During the time of the death of Tammuz the whole land was filled with wailing, especially by the women. Elaborate rituals for a worship of wailing in the temples has been preserved to us. It contains such doleful repetitions as the following:

The lord of vegetation no longer lives;
The lord of vegetation no longer lives;
[repeated six times]
my husband no longer lives;
. . . . . .
The lord Tammuz no longer lives;
The lord of the dwelling no longer lives;
The spouse of the lady of heaven no longer lives;
The lord of Eturra no longer lives;
The brother of the mother of the vine no longer lives.

With such iteration the whole land was plunged into mourning. When it was believed that Tammuz had risen again, in accordance with psychological law, the ecstatic joy was correspondingly great. The event was celebrated in festivals to these deities of fertility—festivals that were not always chaste.

6. *Life after death.*—Although it was believed that the god Tammuz rose annually from the dead, the Babylonians had no faith that men could share his fortunate fate. Their conception of the under-world is graphically set forth in the poem on Ishtar's descent to the underworld. The goddess is said to have determined to go

Unto the house of darkness, the dwelling of Irkalla
Unto the house whose enterer never comes out
Along the way whose going has no return,
Unto the house whose enterer is deprived of light,
Where dust is their food, their sustenance clay,
Light they do not see, in darkness they dwell;
They are clothed like birds with a covering of wings.
Over the door and bolt the dust is spread.

Into this cheerless world the dead departed with no hope of a happy resurrection. The twelfth tablet of the Gilgamesh Epic tells how wistfully the Babylonians longed for a more cheerful hereafter and for reunion with loved ones, but that no such hope was granted them. The epic in two lines sums up their attitude as they contemplated this prospect:

I will sit all day and weep!
I will sit all day and weep!

The Babylonians believed in the existence of many spirits beside the gods—spirits that were hostile to men. These demons haunted every cranny; they brought diseases; they were ever ready to leap upon men. It was believed that they could be controlled by certain formulae, especially if these were uttered in connection with certain ceremonies. To fulfil these functions long incantation texts were compiled, and, no doubt often employed. It thus happens that Babylonian religious ceremonies merge off insensibly into magic.

7. *Ethics.* In spite of the limitations of their religious conceptions the Babylonians, for such an early folk, developed a comparatively high ethical standard. The code of Hammurapi, as well as fragments of earlier codes, shows that they had solved with a fair degree of success many of the initial problems of social organization and of social justice. This was in part due to their conviction that the gods demanded righteousness on the part of men. In the myths the gods might lie to men and to one another, but nevertheless they punished human liars. It thus happens that in the Code of Hammurapi provision is made that, if a man has taken an oath in the presence of a god, his unsupported word shall be regarded as truth. In general ethics the Babylonians were fully abreast of other nations of the period. The less civilized Assyrians were more backward, though in private ethics they may not have fallen behind the Babylonians.

GEORGE A. BARTON

**ASTERISK.**—A utensil consisting of two crossed arches, either silver or golden, used in the Greek church to protect the eucharistic bread from the covering veil.

**ASTROLOGY.**—A science which pretended to foretell events in the affairs of earth by a knowledge of the nature and movements of the heavenly bodies. It was based upon the idea of an inevitable relationship between the movements of the stars and the life of man. Two main phases are to be distinguished, the Babylonian and the Roman.

The supposed science had its origin in Babylon about 2400 B.C. The observed places of the heavenly bodies in relation to the observed happenings on earth were organized into a system of prognostication of the good or evil chances in any projected undertaking. On the other hand, unusual happenings or arrangements in the heavens were interpreted to mean certain favorable or unfavorable events for the governments of the various divisions of the known world. The chief gods, Anu, Enlil, and Ea, were assigned divisions of the heavens; the ruling gods, Sin, Shamash, Marduk, Isthar, Ninib, Nergal, and Nebo, were identified with the moon, sun and planets. Their changes in relationship were taken to be the result of a divine plan and the inference followed that one who could understand the will of these divine rulers whose action produced good or ill on earth would be able to foretell and to prepare for the event. The religion of Persia and the science of Greece revealed to Babylonia and Assyria the futility of this childish science and destroyed astrology in its home land.

It was destined, however, to have a new life in the Roman Empire to which it came with all the glamor of an oriental wisdom. But it was radically changed. The new idea was added that the universe is a vast organism in which every particle is involved with every other in a constant interplay of influences under a fixed law. To read this cosmic mechanism the characteristics of the old gods and of mythical personages were assigned to the stars and constellations bearing their names, the divisions of the zodiac allotted to various sections of the earth and intricate interpretations made of the arrangements of the heavenly bodies according to time. The significance of the system was that in such a universe of ordered movement it seemed possible to forecast the fate and future of any individual. Astrology was the science of casting a horoscope and the astrologer was consulted for infallible guidance regarding any future event or ambition. By the attractiveness of its religious philosophy of Fatalism, by its emphasis on order and destiny, the pseudo-science completely conquered the Roman world and maintained its sway side by side with the real science of astronomy into the Middle Ages.

Probably its greatest service was to prepare the way, by knowledge of the movements of the stars, for the genuine physical and astronomical sciences.

A. EUSTACE HAYDON

**ASTRUC, JEAN.**—French R.C. scholar, 1684–1766; an eminent physician whose studies in diseases of the skin led him to an examination of the Levitical legislation regarding the clean and the unclean. This study led him to a critical investigation which resulted in an analysis of the Pentateuch into two documents on the basis of the two divine names, Yahweh and Elohim.

**ASURA.**—An early Aryan name for god used originally by the Indian and Iranian branches of this race. In Iran it retained its meaning, forming part of the title of the great God, Ahura Mazda (Ormazd) while in India the word came to mean demon in the later religion.

**AŚVINS.**—Two divine figures in early Vedic religion called "lords of the horses" and identified with the morning and evening stars.

**ASYLUM.**—An inviolable place of refuge for persons fleeing from pursuit, such as run-away slaves, criminals or defeated soldiers. Among primitive peoples totem centers, specifie places (O.T. cities of refuge, and sometimes whole villages serve as asylums. In Muhammadan lands tombs of saints and mosques are so regarded. Among some primitive religions, such as the Slavonic and Teutonic, as well as among such developed religions as those of the Greeks, Hebrews, Hindus and Romans, the sanctuary or temple was regarded as an asylum. On the conversion of some of these people to Christianity, the right of asylum continued in connection with the church. It thus continued in England and France till the 16th. century and in Spain until the 19th. century. As to the genesis of the idea, Westermarck suggests the hypothesis that the deity like the man was under obligation to shelter the one who had taken refuge in his home to avert the curse from being transferred to him.

**ATAR.**—The firc god of early Iranian religion: symbol of the purity of Ormazd in developed Zoroastrianism.

**ATARGATIS.**—A Syrian goddess of fertility. See MOTHER GODDESSES.

**ATAVISM.**—A biological term, derived from the Lat. meaning great-great-great-grandfather, or ancestor, used to signify reversion to traits or characteristics of a grandparent or more remote ancestor which have not appeared in the parent.

**ATHANASIAN CREED.**—One of the three eccumenical creeds emphasizing details of the doctrine of the trinity, officially used in the Roman, Greek and Anglican churches. It is of Latin origin, probably in the 6th. century, although it bears (wrongly) the name of Athanasius. See CREEDS AND ARTICLES OF FAITH.

**ATHANASIUS, SAINT** (293–373).—Bishop of Alexandria and theologian; took orders when very young. He was archdeacon under Alexander of Alexandria, and in 326 succeeded him as bishop. His tenure of office was one of storm and stress owing to the Arian controversy. Athanasius succeeded Alexander as the defender of orthodoxy against Arianism and Sabellianism, declaring that Arianism would lead to polytheism and that Sabellianism made impossiblc the unity of the Father and his own Son. His interest in the reality of salvation led him to insist on the divinity of Christ. Thus he defended the use of *homoousios* (q.v.) against *homoiousios* or *homoios* (qq.v.). Owing to the influence of Eusebius of Nicomedia and other Arians, Athanasius was exposed to the vascillations of the emperors' opinions, and was five times expelled from his office, though always permitted to return. His zeal and persuasive exposition of the Nicene Christology led to his being honored as the "father of orthodoxy."

**ATHARVAVEDA.**—One of the four divisions of the Vedic scriptures, consisting largely of charm, incantation and magic formulae. See SACRED SCRIPTURES.

**ATHEISM.**—A disbelief in the existence of a personal God in control of the universe.

The word is often loosely employed as a term of opprobrium to designate any one who adversely criticizes current theological doctrines. Thus Socrates was charged with atheism; and some modern thinkers who have repudiated the conceptions of theological anthropomorphism have been called atheists. Since atheism denotes a negative attitude, it may be associated with agnosticism (q.v.); or it may find expression in some antitheistic philosophy, such as materialism or pancosmism.

Atheism arises out of an adverse criticism of crude or anthropomorphic ideas in theology, and hence is a secondary rather than a primary religious attitudc. The most important organized development of atheism occurred in India, where in the Sankya system in Buddhism, and in Jainism (qq.v.) religion was interpreted in terms of self-discipline rather than of dependence on salvation from the gods. In modern times the development of modern science has led to attempts to explain the entire universe without reference to any divine Being. But Agnosticism is more in harmony with the spirit of science than is a developed atheism.

GERALD BIRNEY SMITH

**ATHENAGORAS.**—Christian writer of the last quarter of the 2nd. century; wrote two Greek treatises, one of an apologetie nature and the other on the resurrection.

**ATHOS.**—Peninsula and mountain on the eastern side of the Chalcidian peninsula on the Aegean Sea; designated "the Holy Mount" by orthodox Greeks; a great center of Greek monasticism. The libraries of its monasteries contain many valuable manuscripts.

**ĀTMAN.**—A term occurring frequently in the literature of the religions of India, derived from the Skt., *ān*, found in the Rig Veda as *tmān*, meaning "breath." The word acquired the meaning of "the individual soul." One of the elements of the teaching of the Upanishads is the Advaita doctrine that atman=brahman (q.v.), i.e., the individual soul is identified with the world soul.

**ATONEMENT.**—The act or means of cstablishing reconciliation between God and man. In Christian theology it has reference chiefly to the work of Christ as accomplishing this reconciliation.

1. *In pre-Christian religion* the reconciliation between gods and man was conditioned largely upon an estimate of the cause of the estrangement between the two and the liability of man to the effects of divine displeasurc. In the more primitive types of religion this estrangement is due to some neglect or insult which has been offered by some member of the tribe to its deity. This might be a breaking of the taboo, the neglect of some ritual performance, disobedience of the god's representative, etc. In such cases the usual method of reconciliation would be a gift to the god as sacrifice. While not all sacrifices were intended to

expiate the fault, the number of those of this character were very numerous and varied from the offering of material for a feast in which the god might participate, to the sacrifice of a human being.

As the religious life in the different communities varied, the requirements of the gods became increasingly standardized with a subsequent liability to increase in violations of the ritual. In the penitential prayers of Babylon particular weight is given to neglects of this character.

The gods were regarded as reconciled by presenting a gift which the priest accepted in behalf of the deity. The acceptance of this gift would mark the completion of the reconciliation between the worshiper and the God. These gifts were of different sorts, and to some extent were adapted to the economic capacity of the worshiper, as well as to the nature of that which caused the break in the friendly relation between the worshiper and his god.

In the Hebrew religion many of the sacrifices partook of the nature of confession of ritual sin both individual and national. The elaborate codes of sacrifice which developed in the Hebrew religion were concerned in the removal of hindrances to the reconciliation of Yahweh to his people. In most cases these infractions of divine law were ritual and ceremonial, and the sacrifices were correspondingly of ritual character. In the great Day of the Atonement, however, the sacrifices were established in expiation of the national sin for the purpose of re-establishing friendly relations between Yahweh and the nation. The sins of the nation were supposedly placed on a scapegoat, which instead of being killed was driven into the wilderness.

2. *Atonement in Christian religion.*—The world in which Christianity took its rise was everywhere marked by the practice of sacrifice as a part of the process of establishing reconciliation between God and man. It was natural, therefore, that some form of sacrificial value should be given to the death of Christ, since all Christians believed that reconciliation had been accomplished by faith in him. The absence of sacrifice in the new religion after its separation from the temple worship at Jerusalem led to the rise of sacrificial terms as means of evaluating the death of Jesus. Thus he is represented by Paul as the sacrificial gift (Rom. 3:21), presented by God himself, and not by man. This analogy of sacrifice became frequently used in the Bible, and the reconciliation which was already a matter of experience because men had cried "Abba, Father," was declared to have been made possible because of the death of Jesus Christ. Strictly speaking, the death of Jesus does not meet the requirements of actual sacrifice, as he was not offered on the altar and there was no priest to receive the gift, nor was there an offering of his life by any worshiper since his death was the outgrowth of enmity rather than faith. The Epistle to the Hebrews undertakes to meet these difficulties by showing that Jesus offered himself, and was a high priest superior in importance to those of the Aaronic order.

The New Testament writers do not elaborate the sacrificial analogy in their exposition of the effect of the death of Christ on God, and this fact has given rise to a very considerable literature in which effort is made to find a unifying conception. As a matter of fact, the church of the first millennium made little systematic use of the death of Christ, and its doctrine of forgiveness and salvation included no effort to expand the thought of the New Testament beyond the simple analogy of sacrifice. The prevailing theory was that Christ's life was a ransom given to Satan in return for the souls of the patriarchs and other religious persons whom he held in bondage in Sheol. This involved an elaborate exposition of the descent of Christ into the abode of the departed spirits, as well as the participation of both the Father and the Son in the deception of Satan regarding the Divinity of Christ. The theory, however, was easily understood because of the practice of the time. The aspersion which it cast upon the morality of God does not seem to have occurred even to such outstanding leaders as Origen, Augustine, Gregory, and Epiphanius, by whom the theory was held.

The first attempt at systematizing the significance of the death of Christ with other Christian doctrines, was made by Anselm (1033–1099) in his famous treatise *Cur Deus Homo*. In this work Anselm utilized the practices of a feudal state as well as the concepts of the growing penitential system. The death of Christ he held made satisfaction to the divine honor for the debt which humanity otherwise could never have paid. Anselm educes no scriptural authority for this satisfaction, but simply refers to what were evidently current ideas in his social order. The reconciliation accomplished by the death of Christ is within the divine nature itself as a prequisite of reconciliation between God and man. Humanity as represented in Jesus was enabled by the incarnate Son to pay not only the debt which humanity owed God, but since Jesus himself was not guilty of any sin and so was not under obligation to die, to make satisfaction to the divine honor. In return for this uncalled for service on the part of Christ he was entitled to ask a boon from the Father—the right to extend forgiveness to certain persons who believed upon him.

The Anselmic theory was not universally adopted by the Schoolmen, although it gradually found favor. A more pressing question was whether the death of Christ was in itself possessed of such worth as to make it the only conceivable grounds for God's forgiveness of men, or whether (Duns Scotus) God chose to regard it among several conceivable alternatives as possessed of such worth. See Acceptilation.

The extra-scriptural conception of satisfaction fitted in so admirably with the contemporary practices of the European civilization that it continued to hold increasing sway for a very long period. In the case of the Reformers the death of Christ came to be regarded as a satisfaction to the justice of God as well as to his dignity. A substitutionary penal value was also discovered by which Christ was believed to endure the punishment due to believers individually. From this point of view Jesus actually bore the punishment which would otherwise have been borne by the elect and thus opened the way for God to forgive them. The conception of debt was also increasingly developed and Jesus was regarded as having actually paid the debt which otherwise humanity must have paid.

An interesting variant from this general line of development is to be seen in the theory of Grotius, to the effect that the death of Christ did not change the attitude of God, but served to indicate that law could not be violated without some form of suffering. By this view the death of Christ testified to the supremacy and majesty of divine law without emphasizing the thought of satisfaction to either the honor or the justice of God. This theory was subsequently developed in the New England theology.

Although the doctrine of the Atonement has never been organized into a dogma comparable with that of the Trinity and the person of Christ, yet within orthodoxy the satisfaction theory in one from or another and the imputation of Christ's righteousness have remained dominant. At the same time

there have been other theories for the purpose of showing how the reconciliation or the at-one-ment has been accomplished. It is necessary to speak especially of the moral influence theory, which first gained position by its formulation by Abelard. The various views of this type have in common the belief that the reconciliation between man and God does not involve any propitiation of God or expiation of sin on the part of Christ. His life and death are examples calculated to stimulate and guide the believer to the love of God and he died vicariously but not as a substitute.

According to McLeod Campbell and other Scotch theologians, Christ sympathetically gathered an erring race to his heart and died because of the repentance which he made for that race on the cross. Bushnell taught that the death of Christ was vicarious but not substitutionary and was a revelation of the divine love calculated to deepen faith and repentance.

It is to be noticed that all these theories of the Atonement are, so to speak, *ex post facto*. Their champions have always started with the conviction of the reconciliation as a matter of experience. The doctrine of the Atonement has been organized for the purpose of making it appear that such reconciliation is consonant with what seems to a given period fundamental justice both in theory and practice. The consequent crudities in some of these explanations are not their essential quality: viz., the unconquerable conviction that the God of law is also the God of love, and that in the act of forgiveness he does not violate the moral order which he has established. SHAILER MATHEWS

**ATONEMENT, DAY OF.**—A Jewish holiday, observed on the tenth day of the month of Tishri (corresponding approximately to October) commanded in the Bible (Lev. 23:26–32). Marking the conclusion of "the ten penitential days" of earnest self-examination, it is the most solemn day of the Jewish ealendar, calling for fasting and prayer "from sunset to sunset." Its liturgy is a deep and soul-stirring confession before God, repentance, and pleading for forgiveness and Divine aid in striving for better things.
HAROLD F. REINHART

**ATRIUM.**—An open court before the entrance to early churches, where penitents who were denied admission gathered to invoke the prayers of the faithful.

**ATROPHY.**—In biology, the cessation of the development and wasting away of an organ or parts analogously, spiritual stagnation.

**ATTIS.**—A male Asiatic deity and counterpart of Cybele, the great mother. The Cybele-Atti: cult belongs to the group of Mystery Religions (q.v.).

**ATTRITION.**—In R.C. theology, imperfect contrition or repentance springing from imperfect motives. The highest motive is the love of God, and repentance springing therefrom is *contrition*. See PENANCE, CONTRITION.

**AUBURN DECLARATION.**—A declaration of faith made at Auburn, N.Y. by representatives of the New School party in the controversy between the Old and New Schools of the Presbyterian church. The declaration included the fundamentals of Calvinism and received the endorsement of the General Assembly in 1868. See PRESBYTERIANISM.

**AUDITOR.**—The name applied to certain dignitaries of the Vatican court who hear and investigate juridical cases submitted to the Pope, such as the *Auditor Papae, Auditor Camerae*, and the Auditor of the Rota.

**AUFKLAERUNG, THE.**—See ENLIGHTENMENT.

**AUGSBURG CONFESSION.**—A statement of belief drawn up by Melanchthon, and presented to the Imperial diet at Augsburg in 1530 by a number of Protestant princes. The references to the Lord's Supper were subsequently modified by Melanchthon so as to be less opposed to Calvinism. The two forms have been a source of division among Lutherans. See CREEDS AND CONFESSIONS OF FAITH.

**AUGSBURG, RELIGIOUS PEACE OF.**—The outcome of a council held in Augsburg, 1555 to settle a religious controversy in Germany. The council decreed that all who adhered to the Augsburg Confession, whatever be the edition, were to be included as Protestants. It left to secular rulers the matter of control over religion in their own territory.

**AUGSBURG, INTERIM OF.**—See INTERIM.

**AUGURY.**—See DIVINATION.

**AUGUSTINE** (354–430).—Aurelius Augustinus, one of the most influential men in Christian history born in Tagaste, Numidia, a student in the higher schools of Carthage, early found in himself the conflict between his philosophic ideals and the passion of his sensual nature. For nine years he adhered to the Manichaean sect, attracted by their intellectual freedom and the simplicity of their explanation of evil from a warfare of two principles. He was repelled at last by their capricious speculations and reduced to a skepticism which baffled his mind as sensuality divided his will. Made a teacher of literature in Milan in 384, his wavering nature felt the spell of the authoritative church as administered by the great Ambrose. At this time, too, Neo-platonism known through the translations of Victorinus aided the solution of his spiritual problem, emancipating him from the materialistic theology of the Manichaeans. Neoplatonism and Christian truth were for him blended in one. Subdued also by the new ideal of monasticism he resolved to end his irregular marital ties and live a celibate life, a resolution which later in his *Confessions* was idealized as a conversion. Baptized (387) in Milan he returned to Africa, was ordained presbyter (390) and from 395 to his death was Bishop of Hippo, he and his clergy living a common life of voluntary poverty after the monastic ideal. In this period under the influence of Paul's Epistles religion became for him the problem of reconciliation of the sinful heart and a merciful God. Augustine is in fact the first theologian to develop Paul's conception of ethical redemption as the work of an irresistible grace transforming the will. The controversy with Pelagius (412 ff.) sharpened his formulation of this and the conflict with schismatic Donatists intensified his conception of the authoritative church. F. A. CHRISTIE

*Augustine's theology.*—The influence of Neoplatonism in Augustine's religious development was strong, and was carried over into his Christian experience as a profound mysticism. God is the only Being with independent existence. All other beings derive whatever reality they have from God. To be deprived of this divine source of existence is evil. Evil is thus defined as privation of good.

Translated into Christian doctrine, this mysticism emphasized the inherent inability of sinful

man to do any good. Goodness must be created in man by God, and must be maintained by God's sustaining power in man. This creative divine activity is *grace*, which is prevenient (i.e., it acts to create in man a desire for salvation) and co-operating (i.e., it strengthens the good purposes created by prevenient grace). Since the work of grace must be initiated by God, divine election is the real ground of individual salvation.

Augustine vigorously opposed all conceptions of salvation by human merit (see PELAGIANISM), and thus gave inspiration to Luther. But in identifying the channels of grace with the sacraments and ministrations of the Catholic Church, he gave a powerful religious reinforcement to Catholicism. GERALD BIRNEY SMITH

**AUGUSTINE OF CANTERBURY.**—Missionary to the Anglo-Saxons, sent by Gregory the Great in 596. He became the first archbishop of Canterbury where he died, 604 or 605. His work, organized so as to secure the co-operation of a large number of missionary monks, was very successful in making converts, and many pagan temples were transformed into Christian churches. From him dates the establishment of Roman Catholicism in England and the supplanting of the old British church.

**AUGUSTINIAN.**—(1) Pertaining to the life or the theology of Augustine (q.v.). (2) An exponent of the doctrines of Augustine. (3) Any one of the monastic orders and congregations living according to the so-called Augustinian rule. The principle Augustinian order is the "hermits of St. Augustine" or "Austin friars," founded in 1256, to which Luther belonged. The barefooted Augustinians are a reformed congregation of the same order.

**AURICULAR CONFESSION.**—A private acknowledgement of sin into the ear of a priest, prescribed by the R.C. church, on pain of the loss of the privileges of membership in the church and Christian burial. Auricular confession was first proposed in lieu of public confession by Leo I. (440–461). The Fourth Lateran Council under Innocent III. in 1215 decreed that every Catholic confess at least once annually. The canonical age of confession is seven years.

**AUSTERITIES.**—Acts of rigorous self-discipline in the interests of religious or moral purity such as to involve serious hardships. See ASCETICISM.

**AUSTRALIA, MISSIONS TO.**—The population consists of from 50,000 to 74,000 aborigines, ca. 5,000,000 whites, and ca. 32,500 orientals. The London Missionary Society's efforts near Sydney ended with the extinction of the tribes served, ca. 1861. Anglicans, Moravians, Presbyterians and Lutherans have work in Queensland; Anglicans, in Northern Territory and North-West Australia; Presbyterians in Victoria; two German Societies in South Australia, the New South Wales Aboriginal Mission (interdenominational) in New South Wales; the Anglicans in the Torres Straits (MoaIsland Mission, 1907) among a population made up of aborigines and South Sea Islanders, the latter transplanted thither from Australia. Anglicans, Presbyterians and Wesleyans carry on work among the Chinese immigrants. The Roman Catholics have missions in West and North-West Australia.

Australian Missions combine evangelism with industrial training. The government has aided in the support of schools and the establishment of reservations. Natives are encouraged to own their own land, and are instructed as to its use. All told some 6,000 aborigines have thus far been won by combined Catholic and Protestant effort. These aboriginal peoples are rapidly disappearing as a result of the impact of civilization. A century ago there were some 200,000 aborigines in Queensland alone. HENRY H. WALKER

**AUSTRALIA, RELIGIONS OF.**—Of all the primitive peoples the hunting tribes of Australia form the most considerable illustration of an isolated homogeneous group. They were formerly held to be the most primitive of peoples and to have a mental capacity intermediate between the highest apes and civilized man, but a closer acquaintance with them has led to a revision of this opinion. Living in a dry country, dependent on game, needing to hold together, they have met their problems far more skillfully than was at first supposed.

Writers on the mythology of the Australians are constantly referring to the unsystematic character of their legends. They have no fixed genealogy of the heavens, no recognized history, no cycle of divine legends. But all this is as we should now expect from the condition under which they have developed. They could not produce a theology any more than the Africans. The earlier attempts to set down what the people believed about the future life, gods, spirits, and the creation of the world resulted, indeed, in teasing statements out of the natives but the statements were for the most part misleading. As in all primitive religions, it is to customs and ceremonies and not to intellectual formulations that we must turn for an explanation of their religious life. Each man has his own belief about any specific problem that is presented, but many of our problems have not come to their attention and hence they lack our doctrinal systems. It has been said that they do not believe in immortality, for the reason that they do not have any idea of mortality. In a world where every object in nature seems to respond with a definite attitude toward the people in it, there is no meaning to a belief in immortality for there is no death. Sometimes an Australian mother is said to carry the dead baby on her back till it decomposes and then to carry the bones in her sleeping bag.

Most of the features which characterize primitive religions in general are to be found among the Australians, but the most remarkable distinguishing characteristics of their culture are in the initiation ceremonies which, indeed, occur everywhere but are developed more highly here than elsewhere. The key to the ceremonies is to be found in the fact that the control of the life of the tribe is in the hands of the old men. Into the company of the old men the boys are brought with great secrecy and mystery, and ceremonies lasting for weeks or months, and even years, are carefully gone through with, the net result of which is to perpetuate the exact system then prevailing. Into this ceremony no woman is ever initiated and death is or was the penalty for an accidental entrance by a woman into the company. It was even punishable by death to look upon the sacred bull-roarer, a wooden paddle which was made to sound by being swung at the end of a string. The ceremonies among the different Australian tribes are not uniform but in all of them the initiate is given very solemn lessons and is treated to very strenuous rites. Sometimes a tooth is knocked out, sometimes there is circumcision or other ceremonial surgical operations.

The result of such a system is not difficult to see. With the power entirely in the hands of one group and with an elaborate and effective method of public education it is possible to have a society that is almost static. No society can ever be entirely

stable, but the Australian approached very closely to it.

An interesting feature of the life has been pointed out by Dewey. A hunting people lives by means of stimulations and excitements and has not learned to endure the monotony of drudgery. Thus it arises that the people who have best succeeded in stabilizing their social structure are most tolerant of new inventions in the form of the ritual of control. Novelty in the initiation is at a premium and much ingenuity is expended in the embellishment of the ceremonies.

Besides the initiation ceremony, there is another feature of Australian religion that is noteworthy, namely the development of totemism. Some authorities consider that Australia is the original home of totemism, but whether this be true or not, the ceremonies which are engaged in for the multiplication of the totem are more elaborate than elsewhere. These ceremonies include dances and, unlike the initiations, they are participated in by the women. Where the totem is an animal the magical increase in the supply of the animals is obtained by moulding a heap of sand into the form of the animal and various parts are thrown into the air by the participants. The celebration of the fish totem is more complicated. The arms and other parts of the body of one of the members of the clan are pierced with bone daggers after which he descends into the water, his blood mingling with the fish and causing an abundant supply. Grass seeds scattered into the air serve the same purpose for the grass totem.

Besides the usual dances which are common to primitive people in general, the Australians have an institutional dance called Corroboree, which may be a very solemn and serious ceremony, connected with propitiatory rites or for commemorative purposes. At times the women join in these dances and occasionally they are characterized by license.

ELLSWORTH FARIS

**AUTHORITY.**—The right to declare what is obligatory in belief and practice and to enforce obedience to such declarations. In a looser sense, the ability of a person to give expert judgment: as the authority of a historian or a scientist in a field where he has special knowledge.

In the realm of religion, God, as creator of the world and of men has authority to declare what is right and to enforce obedience to his decrees. Any law or utterance which can be proved to come from God is therefore authoritative. Different theories of authority arise from different conceptions of the agencies through which God speaks.

1. *The authority of inspired scriptures.*—Oracles and words of inspired prophets are regarded as utterances of divine origin. In the more highly organized religions such utterances are collected in the form of sacred scriptures which are the final court of appeal. This is pre-eminently true of Judaism, Christianity, and Mohammedanism, where the authority of scripture is based on a doctrine of specific inspiration.

The Roman Catholic church adds to the authoritative scriptures the dogma of the authoritative church. According to this doctrine Christ officially organized his church, establishing the apostles as authoritative interpreters of Christian truth. The bishops, as successors of the apostles, continue their authority, and according to the decision of the Vatican Council (1870) the pope as the successor of Peter has authority to speak *ex cathedra* as the mouthpiece of the church. Catholicism insists that an authoritative scripture requires an authoritative interpreter in order to avoid error, and the church provides this. Protestantism rejected the authority of the church, asserting the ability of every individual under the guidance of the Holy Spirit to interpret scripture aright. As a matter of fact the creeds and confessions of the various branches of Protestantism guide the interpretation of scripture to a large extent, and in cases of church discipline these are authoritative.

Historical critical study of the biblical writings introduces radical modifications in the traditional theories of inspiration and inevitably affects the notion of authority. See BIBLICAL CRITICISM.

2. *The authority of a priori rational principles.*—There are certain fundamental principles or axioms to which all thinking must conform. Mathematical relations and logical principles are not to be evaded. The authority of such fundamental ideas has been supported by appeal to a doctrine of innate ideas, divinely implanted in the human mind. Kant's critical philosophy made certain a priori principles regulative, and he attempted to expound ethics and religion in terms of conformity to the dictates of these a priori categories.

A religious philosophy may be organized on the basis of such rational principles. Confucius (q.v.) emphasized the necessity of living in accordance with the rational order of "heaven." Stoicism (q.v.) urged a life of rational unity with the divine order in the cosmos. Deism (q.v.) attempted to reduce religion to certain universal rational doctrines which all men must accept just because they are rational.

A critical examination of the processes of reasoning reveals the weakness of too extensive an appeal to a priori principles. Our convictions are formed by the circumstances of experience to so great an extent, that it has been found necessary to test ideas by critical examination rather than by reference to an underived a priori authority. Modern thinking is thus more and more appealing to experimental testing rather than to "authoritative" dogmas.

3. *Authority in political government.*—Corresponding to the religious doctrine of authority coming from divine pronouncements is the theory of the "divine right" of kings. Hammurabi (q.v.) is pictured as receiving his code of laws directly from the hands of the god Shamash. The emperor of Japan is the "Son of Heaven." Mediaeval political theory generally assumed that rulers were divinely commissioned. Protests against political arbitrariness appealed to certain divinely willed functions which the ruler was to fulfil. If he failed to fulfil them, he forfeited the authority which belonged to these functions. The Declaration of Independence vindicates the revolt of the American colonies against England by an appeal to "the laws of Nature and of Nature's God" (see LAW OF NATURE). In modern democracy political authority is regarded as power delegated by the people to elected agents to be exercised for the common good; but the constant appeal to principles of justice indicates that real authority is conceived as consisting in something more stable than the will of an accidental majority. See LAW POLITICAL; JUSTICE.

GERALD BIRNEY SMITH

**AUTOCEPHALI.**—Of self-headship; a name applied to bishops in early Christian times who recognized no ecclesiastical superior.

**AUTO DA FÉ.**—Portuguese for "Act of the Faith." The name of the ceremony in which the sentences of the Inquisition in Spain against heretics were publicly announced, and the condemned persons were executed by secular authority.

**AUTOMATISM.**—(1) In ethics, the theory that man acts involuntarily, and that therefore his behavior is non-moral. (2) In psychology,

action that is mentally determined where the subject is not conscious of the mental process.

**AUTONOMY.**—Freedom of action from external control; a term employed by early writers for political liberty, but from the 17th. eentury applied also to morals and religion. Kant used the word to mean the faculty of the will to determine its own moral laws, uninfluencecd by the objects willed. The term is commonly employed in opposition to heteronomy or subjection to external authority.

**AUXILIARY BISHOP.**—A R.C. bishop who is appointed as auxiliary to the diocesan in eases where more than one bishop is required.

**AVALOKITESVARA.**—An important divine figure of Buddhism. As the merciful savior of the present age he is closely associated with Amitabha (q.v.). Among bodhisattvas he is generally given supreme rank as the active presence of the Buddha in this world while Amitabha is the ruler of the western Paradise.

**AVARICE.**—Immoderate passion for the acquisition and hoarding of wealth. See VIRTUES and VICES.

**AVATAR.**—A Hindu word for divine incarnation: usually used to describe the coming of the supreme God in animal or human form in each age of the world and for the world's salvation.

**AVE MARIA.**—Lat. *Hail Mary;* (1) A salutation to the Virgin Mary founded on Luke 1:28, expanded into a formal prayer officially authorized by Pius V., 1568. (2) The appointed time for the use of the *Ave Maria* when the *Ave* bell is rung, (3) The rosary beads used to enumerate the *Aves* as reeited.

**AVERROES.**—The last of the great Arabic philosophers, 1126–1198, was learned in mathematics, law, medicine, philosophy and theology. He was eminent as an advocate of Greek science, and as a eommentator on Aristotle. Through Moses Maimonides his influence was exerted on Christian thought and he may be said to have introduced the Christian schoolmen of the Middle Ages to the Aristotelianism which so characterized the theology of the period. See ARABIC PHILOSOPHY.

**AVESTA.**—A collection of texts containing the preserved sacred literature of the Zoroastrians. It is the oldest memorial of the language and religion of the Iranian branch of the Indo-Europeans. Only a fragment has been preserved. The rest perished during the Greek, Mohammedan, and Mongol invasions of Persia. Zoroastrianism is best preserved today among the Parsis of India. The most important texts are the Yasna (with its appendix the Vispered), liturgical texts grouped around the Gāthās "hymns" (the oldest and most sacred texts); the Vendidad, a priestly ceremonial code like Leviticus; the Yashts, hymns of praise to the good spirits (in a later dialect). See ZOROASTRIANISM.

**AVICENNA (980–1037).**—An Arabian physician and philosopher, versed in sciences, the author of many works, foremost among which were a Canon on medical science, two commentaries on Aristotle, and a couple of encyclopedias. In his physical and psychological ideas, there are evidences of Aristotelian and Neoplatonic influence. He believed that through the contact of the active and passive intellect the mind acquired ideas; that it is endowed with personal immortality; that a few choice souls enjoy fellowship with the Universal and, in consequence, the gift of prophecy; and that the world of ideas, souls, physical force, and corporeal matter are emanations from God.

**AVIGNON.**—City in the department of Vaucluse, France, the residence of seven popes, 1309–1377, and of two anti-popes, 1378–1408; remained as papal property until the French Revolution, 1791.

**AXIOM.**—(1) In logie and mathematics, a proposition accepted as self-evident without the necessity of demonstration, and hence available for further deductions. (2) In epistemology, a proposition or principle that is regarded as necessary truth, immediately known. The thoroughgoing empiricist in epistemology is opposed to regarding any truth as axiomatie.

**AWAKENING, THE GREAT.**—An American revival developing in the third and fourth decades of the 18th. century, promoted by Jonathan Edwards, the Tennent brothers, Whitefield, and others, in which thousands professed conversion, much emotionalism was manifested, the national censciousness stimulated, the moral tone of the nation uplifted, and theologieal controversy provoked.

**AWE.**—A feeling of reverence involving actual or potential dread induced by some object or event suggesting sublime mystery. Awe is an aspect of religious experience due to the consciousness of contact with the divine.

**AZTECS, RELIGION OF.**—At the time of the Spanish conquest of Mexico the ruling people of the country were the Aztec, whose capital, Tenochtitlan, was on the site of the present Mexico City. The Aztec were an imperial people, holding under their sway the greater portion of the population of central Mexico. They had occupied this position but a relatively brief time, having emerged from savagery, under the tutelage of the more advanced peoples whom they superseded, not more than two or three centuries before the advent of the Spaniards.

It is this fact of a relatively recent acculturation which alone can account for the paradoxical Aztec religion, in its combination of savagery and refinement. Externally it is one of the most hideous religious developments of mankind, having been attended by human sacrifice upon a scale probably never elsewhere equalled and in forms horribly cruel by ceremonial cannibalism, and by a monstrousness of imagery perhaps surpassing all others. Internally, in its prayers and rituals as preserved to us, in not a few of its ceremonies, which included baptism, confession and penance, and a conception of the devotional life, Aztec religion compares favorably with most other forms of paganism and far surpasses many. The only explanation of this situation is that the more refined phases of the religion were derived from peoples of a finer and more mature culture, and such peoples, already decadent, dwelt in Yucatan and neighboring regions at the time of the discovery.

The Aztec pantheon was a polytheistic motley, organized, however, according to a truly remarkable calendric scheme which in many ways resembles the astrology of the Old World and like this was employed for purposes of divination. Aztec deities are most of them oriented and grouped with reference to this cosmico-temporal cycle of stations: the maize-god, or lord of food and life, presiding over the noon hour, the death god over the midnight,

and the hours of dawn and eve under Xiuhtecutli, lord of fire, symbolizing the hearth of the world. Various other deities hold the intermediate positions, the exact number of which is uncertain, although there appear to have been in the dominant system twelve lords of the day and of the upper world, and nine of the night and of the lower world.

The great gods of Aztec cult include a triad of high deities along with a secondary group of only less importance. The tribal deity was Huitzilopochtli, probably brought from the savage state, and known primarily as a war-god. It was to this deity that the most numerous human sacrifices of war-captives were made. Tezcatlipoca, "Smoking Mirror" (probably the sky), was the supreme deity in a cosmic sense: he is identified with phases of sun and moon, with the night-winds, and the quarters of heaven. The greater portion of the finer Aztec prayers are addressed to this god, "invisible, impalpable . . . Lord very good, very compassionate, very noble, very precious." Quetzalcoatl is the third great deity, certainly a pre-Aztec divinity, and also cosmical in character. It is this deity who was the center of the remarkable tales of a bearded white man come to teach the law of life, persecuted, departing over the waters, but promising to return with a new reign of peace and purity. Tlaloc the rain-god and Chalchiuhtlicue the goddess of flowing waters are also of great cult importance; Xipe Totec, god of vegetation was worshiped with frightful rites, his victims being flayed alive; but the most horrible figure of all was Mictlantecutli, the skeleton god of death, whose grim visage seems everywhere to have haunted the imaginations of the Aztec race. See MEXICO, RELIGIONS OF. H. B. ALEXANDER

## B

**BA.**—The bird-like figure with human head and arms which symbolized for ancient Egypt the revivified soul or intelligence of the dead person.

**BAAL, BEEL, BEL.**—Different spellings of a word common to all of the Semitic dialects and having the general meaning of "possessor" or "lord." The usage of the word as epithet or title of the deity was very general.

In Canaan there seem to have been innumerable Baalim (pl.), gods of fertility, whose worship, like that of their female counterparts, the Ashtaroth (Ishtars), was characterized by the grossest sensuality and licentiousness. The Hebrew prophets were unsparing in their denunciation of these cults which flourished on the "high places" and "under every green tree." Such practices, common to primitive religion the world over, were meant to secure abundant increase of field and garden as well as of flock and herd. How many of the local baals attained to the dignity of personal names we cannot tell, but even after they became tribal or city gods they continued to be addressed as Baal. So Melkart of Tyre remained the Tyrian Baal; the goddess of Byblos is known to us only as the baalat (fem.) Gubla and the Old Testament prophets found it exceedingly difficult to keep the Israelites from applying this epithet to Yahweh.

Both the Hittites and the Phoenicians worshiped a baal or baals of the skies. In Babylonia and Assyria all of the gods were addressed as bel, but very early Enlil of Nippur became the bel par excellence. Later Marduk of Babylon attained to this dignity and Enlil was known as the "elder bel." D. D. LUCKENBILL

**BAALZEBUB.**—See BEELZEBUB.

**BAB, BABI, BABISM.**—See BEHAISM.

**BABYLONIAN AND ASSYRIAN RELIGION.**—See ASSYRIAN AND BABYLONIAN RELIGION.

**BACKSLIDING.**—The reversion to wrong or sinful habits and practises after reformation, conversion, or profession of religion. See APOSTASY. The Calvinistic-Arminian controversy was concerned with the possibility of a permanent apostasy after conversion, the Calvinists on the ground of predestination supporting the negative view, while the Arminians declared that the freedom of the human will was impaired by such a denial. Backsliding as a temporary return to evil ways has led many Protestants to preach the need of renewal and sanctification. Modern psychologists find an explanation in the temperaments of certain people and the reactions following experiences of doubt, distress, and temptation.

**BAETYLS.**—Sacred stones or pillars.

**BAHAISM.**—See BEHAISM.

**BAHYA BEN JOSEPH.**—A Jewish philosopher who flourished in Spain the first half of the eleventh century. He was the author of "Hobot Halebabot" (Duties of the Heart) a system of Jewish ethics, in which he emphasized the spiritual and moral aspects of religion over the legal and formal. Sincerity, humility; and repentance are presented as the most essential virtues; and the love of God as the highest aim in life. HAROLD F. REINHART

**BAIUS (OR DE BAY), MICHAEL** (1513–1589).—Belgian R.C. theologian; chancellor of the University of Louvain, and leader of the anti-scholastic reaction of the 16th. century. Baius is regarded as a precursor of Jansen, and was condemned by Pius V. and Gregory XIII. for his ultra-Augustinian tendencies.

**BALDACHIN OR BALDAQUIN.**—(1) A stone, wooden, or metal canopy, elevated over the high altar in larger R.C. churches, and usually supported by pillars, but sometimes supported by chains. The name is from the Italian **baldacchino,** the Italian name for Bagdad where the cloth of the canopy was made. See CIBORIUM. (2) Also the canopy of precious cloth carried in procession over the eucharist or a dignitary.

**BALDER.**—A god of light and moral purity in Norse mythology. His death through the trickery of Loki is at once a symbol of the fading summer beauty and light and an omen of the approaching doom of the world and the gods.

**BALLOU, HOSEA** (1771–1852).—One of the founders of Universalism (q.v.) in America, and the most lucid advocate of its tenets; founded several Universalist magazines, and wrote extensively in defense of its doctrines; opposed Calvinistic and legalistic views.

**BALTIMORE, COUNCILS OF.**—Councils of the R.C. church in the U.S.A., which have dealt with matters of doctrine, education, property, law, sacraments, books and journals, discipline, and secret societies. Plenary councils have convened in 1852, 1866, and 1884. There have also been ten provincial councils from 1829–1869.

**BAMBINO.**—(Italian, male infant.) An artistic figure representing the infant Jesus; especially the doll-like image used in certain R.C. churches in connection with the liturgy and symbolism of the Christmas feast, and exposed from Christmas to Epiphany in a crib or manger. The best known is the *Santissimo Bambino* of the church of Santa Maria in Ara Coeli, Rome, to which miraculous powers are ascribed.

**BAN.**—(1) A curse or denunciation supposed to have superhuman power to harm. See BLESSING AND CURSING. (2) An official edict imposing certain duties, such as military service, on a region. (3) An official declaration by the R.C. church excluding offenders from the privileges of the sacrament.

**BANNERJEA, KRISHNA MOHUN** (1813–1885).—Indian Christian leader and scholar, born a Hindu, a Brahmin by caste; converted to Christianity, 1832; ordained as an Anglican clergyman, 1839; became a recognized authority in Sanskrit and Hindu philosophy; president of the faculty of Arts, University of Calcutta, 1867–9.

**BANNS OR BANS.**—A publication of intention to marry, especially when made ecclesiastically. The R.C. church still demands such an announcement and it is customary in the evangelical churches of Great Britain and Germany, but is not a requirement for a legal marriage in Great Britain.

**BANTU.**—See AFRICA, RELIGIONS OF; PRIMITIVE RELIGIONS.

**BAPTISM, CHRISTIAN.**—A sacramental application of water to a person, whether by immersion, affusion, or sprinkling.

1. *In primitive Christianity.*—Baptism, by immersion, in the name of Christ, was at first, in accordance with earlier Jewish rites and the baptism of John, a symbol of purification. Later, for Paul and others it took on a sacramental or mystical character, so that whereas it had been simply a symbol of changed inward disposition, it was now regarded as expressing the believer's union with Christ in his burial and resurrection.

2. *Patristic theory.*—Tertullian attributed to the water of baptism a magical virtue derived from the presence of the Holy Spirit. Except for martyrs, baptism became an indispensable condition of salvation; if its benefits were lost, it could not be repeated, hence arose a tendency to postpone the ceremony. The rite of infant baptism, which had been advocated by Irenaeus but contested by Tertullian, was referred by Origen to apostolic usage. Augustine prescribed infant baptism on the ground that it removed original sin, the condition without which infants could not be saved, and this theory determined the practise of the church.

3. *Scholastic and later teaching.*—Thomas Aquinas taught that baptism removes from adults original and actual sin, from infants only original sin, that is, guilt but not concupiscence. The Council of Trent, relying upon Augustine and Aquinas, affirmed that the effects of baptism are (1) release from actual and original sin together with temporal punishment due to sin; (2) impressing an indelible mark; (3) adoption as sons of God and membership in the church.

4. *The Eastern church.*—This church, requiring a threefold immersion, holds that by baptism all sin is removed; without baptism children are not saved.

5. *Lutheran doctrine.*—The efficacy of baptism, which confers forgiveness and grace, is not from the water but from the Spirit in the word of institution, in the adult conditioned by faith. In infants the Holy Spirit, by a mysterious working, excites faith so that they truly believe. All infants within the church are saved, even if unbaptized; concerning those outside of the church one is permitted to cherish hope.

6. *Reformed doctrine.*—Baptism, conditioned on faith, is a sign and seal of the covenant of grace, that is, of regeneration, forgiveness, and newness of life. The mode, whether immersion, affusion, or sprinkling, is indifferent. Baptism is not, however, necessary to salvation; for the non-elect it has no significance, yet the more recent view disregards the question of election. Infant children of parents, one or both of which are professing Christians, on the ground of the Abrahamic covenant of grace and of the family as a religious unit, have a right to baptism. It is an initiatory rite to church membership. Consecration of infants by baptism receives special emphasis in relation to religious education. No claim is advanced that an inner change is produced by this ceremony; in any case it is not to be repeated.

7. *Anglican doctrine.*—Through baptism the soul is regenerated, the guilt of original sin removed, and the Holy Spirit bestowed. A germ of eternal life is implanted in infants which they may later by their free will either develop or neglect.

8. *Doctrine of Baptist churches.*—This embraces three points: (1) personal Christian experience as an essential prerequisite of baptism; (2) immersion; (3) rejection of infant baptism on the ground that it lacks a sure apostolic sanction, that the rite is meaningless except as a sign of personal faith, that to baptize in hope of later faith issues in frequent disappointment, and that it introduces into the church an incongruous, unregenerate element. Others who hold this position are Disciples of Christ, Dunkards, and Mennonites (qq.v.). This was a characteristic position of the Anabaptists.

9. *Doctrine of the Society of Friends (Quakers).*—Baptism of which that of John, appointed only for a time, was a figure, is wholly spiritual, wherein by a vital union with Christ one puts away sin and rises to newness of life. Infant baptism is in no sense binding, since it is to be referred to neither precept nor practice of the scriptures but only to human tradition.

C. A. BECKWITH

**BAPTISM, ETHNIC.**—There are two phases of the rite—baptism in infancy and the baptism of adults which admitted to full social and religious privileges. In both cases the usual fluid is water; though blood, wine, oil, and honey are sometimes used. The form varies. Sprinkling, washing, pouring, immersion or thrice immersion (Thibet) may all be found. The ceremony is usually public and is performed by the father or one near of kin as among the Teutons or, more commonly, by a priest (India, Iran, America, China, Japan, Celts, Thibet, etc.). In the case of infant baptism the name is usually given at this time. In its earliest use the rite was probably intended to remove the contagion of the strange potencies connected with birth and to guard the child from dangers of the demon world which threatened its life. It came also, by the addition of the naming ceremony, to include the recognition of the legitimacy of the child, its reception into the clan, its relation to the ancestral line and admission to the protection of the group life. The child became a member of the kinship group.

The adult ceremonies are twofold, either forms of admission into the responsibilities of society or, in the case of special religious societies, to peculiar religious status or privileges. To the first class

belong the worldwide ceremonies of initiation at adolescence when by social rites the youth is said to be "born anew," "reborn," or "twice-born," as in Australia, Mexico, India, Iran. To the second class belong the group of religious ceremonies known as the Mysteries (Eleusinian, Orphic, Great Mother, Mithraic) where the idea of release from moral evil was involved and the candidate secured a new life and such union with the Savior God as gave assurance of immortal life. Water was the usual medium, though the cult of the Great Mother, Cybele, made use of blood in the taurobolium (q.v.). In both the initiatory rites and in these higher religious ceremonies it was customary to give the candidate a new name.

Common elements run through the whole development, (1) the removal of a dangerous contagion (tabu, uncleanness, evil); (2) the admission to social status; (3) the acquiring of new powers. Magical elements maintain themselves side by side with the evolving social values.

A. EUSTACE HAYDON

**BAPTISM FOR THE DEAD.**—An early Christian custom of baptizing another as the representative of a candidate for baptism who had died before receiving the ordinance. Among the orthodox it was early discontinued, but heretical Christians such as the Marcionites and Montanists maintained it.

**BAPTISMAL VOW.**—A promise made by a candidate about to receive baptism. The practise dates back to the 2d. century, reference being found in Tertullian, *De Corona*, chap. III. It is still a part of the R.C. ritual. The form is a renunciation of Satan, his works and his pomps.

**BAPTISTERY.**—A building or portion of a church, or a reservoir in the church set apart for the administration of baptism. In the early church immersion was customary and the baptistery included the basin and a room for the neophytes. Baptisteries, as separate buildings, are usually of circular or polygonal form, containing the additions of dressing rooms and a catechumen's room, and sometimes a choir. Where immersion is practised to-day the baptistery is a reservoir within the church; where baptism is by sprinkling the place of the baptistery is taken by the baptismal font.

**BAPTISTS.**—A denomination characterized by insistence on believers' baptism, democracy, liberty of conscience, rejection of infant baptism and all sacramentalism, and an effort to reproduce apostolic Christianity.

In their main features they have ancient, mediæval and sixteenth century antecedents. John Smyth, Cambridge Fellow, gathered a Separatist congregation at Gainsborough (1606). Persecution drove them to Amsterdam (1608). In 1609, after controversy with the ministers of the older English church there, Smyth and his associates disowned their previous church estate, baptism and ordination, and as believers introduced baptism anew and reorganized with Smyth as pastor. Smyth soon afterward repudiated the transaction and was excommunicated with the majority by Helwys, Murton and others. Those who adhered to Helwys returned to England (1612) and founded churches in London, Tiverton, Salisbury and Coventry. Smyth and his associates sought fellowship with the Mennonites. Both parties had become Arminian and some of the former became Unitarian. They were the first English advocates of liberty of conscience. Along with the Calvinistic anti-pedobaptists they became convinced (1640–41) that immersion alone is baptism. They multiplied during the civil war and Cromwellian time (1641–59). A strong connectional organization was established with associations, general assembly, and general superintendency. After the persecutions under Charles II. their churches were wrecked by controversy and excessive discipline and most of the survivors became Unitarian. Under the influence of the evangelical revival a remnant, reinforced by new converts, formed the New Connection of General Baptists (1770) which engaged successfully in all kinds of evangelical work until the amalgamation with Particular Baptists (1891).

From a Puritan congregation that returned from Zeland (1616) several groups of convinced anti-pedobaptists peaceably withdrew (1633 onward) until by 1644 seven Calvinistic Baptist churches had been formed in London. These Particular Baptists also prospered during the revolutionary period (1641–60). A considerable number of educated ministers adopted their views and many members held high positions in the army. Like the General Baptists they suffered severely under Charles I. Reacting against Arminianism and Socianism many of them became hyper-Calvinistic and averse to evangelism. Though they did not co-operate in the evangelical revival of the eighteenth century, men like Ryland, Fuller, Carey and Hall became imbued with its spirit and were able to lift the denomination to a high plane of missionary endeavor. After years of partial co-operation Particular and General Baptists united in 1891. English Baptists now have a membership of about 500,000 and well equipped with ministers and institutions are contending nobly for civil and religious liberty and world wide evangelization.

The first Baptist church in America was founded by Roger Williams, an educated English Separatist, who, after a stormy career in Massachusetts (1631–36), was banished. Having established a settlement on Narragansett Bay on the basis of liberty of conscience he introduced believers' baptism independently (1638) and organized a church. He soon became convinced that the ordinances had been lost in the great apostasy and could be restored only by special divine intervention. Notwithstanding the defection of their leader the church persisted in a feeble way, but divided on the question of the laying on of hands, those insisting upon it holding also to general redemption. Another church was founded at Newport (1641–44) under John Clarke, an educated Englishman, as minister. Calvinistic Baptist churches were formed in Massachusetts, Maine, Pennsylvania and South Carolina (1662–83) with much opposition from the authorities; but by 1741 most of these had become divided and feeble. The churches of the Philadelphia Association (1707 onward) were the exception. Drawing recruits from New England and Wales its churches increased, and by missionary effort exerted an influence in the middle and southern colonies. Rhode Island College was founded and fostered by this body. The General Baptists prospered in Rhode Island and Connecticut.

Baptists held aloof from the Great Awakening, but thousands of converted Congregationalists turned Baptist and these Separate Baptists won the South. In Virginia, Regular and Separate Baptists, having co-operated in a successful struggle for religious liberty, united in 1785. Widespread revivals after the Revolution brought multitudes into their ranks. Religious enthusiasm and dearth of educated ministers caused hundreds of illiterates to enter the ministry and a widespread aversion to educated ministers and to every form of organized denominational work resulted. A few min-

isters and churches in northern and southern cities had supported Carey's work in India and when they learned that Judson and Rice on their way to India as Congregational missionaries had become Baptists (1812) were willing to undertake their support. Rice returned and was successful in organizing a number of local missionary societies and at last in securing a national Baptist convention (1814) which decided to meet triennially and appointed a Board. State Conventions were formed by friends of missions and education. Educational institutions were founded in the various states. Home Mission and Publication Societies grew out of the Triennial Convention. Theological Seminaries were established in different parts of the country as the need became felt. Missionary Baptists have rapidly increased in numbers, intelligence, and equipment. They are becoming more harmonious among themselves and less polemical in relation to other evangelical Christians. There are now about 6,000,000 Baptists in America and about 7,000,000 in the world who manifest their fellowship by co-operating in the Baptist World Alliance.

In the United States, all but about 350,000 of the more than 7,500,000 Baptists are in the organizations known as the *Northern Baptist Convention* (1,285,416), the *Southern Baptist Convention* (3,113,355), and the Colored Baptist organizations (2,735,007). Other distinct bodies with statistics of 1919 are: the *Free Baptists* (ca. 65,000, Arminian, united with the Northern Baptist Convention in the 2d. decade of the 20th. century); *Free-Will Baptists* (54,833, Arminian, practicing feet-washing and anointing of the sick with oil); *General Baptists* (33,466 Arminian); *Old Two-Seed-in-the-Spirit-Predestinarian Baptists* (387, holding to the specific election of the seed of God to salvation and the seed of Satan to reprobation); *Primitive* (or "Hardshell") *Baptists* (80,311 Hypercalvinistic); *Regular Baptists* (21,521); *Separate Baptists* (4,254) an organization formed as a result of the Whitefield revival); *Seventh Day Baptists* (8,475, observing Saturday as the Sabbath); *Six Principle Baptists* (ca. 400), holding as fundamentals repentance, faith, baptism, laying on of hands, resurrection of the body, eternal life), and *United Baptists* (22,097, a union in the South of "Old Lights" and "New Lights"). A. H. NEWMAN

**BAR-COCHBA (BAR-KOKHBA).**—The name given to Simon bar Cozeba who as a Messiah acknowledged by many Jews, including Akiba ben Joseph, led the Jewish revolt against the Romans in 132 A.D. and for three years defied the power of Rome. His defeat was the occasion for the final and ruthless destruction of Jerusalem.

**BAR MITZVAH.**—(Hebrew, "son of the commandment," i.e., one to whom the commandment applies) the term applied to the Jewish boy of thirteen years of age, designating him as having reached the age of moral responsibility. On the first Sabbath after the thirteenth birthday, the bar mitzvah is called up to the Law, by which act, he formally accepts responsibility for his own acts. This occasion is observed as one of festivity by the family and the community.
HAROLD F. REINHART

**BARACA-PHILATHEA BIBLE CLASSES.**—"Baraca" is a modification of the word "Beracah," meaning "blessing" in II Chron. 20:26. It was first given as a name to a Bible class of men, Oct. 20, 1890, in Syracuse, N.Y. Efficient class organization, adaptation of business principles to the Christian life and the study of the Bible at the regular sessions of the Sunday school have been its chief features. The "Philathea" movement (for women) was organized 1895 in the same church. "Philathea" is a Greek word, meaning "lovers of truth." Its general aim and methods are the same as those of the Baraca classes. Classes organized on these principles are now found in all Christianized countries, and are knit together in an enthusiastic world wide Baraca-Philathea Union of nearly one million members. IRA M. PRICE

**BARAITA** (aramaic: outside; plural: Baraitot).—A teaching of the Tannaim (see Tanna) not incorporated in the collection of the Mishna (q.v.).

**BARAKA.**—See MANA.

**BARD.**—A class of poet-minstrel in the early Celtic world who combined the offices of singer, genealogist, historian, and custodian of legal knowledge. They may have been closely allied to the druids. Their satires were greatly feared since they were accredited with the power of killing by means of such chanted spells.

**BARDESANES** (154–222).—Gnostic preacher and writer; Persian by birth; Edessa was the center of his labors. He taught a mixture of Chaldean mythology, docetic Christology and other elements. He has the credit of winning Edessa to Christianity.

**BARLAAM AND JOASAPH (OR JOSAPHAT).**—A Greek religious romance of the seventh or eighth century, based on the story of Buddah. An Indian prince named Joasaph is brought up in ignorance of all human suffering. When at length he perceives it, he despairs, but is converted by an old monk named Barlaam. A court debate on Christianity follows, in which the representative of Christianity triumphs, appropriating for his argument the substance of the second-century Apology of Aristides. This romance was very popular in the Middle Ages, and was translated into all the languages of the west.
EDGAR J. GOODSPEED

**BARNABAS.**—The surname which the apostles gave to Joses, the Levite from Cyprus (Acts 4:23) who occupied a prominent place as a co-worker with Paul in the New Testament era. He was referred to as the prophet, teacher (Acts 13:1) and apostle (Acts 14:14). He is traditionally reported to have founded the churches in Cyprus and in Milan. His authorship of Hebrews (Tertullian) and the *Epistle of Barnabas* is no longer accepted. He is said to have suffered martyrdom in Cyprus.

**BARNABAS, EPISTLE OF.**—An epistle in 21 chapters, written in the first quarter of the 2nd. century by an Alexandrian. In Alexandria it was accepted as from the famous Barnabas, but it is at present thought to be anonymous. Its place in the Codex Sinaiticus shows that it was received as a sacred book by the ancient church in the East, but it was never so regarded in the West. It is counted among the Apostolic Fathers.

**BARNABAS, GOSPEL OF.**—An apocryphal work of the Middle Ages (13th.–16th. century), written in Italian from a Mohammedan point of view, quite lacking in historic sense.

**BARNABITE.**—A R.C. minor religious order founded in Milan in 1530 originally called Clerks Regular of the Congregation of St. Paul, but named Barbarites from the monastery of St. Barnabas given to them in 1538.

**BARNES, ALBERT** (1798–1870).—American Presbyterian minister and author, especially noted for his commentaries which were of a popular type and had an extensive sale.

**BARONIUS, CAESAR** (1538–1607).—Italian cardinal, noted for the ecclesiastical history which he produced in 12 volumes which was a sincere attempt to write history scientifically from the R.C. point of view.

**BARROW, GEORGE** (1803–1881).—English traveller and author. He served the British and Foreign Bible Society in Russia and in Spain, and was noted for his facility in acquiring languages and his knowledge of the gypsies.

**BARROWS, JOHN HENRY** (1847–1902).—American Congregationalist; organized the Parliament of Religions in Chicago, 1893; president of Oberlin College, 1899–1902; first lecturer in the Orient in the Barrows Lectureship of the University of Chicago.

**BARSOM.**—The small bundle of rods used in connection with sacred ceremonies of the Parsee religion. These rods may represent the twigs of the sacred plant which were spread as an altar for the sacrificial offerings in ancient times.

**BARTHOLOMEW.**—One of the twelve apostles of Jesus, according to the Synoptic lists. It is commonly supposed that he is to be identified with Nathaniel, the name Bartholomew being a patronymic, so that his name would be Nathaniel, son of Tholomew.

**BARTHOLOMEW'S DAY, MASSACRE OF ST.**—On Aug. 24, 1572, St. Bartholomew's Day, was begun the great massacre of Huguenots in France at the instigation of Catherine de Medici, queen Mother of Charles IX. First Coligny (q.v.) was slain at his home, and then the massacre spread, the estimated number of the slain being from 10,000 to 100,000.

**BARUCH.**—(1) A Hebrew name, meaning "blessed," the name of an associate of Jeremiah. (2) The name of an apocryphal book, found in the LXX, Vulgate, and Douai versions, the canonicity of which is not accepted by Protestants. It is variously dated from the 3rd. to the 1st. centuries, B.C. It is composed of poorly integrated parts and shows evidence of plurality of authorship. See APOCRYPHA.

**BASEL, COUNCIL OF** (1431–1449).—The Council held in Basel which attempted to reform the Church in accordance with the decision of the Council of Constance (q.v.), to hold general councils regularly at the expiration of certain definite periods.

The Council was called in Basel in order to meet the problem of the Hussites, but hostility between it and the Pope immediately developed. It compelled Eugenius IV. to admit its authority, made compromises with the Hussite leaders, abolished the annates and other papal taxes. The Council split over helping the Greek Empire against the Turks, and the anti-papal section remaining in Basel suspended the Pope. In turn the Pope excommunicated the Council and summoned another at Ferrara (later removed to Florence). The Council at Basel elected an anti-Pope (Felix V.) who, however, was not recognized by the European powers, and subsequently resigned. The Council at Basel thereupon elected Nicholas V. whom the cardinals had already elected. The ultimate effect of the struggle was favorable to the papacy.

SHAILER MATHEWS

**BASIL THE GREAT** (ca. 330–379).—Bishop of Caesarea and one of "the Three Cappadocians," elder brother of Gregory of Nyssa. He collaborated with Gregory of Nazianzus in preparing a compilation of Origen's works, the *Philocalia*. Basil was a zealous defender of orthodoxy against Arianism. He advocated the ascetic ideal, and attained renown as a preacher and author. See CAPPADOCIAN THEOLOGY.

**BASILIANS.**—Monks or nuns observing the rule of Basil the Great. His rule became exclusive in the East so "Basilian" is virtually equivalent to a Greek Catholic monk, though a community was organized in France in the 19th. century and has a branch in Toronto, Canada.

**BASILICA.**—(1) In Athens a portico in which the *archon basileus* (whence the name) presided. (2) A Roman hall of justice of rectangular form divided by pillars into aisles and nave, and later adopted as a form of early church architecture. (3) A church or cathedral in the form of the old basilica, or one to which the Pope has given the name. (4) A legal code, being a Greek adaptation of the Roman code, issued by Basil the Macedonean in 878, and in revision in 885.

**BASILIDES.**—A Gnostic teacher and writer, who lived in the reign of Hadrian (117–138) at Alexandria. He is mentioned in the writings of Irenaeus, Clement of Alexandria and Hippolytus. His statement of the problem of evil was couched in the concepts of Persian dualism. The solution is Gnosticism (q.v.).

**BASIN.**—A vessel, ordinarily with flaring sides, and made of metal, used in the Jewish ritual, and in early churches for ablutions.

**BATH, BATHING.**—Immersion in or cleansing with water. The Levitical legislation emphasized the religious value of the cleanliness of the body, so that bathing came to be of ceremonial importance. See Lev. 16:4. Other religions such as Hinduism have given the bath a place in the cult. See PURIFICATION.

**BAUER, BRUNO** (1809–1882).—German historian and theologian. He taught in Berlin and Bonn, 1834–1842, beginning his work as an orthodox Hegelian. But his critical work, begun about 1840, was so destructive that in 1842 the government cancelled his license and he retired, spending his remaining years writing works of history and theology. The merit of his critical work lay in its attempt to interpret the New Testament as the outgrowth of vital religious movements and controversies.

**BAUMGARTEN, MICHAEL** (1812–1889).—German Protestant theologian; professor of theology at Rostock, 1850–1858, which chair he lost because of his liberalism. He was one of the founders of the *Deutscher Protestantenverein* in 1865.

**BAUR, FERDINAND CHRISTIAN** (1792–1860).—German biblical critic and church historian, head of the so-called Tübingen school. In most of his work he was strongly influenced by the philosophy of Hegel, which he applied to history. The result was the *Tendenz* (tendency or bias) interpretation of the New Testament books, to which Baur found the key in the opposition between the

Pauline-Gentile Christianity and the Petrine-Jewish wing of the church. While Baur's work greatly stimulated the critical historical study of the New Testament, it was impaired by his too rigorous application of his hypothesis.

EDGAR J. GOODSPEED

**BAXTER, RICHARD** (1615–1691).—English puritan and theologian. From 1641–1660 he was minister at Kidderminster, the place being transformed under his influence. He declined the bishopric of Hereford in 1660, and in 1662 left the Anglican church. He continued to preach, but during his remaining years was persistently persecuted, especially by Chief Justice George Jeffreys. Baxter was a voluminous author, the best known of his works being *The Saints' Everlasting Rest*. His theology was modified Calvinism, making a distinct place for free grace.

**BAYLE, PIERRE** (1647–1706).—French philosopher and man of letters; professor of philosophy at the Protestant University of Sedan until suppressed in 1682, and afterwards in Rotterdam. He was greater as a critic than as a constructive thinker. His greatest work was a historical and critical dictionary.

**BEADLE.**—An officer in the church of England, whose duties are the maintenance of order in churches and churchyards during service, attendance on the clergy in the vestry, as well as oversight over certain matters of parish administration.

**BEADS, USE OF.**—See ROSARY.

**BEARD.**—The fact that the beard is a distinguishing feature of manhood is perhaps the reason for certain customs and beliefs which have arisen. Many primitive and some sophisticated people regard it as a Divine gift and therefore sacred. To pull it or to mutilate it was an insult (II Sam. 10:4). Its voluntary removal was a symbol of mourning (Ezra 9:3). The savage thought that the possession of part of another's beard gave him magical power over him. This idea lies behind the scrupulous care of the beard on the part of Muslims. In certain sects of Christians it has been considered sinful to cut the beard.

**BEAST.**—In Jewish literature, from the 2nd. century B.C., in early Christian literature and in Islamic literature, a mythical monster, of dragon-like appearance, which is the incarnation of opposition to God and His people. Such symbolism is probably derived from Babylonian mythology.

**BEATIFICATION.**—In the R.C. church a papal declaration that the deceased person under consideration is worthy of limited homage, including the title of "Blessed." It is frequently a step toward canonization (q.v.). Beatification is of two kinds: (i) equipollent (or equivalent) which springs from popular sympathy which the church approves; (ii) formal which is the outcome of the church's decision to venerate a person on the double ground of holiness of life and miracles.

**BEATIFIC VISION.**—An immediate vision of God which is a portion of the future bliss of the saved. The belief is founded on such passages as I Cor. 13:12, I John 3:2, Rev. 22:4.

**BEATITUDE.**—(1) A condition of supreme happiness or blessedness. (2) The name applied to any of the declarations of blessedness which Jesus made in the "Sermon on the Mount" in Matt. 5:3–11 and Luke 6:20–22.

**BECKET, THOMAS À** (ca. 1118–1170).—English chancellor and archbishop of Canterbury. As chancellor, Becket was capable and efficient, earning the friendship of Henry II. When he became archbishop in 1162, he refused to be a tool of the King, and within a year trouble began. The conflict culminated in the Constitutions of Clarendon, 1164 (q.v.), to which Becket was compelled to subscribe. When he repudiated his promise, he fled to France, where with the assistance of the pope, Alexander III., he continued the struggle. In July 1170 a formal reconciliation was effected and Becket returned to England, but in December, he was murdered by royalists. In 1172 the R.C. church canonized Becket and for a long time his shrine in Canterbury was the object of pious pilgrimages.

**BEDE, THE VENERABLE.**—The first English scholar of renown, priest and author, 672 or 673–735. He wrote in Latin the *Ecclesiastical History of the English Nation* (*Historia ecclesiastica gentis Anglorum*) which contains a few autobiographical references. He also wrote some treatises on science and a considerable number of commentaries and homilies. He translated the 4th. Gospel into Anglo-Saxon.

**BEDLAM.**—A contraction for "Bethlehem" hospital, first opened in London as a priory for the monks and nuns of the Star of Bethlehem in 1247. In 1330 it was being used as a hospital, and by 1403 there were some lunatics housed there. In 1547 Henry VIII. gave it to the corporation of London as a hospital for the insane, so that it was the first such hospital in England and the second in Europe. The word Bedlam is used figuratively for confusion.

**BEECHER, HENRY WARD** (1813–1897).—American preacher, author and reformer; pastor of Plymouth Congregational Church, Brooklyn, N.Y., 1847–1887; was one of the greatest pulpit orators of America, preaching the love of God as the essence of the Gospel. He was a leader of the mediating party on the slavery question; and accomplished much in promoting a better understanding between England and the U.S.A. in those critical days. Though not a technical scholar in any specific sphere he was a man of wide culture and of great influence in transforming theological sympathies during his later years.

**BEELZEBUB.**—(Also written Baalzebub and Beelzebul.) A god, lord of flies, worshiped by the Philistines and consulted by idolatrous Hebrews. In New Testament times the name was applied to the prince of the devils.

**BEGGING, RELIGIOUS SIGNIFICANCE OF.**—Poverty and asceticism have often been regarded as ideal conditions of the cultivation of spiritual life. To own property was to divert the attention from divine to earthly things. To indulge in the good things of life was to act contrary to the spirit of him who called for self-denial from his followers. It follows from this principle that the most religious persons practised the severest asceticism in an age that interpreted religion in those terms, and they had to live by the contributions of those who respected them as saints. It was but a step from penniless saintship to saintly mendicancy. St. Francis of Assisi, accepting literally the command of Jesus to sell all possessions, divested himself of his property and founded an order of brothers who, as mendicant wanderers, sanctified begging as divinely ordained. In similar fashion the Brahman ascetic

expects to obtain provision for his bodily needs, and even a reforming Jainism maintains the theory of public support for the devout. The beggar is a means of grace to the giver, for he provides a channel for almsgiving, and almsgiving accumulates merit against the day of reckoning that is to come. See CHARITY and ALMSGIVING.

HENRY K. ROWE

**BEGHARDS.**—Communities of lay brothers, mainly artisans, corresponding to the Beguines. (q.v.) The earliest records are of communities in Belgium in the first half of the 13th. century. As these associations dissolved, the name became associated with wandering mendicants through the similarity of the name with "beggar." The Beghards were persecuted by the secular clergy, and did not survive the 14th. century.

**BEGUINES.**—The name of certain lay sisterhoods in Germany and the Netherlands, of which the corresponding male communities are called Beghards. The founder of these communities was Lambert de Bègue (ca. 1187), a priest of Liège. These communities differed from regular orders in that the vows taken were not irrevocable. At the Reformation the orders were suppressed in Protestant countries. The existing beguinages in Germany are almshouses for poor spinsters; in the Netherlands they are more like the original communities.

**BEHAISM.**—A new Asiatic religion in origin connected with Shi'ite Muhammadanism (q.v.).

Its two immediate antecedents, Babism and Sheikhism, are clearly closely related to that party of Shi'ites, whose hopes center in the succession of twelve Imams. Imams (sometimes Imam-Mahdis), in common parlance leaders in the ritual, are to these people certain descendants of Mohammed in whom the Godhead manifests itself to humanity. Of the twelve Imams recognized by this party the last took office in the year 260 of the Mohammedan Era=873–74 A.D. He disappeared mysteriously, and the manner and date of his death are not known. Many think him still alive. To him Messianic, in part chiliastic, hopes attached themselves. Accordingly as the Mohammedan year 1260 (1844 A.D.) approached, some men began to look for a new era with his return.

The new movement was inaugurated by Sheikh (religious Elder) Ahmed al-Ahsai (d. 1826) and his successor Kazim of Resht. They claimed to be in communication with the absent Imam and announced his return. Their followers, the Sheikhis, called them Babs, "gates" between humanity and the Imam.

In 1260 AH (1844 A.D.) a young disciple of Kazim, Ali Mohammed of Shiraz proclaimed himself such a Bab. This is the origin of what is now called Babism. His claims did not stop there. Influenced by followers of various ranks he became the Imam Mahdi. His unfinished book, the *Beyan*, was a new revelation inaugurating a new religion. Political claims led to his imprisonment. Armed risings of his followers brought about his execution in 1850, and severe persecutions of his adherents in Persia from that time forth.

Mirza Yahya, entitled *Subh-i-Ezel* (Dawn of Eternity) was the Bab's successor. He fled with other leaders to Turkey. Because of propaganda in Persia they were removed in 1863 from Bagdad to Adrianople. There Yahya's elder and abler brother Husain Ali, entitled *Behā'ullah* (Splendor of God), in 1866–67 announced himself Messiah of a new dispensation, to which the Bab was a mere forerunner. The following year Subh-i-Ezel was banished to Cyprus, Beha'ullah to Acre in Palestine. Most Babists joined Beha'ullah and accepted his new Bible, *Kitāb-i-aqdas* (the most holy book), which, influenced by Christian ideas of love and justice, marks an advance on Babism.

In 1892 Behā'ullah died, having forestalled with curses any claimant, who might supplant him, as he had supplanted the Bab. His sons quarreled about leadership and interpretation. The minority party began propaganda in America at the Columbian Exposition in Chicago in 1893. American converts were soon won over to the majority party. They issue literature in English from Chicago, where the building of a great Bahai temple is planned.

Americans scarcely understand fully certain Asiatic aspects of the new religion. Behā'ullah had two wives and a concubine. E. G. Browne's notes, *The Episode of the Bab* (Cambridge University Press, 1891), 356–73, and the same author's *Materials for the Study of the Babi Religion* (1918), 154–64 and 193 should not be overlooked.

M. SPRENGLING

**BEHAVIOR AND BEHAVIORISM.**—These terms indicate respectively a recently developed method of studying the psychology of animals and men, and the doctrines of consciousness and the organism which it involves.

The method is to observe the responses of the organism to stimuli. The stimulus may be either experimentally set up or such as operates in the course of ordinary experience. The significance of the stimulus and the nature of the organism's reaction are determined by the inherited instincts of the organism and its previous experience. In principle the method recognizes no difference between the behavior of the lower animals and man except that the latter may become much more complex and refined. No account is taken of the findings of introspection and the concept of consciousness is completely discarded. The ideal of the behaviorist is to make psychology as completely objective as is chemistry or physics. "Thinking" is identified by one investigator with movements of the larynx, pleasure and pain with the various contractions and relaxations. Behavior is indeed highly individualized in man but intimate acquaintance with a man's past and his environment afford means for understanding and even for predicting his conduct. The whole organism thus becomes the subject of inquiry. An action is not viewed as the function of any one part, much less of a conscious agent, soul or mind, but of the entire system of nerves and muscles as organized by inheritance and experience. The results achieved have the attraction of definiteness and co-ordination with other more developed sciences but the formulations are admitted by its advocates to be very incomplete.

In so far as the term behaviorism represents a metaphysical theory it is on the side of materialism and mechanistic theory, but these implications have not been worked out beyond the negative attitude taken toward consciousness and any power of introspection. Such extreme tendencies ought not, however, to obscure the value of the method in determining the capacities and accomplishments of individuals and bringing many phenomena of conduct out of the realm of mystery and mere theory.

EDWARD S. AMES

**BEHAVIORISM.**—See BEHAVIOR AND BEHAVIORISM.

**BEHISTUN.**—The name of the locality in Persia where are found the great rock inscriptions of Darius, important because of the light they throw upon the religious ideas of the Achaemenian rulers. See ZOROASTRIANISM.

**BEL.**—See BAAL.

**BEL AND THE DRAGON.**—An apocryphal supplement to the Book of Daniel which identifies Daniel with Cyrus, and explains his being cast into the lion's den because he destroyed a dragon which was an object of worship.

**BELGIC CONFESSION.**—A Calvinistic confession of faith, dating from 1561 which has become the symbol of the Reformed churches in Belgium and Hollaud, and of the Dutch Reformed church in America. See CONFESSIONS OF FAITH.

**BELIAL, BELIAR.**—Two forms of the same word. In the O.T. the word is used as a common noun, usually signifying a worthless or wicked person or thing. In Neh. 1:15 this wicked power is personified, and this use is the basis for the identification of Belial with Antichrist or Satan which occurs in the apocryphal literature and N.T., as II Cor. 6:15.

**BELIEF.**—See FAITH.

**BELLARMINE, ROBERT FRANCESCO ROMOLO** (1542–1620).—Italian Roman Catholic ecclesiastic and theologian, a vigorous champion of ultramontanism and the greatest exponent of Catholicism in the modern world. He was one of the council in Galileo's first trial, his attitude being judicial, claiming, however, that Copernicanism should be presented as an hypothesis until scientifically attested. He was a cardinal, theological professor in Louvain and Rome, and archbishop of Capua.

**BELLS.**—See GONGS AND BELLS.

**BELTANE.**—A Celtic midsummer festival for the production of fertility. It required a freshly kindled fire in which were burned a sacred tree (probably the oak), an animal representative of the vegetation spirit and one or more human victims. The cutting of mistletoe before the victims could be slain was a rule of the ritual. Since the fire and the fertility symbols (tree, animal, man) were the source of magical power the community brought these into contact with fields, houses, and people in various ways—by jumping through the fire, decorating the houses with branches, carrying burning brands or scattering ashes over the fields, and eating the flesh of the victims.

**BENEDICT.**—The name of fourteen popes, and one antipope.

*Benedict I.*—574–578.

*Benedict II.*—683–685.

*Benedict III.*—855–858, was chosen by the clergy and people but for a time was not recognized by the Emperor, Louis II., who appointed Anastasius as antipope.

*Benedict IV.*—900–903.

*Benedict V.*—964. His pontificate lasted less than two months when he was deposed by the Emperor Otto I.

*Benedict VI.*—972–974, was elected by Otto the Great, but, on the emperor's death, was murdered by the people.

*Benedict VII.*—974–983, was elected by those who had driven out Benedict VI.

*Benedict VIII.*—1012–1024.

*Benedict IX.*—1033–1048, a nephew of Benedict VIII.

*Benedict X.*—1058–1059, was deposed by Hildebrand, and is reckoned by some Catholic authorities as an antipope.

*Benedict XI.*—1303–1304, a scholar and author of several commentaries. He obtained peace with France which had been an enemy of the papacy.

*Benedict XII.*—1334–1342, negotiated toward the reunion of the Greek and Latin churches; began the building of a splendid palace at Avignon where he lived.

*Benedict XIII.*—(1) The title assumed by Pedro de Luna, antipope, 1328–1422 or 1423. From 1394 when he was elected by the cardinals until his death he persisted in keeping up the schism. (2) Pope, 1724–1730, made unsuccessful attempts to reform clerical morals, and was a weak administrator.

*Benedict XIV.*—1740–1758, was an eminent scholar and author, was friendly in his relations with the European sovereigns, and unsympathetic toward the Jesuits.

*Benedict XV.*—1915–.

**BENEDICT OF NURSIA** (ca. 480– ca. 544).—The founder of western monasticism and framer of the Benedictine rule. Educated in Rome, he fled as a youth to a cave, following a life of asceticism, prayer, and meditation for three years. Disciples were attracted to him, and he founded the famous monastery at Monte Cassino in Italy. His rule was "conspicuous for its discretion," making scholarly reading and labor in the fields compulsory as well as the specific religious discipline.

**BENEDICTINES.**—The monks who live in accordance with the rule of St. Benedict of Nursia (q.v.); also called *Black Monks*, owing to the color of their habit. In 596 Augustine of Canterbury introduced the order into England. In 1846 it was introduced into America. The Benedictines accomplished much in the conversion of the Teutonic tribes, the civilization of N.W. Europe, and in the spread of education and learning. The order includes nuns and lay brothers as well as monks.

**BENEDICTION.**—(1) In Evangelical churches a solemn and formal intercession with God for his blessing, such as is used at the conclusion of public worship. (2) A blessing invoked by one person for another as the benediction of a father on a son. (3) In R.C. usage, a liturgical element in the sacraments whereby the person or object is purified, sanctified, or consecrated to holy service by virtue of the divine authority vested in the church.

**BENEFICE.**—In canon law, the right to enjoy certain ecclesiastical revenues by virtue of being the occupant of a church office which has been endowed or on account of rendering certain specific services. In the Roman church the cure of souls is not a necessary condition of a benefice; in the Anglican church this restriction is made. The law regulates the conditions for canonical appointment, the circumstances by which the office is vacated, and the rights and obligations of the benefice.

**BENEFIT OF THE CLERGY.**—A privilege accorded to the clergy of the Middle Ages in England, and later extended to all who could read, of being tried for offences before the bishop's court rather than the secular court. In some cases it resulted in the miscarriage of justice. It was abolished in the U.S.A. in 1790 and in England in 1827.

**BENEVOLENCE.**—Literally "willing or wishing well" to others; an ethical purpose to promote the well-being of others.

The term came into prominence in the discussions of the British Moralists (q.v.), who were endeavoring to establish the foundations of moral conduct in native human impulses rather than in external authority. Benevolence was declared

to be a natural capacity of the human mind, leading to altruistic behavior. In Christian ethics, the ideal of charity or love is employed to denote such conduct, and Christian love is regarded as a divinely created attitude rather than as a natural impulse. By certain American theologians (e.g., Jonathan Edwards) benevolence is made the supreme virtue, from which all morality flows. Edwards defined it as "that habit or frame of mind wherein consists a disposition to love being in general." This is readily identified with Christian love.

In popular speech benevolence means gifts of money to support religious or social enterprises.

GERALD BIRNEY SMITH

**BENTHAM, JEREMY** (1748–1832).—Noted English writer on legal and moral subjects. He gave what is perhaps the most thorough-going analysis in existence of the principles which must guide individual conduct and legislation designed to secure the maximum happiness for mankind. See UTILITARIANISM.

**BERENGAR OF TOURS.**—Scholar and ecclesiastic, born probably between 1000 and 1010, d. 1088. He is noted for the prolonged controversy which he had with the church over the Eucharist, Berengar being disciplined because he refused to accept the doctrine of transubstantiation.

**BERKELEY, GEORGE** (1685–1753).—Irish bishop and philosopher; was educated at Trinity Dublin, and in 1713 took orders. In 1728 he went to America, intending to found a college in the Bermudas to train missionaries to the Indians, but was not supported. After his return he was made bishop of Cloyne, 1734. His writings include the *New Theory of Vision*, the *Principles of Human Knowledge*, and *Dialogues*. He is noted for his theory of subjective idealism which asserts that the only certain knowledge which we possess is knowledge of our ideas. Berkeley himself denied the existence of a material world, holding that our ideas are stimulated by direct divine activity.

**BERNARD OF CLAIRVAUX** (1090–1153).—Mediaeval preacher and monk. He entered a Cistercian monastery and was appointed abbot of the Clairvaux monastery in 1115. To his intense zeal and rigorous devotion were added unusual gifts as a preacher, so that he soon became famous. He was drawn into ecclesiastical affairs where his powerful influence resulted in the termination of the long papal schism by the abdication of the antipope in 1138, and in the election of a Cistercian as pope in 1145. He was greater spiritually than intellectually. Although no match for Abelard's logic in the controversy with him, his personal influence enabled him to triumph in the name of religion. His power lay in his zeal, faith, sincerity and humility, together with his administrative and oratorical powers which made him the embodiment of the ideal of mediaeval monachism. He wrote extensively on various phases of Christian life, many of his hymns occupying a cherished place in Christian hymnody.

**BERNARD OF CLUNY.**—Monk of the twelfth century, especially noted for his long poem of nearly three thousand lines *De contemptu mundi*, in which is set forth the writer's conception of monastic life. The poem contains a number of lines of spiritual beauty. The most famous section was translated by Neale as the hymn "Jerusalem the Golden."

**BERNARDINES.**—The Cistercian (q.v.) order of monks resuscitated by Bernard of Clairvaux.

**BEROSUS.**—A Babylonian priest of the 4th. century B.C. who wrote a *History of Babylonia* only fragments of which have been preserved.

**BES.**—A demon-dispelling god of ancient Egypt who guarded the articles of the toilet and was the friend of children. His task of warding off evil spirits probably accounts for his grotesque shape, dwarf body, short legs and gorgon-like head.

**BESTIALITY.**—Behavior appropriate to beasts and therefore degrading in character when found in human beings. The more primitive the society, the more the disposition for men to manifest these qualities. Bestiality appears in a gluttonous abuse of the appetite for food, wanton sexual practices including intercourse with beasts, and inhuman treatment of enemies.

**BESTIARIES.**—Mediaeval treatises on animals in which human and moral characteristics are ascribed to them, whereby they are used as religious symbols for Christ, the soul, immortality, the devil, virtues and vices. See SYMBOLISM.

**BET HAMIDRASH.**—(Hebrew: house of study.) School, in connection with the synagog, in which adults study the Jewish Law.

**BET HILLEL AND BET SHAMMAI.**—(Bet = Hebrew: house of.) The two great Rabbinic schools that flourished in Palestine during the 1st. century. They were founded respectively by Hillel and Shammai and in their many disputations they follow their masters, the School of Hillel being characterized by its moderation and that of Shammai by its severity.

**BETHLEHEMITES.**—Three Christian orders have carried the name: a 13th. century association in England of Dominican type; the Knights and Hospitalers of the Blessed Mary of Bethlehem who for a few brief months fought the Turks in the 15th. century; and a Central American order of Bethlehem Brothers founded at the close of the 17th. century and placed in charge of the hospital of Mary of Bethlehem in Guatemala.

**BETROTHAL.**—The act of pledging to marriage, accompanied among certain folks by a religious ceremonial. See MARRIAGE.

**BETTING.**—The act of wagering some specific thing or amount over against another with reference to an uncertain issue. The practice is generally considered morally objectionable. See GAMBLING.

**BEYSCHLAG, WILLIBALD** (1823–1900).—German Protestant preacher and theologian; court preacher and theologian; court preacher at Karlsruhe, 1856–1860; professor of practical theology in Halle, 1860–1900; theologian of the mediating-school, championed the freedom of the church from state control. His chief works were *Das Leben Jesu*, and *Neutestamentliche Theologie*.

**BEZA, THEODORE** (1519–1605).—French theologian, educated in law and in Greek; practised law in Paris 1539–1548; united with Calvinistic church, Geneva, in 1548; occupied the chairs in Greek at Lausanne, 1549–1558 and at Geneva 1558–1564, and in theology and Greek, 1564–1597. On the death of Calvin in 1564 he became his successor in office which position he held till 1600. He was an author of considerable activity, writing a defence of Calvin in the burning of Servetus, a biography of Calvin and several theological works.

He also published editions of the New Testament in Greek and Latin.

**BHAGAVAD, GITA.**—The name of a poem, literally "The Lord's Song," which forms a part of the 6th. book of the Mahabharata (q.v.), and consists of a conversation between Krishna and Arjuna. The date is between 200 B.C. and 200 A.D. The Gita is the most widely used section of Hindu sacred literature by the philosophically minded Hindus of the present. Its fundamental religious position is that any action which is performed in disregard of the fruit of action is good. Duty done unselfishly will result in overcoming *Karma* (q.v.). The religious life enjoined in the Gita is more active than that of Buddhism or Brahmanism. At the same time the Gita contains diverse elements, and its teaching is not a unity. See HINDUISM.

**BHAKTI-MARGA.**—A Hindu name for the way of salvation by faith in a personal God. Bhakti has the sense of trusting devotion to one who can save. Fully half of the people of India are counted as followers of this theistic type of religion. See HINDUISM.

**BIBLE.**—The collection of sacred writings which serves as the basis of the Christian Religion.

1. The Bible consists of two main portions, the Old Testament and the New Testament. The former was written almost entirely in Hebrew, although there are a few pages, chiefly in Daniel, written in Aramaic. The Old Testament was selected from the mass of Hebrew literature because its various writings were regarded as being inspired by God. These writings are organized in the Hebrew Bible in three parts—the Law, the Prophets, and the Writings. It is probable that each one of these three groups marks a period in the selection of the sacred writings, for the distinction between the collection of the Prophets and that of the Writings is hard to draw, as there are historical books in the former and prophetic books in the latter. (In the Greek translation of the O.T. the Writings are called *Hagiographa* or Sacred Writings.)

The exact date at which the canon of the Old Testament was closed is hard to state. The opinion is now almost universal among scholars that the Book of Daniel and very probably some of the Psalms, if not other material of the Sacred Writings, belong in the last two centuries before Christ. It would be natural, therefore, that there should be some difference of opinion as to the acceptance of some of these books. A point in illustration of this is to be seen in the controversy among the rabbis as to Esther. See CANON; OLD TESTAMENT.

The New Testament is composed of a group of writings supposedly of apostolic origin, if not authorship. These, like those writings which composed the Old Testament, were selected from a considerable literature. Also, as in the case of the Old Testament, there was some uncertainty as to the right of certain books to be admitted to the New Testament group. By the middle of the 3rd. century, however, these questions were limited to James, Hebrews, II Peter, II, III John and Revelation among the canonical books; and among those that were never admitted to the canon, the Apocalypse of Peter, the teaching of the Twelve Apostles, the Epistles of Barnabas and Clement, the Acts of Paul, and the Shepherd of Hermas. By the middle of the 5th. century the limits of the canon were closed in the West, but discussions as to certain books, notably Revelation, continued in the East for a century longer. The influence which led to the closing of the canon and so the final constitution of the Bible as a closed literature, belongs to the general course of the church's history. It is noteworthy, however, that the discussions concerning the canonicity of certain books do not affect those which are most essential to the history of the Hebrew and the Christian religions. See INSPIRATION; NEW TESTAMENT.

Many of the writings which the Hebrew people did not believe to "contain divine doctrines" were gradually grouped into a third collection. To this belong some of the most valuable writings which have come down to us from the ancient past. So important are they, that they are grouped in the Bible used by the Roman Catholics as a sort of intermediate canon known as the Apocrypha (q.v.). Much of this material was added to the Greek translation (LXX) of the Hebrew canon by the Jews of Alexandria. Certain Roman Catholic scholars have undertaken to distinguish the authority which belongs to the Apocrypha from that which belongs to the other volumes of the canon, but such distinction was stopped by the action of the Council of Trent, April 8, 1546, which directs the use of the Apocrypha of the Old Testament as Scripture. (For variations in the Eastern Bibles see CANON.)

2. The Bible as finally recognized serves as the basis for the theology of the church. It is regarded by all branches of Christians as inspired—that is to say, as revealing the truth which otherwise would not have been gained by man. In the controversy between the Protestants and the Roman Catholics in the 16th. and 17th. centuries, the Bible became a basis of authority with the Protestants, comparable with the authority of the Pope among the Roman Catholics. The necessity of such an ultimate court of appeal led the Protestant scholastics to attribute to the Bible literal infallibility. It was, therefore, treated in theology without regard to the historical origin of the books, or the historical understanding of its meaning. As the Bible was very widely read among Protestants this element of its authority became essential to Protestant theology, which was built up by a combination of passages of Scripture chosen with little or no regard to their historical meaning. The Bible became the source of all religious knowledge, and under the influence of this new conception of its inspiration it was appealed to by a great variety of theologies. The Bible became, as its were, a set of divine oracles to be used as a source and support of theologies.

The rise of the historical method of the study of literature in the first half of the 19th. century had a profound influence in modifying this conception of the Bible. It began to be studied from the point of the origin not only of its various books, but, also, of the various possible portions of the books. This historical inquiry resulted in a new appreciation of the Bible as a product and record of religious experience singularly unified and progressing along self-consistent lines. In this sense it may be used in theology as the record of a revelation of God in human experience. In the Old Testament this experience is interpreted largely through the medium of the history of the rise and fall of the Jewish state; and in the New Testament from the point of view of the experience of Jesus and those accepting him as the Messiah. Such a view gives full recognition to the historical origin of the Scripture, the historical development of the experience and the historical valuation of the various concepts in which the experience of God is set forth. The trustworthiness of the record is not confused with questions of literal infallibility and leads to a better understanding of the Christian movement.

SHAILER MATHEWS

**BIBLE CHRISTIANS OR BRYANITES.**—A sect which was an offshoot of Methodism, founded by William O'Brien in Devonshire, England, in

1815. Mr. O'Brien's dictatorialness caused dissension, resulting in his withdrawal in 1829. But the church continued its identity, growing and expanding until in 1882, it numbered 300 ministers and 34,000 members scattered throughout the United States and the British Empire. In 1884 the Canadian branch joined in the union of all Methodist bodies, which was followed by a similar union in Australia, and in 1907 by the absorption of the parent church in the United Methodist church.

**BIBLE SOCIETIES.**—Organizations for the translation and distribution of the Bible, in whole or in parts. Among the earliest societies were the *Corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England* (1649), the *Society for Promoting Christian Knowledge* (q.v.), founded in 1698, and the *Canstein Institute*, founded in Halle, 1710. The largest society is the *British and Foreign Bible Society*, founded in London, 1804, whose circulations have reached 11,000,000 copies of the Scriptures in a year, and whose total distributions exceed 300,000,000 copies in over 500 languages and dialects. There have been numerous European societies. The most important American association is the *American Bible Society*, organized by representatives of 31 kindred societies in 1816, whose annual circulation exceeds 2 million copies.

**BIBLICAL COMMISSION.**—A commission established in 1902 by decree of Pope Leo XIII., composed of a committee of cardinals assisted by theological consultors, the duties of which include the defence of Catholic exegesis, the decision of matters of Biblical criticism in dispute among Catholic scholars, and the occasional publication of studies on the Bible.

**BIBLICAL CRITICISM.**—The art of accurately determining the origin, purpose, and meaning of the Biblical literature.

*The function of criticism.*—The term "criticism" brings before the average man the idea of captious fault-finding. The aim of a just criticism, however, is to see a piece of literature exactly as it is and to estimate it without prejudice of any kind, favorable or unfavorable. The result of the process of criticism may be increased appreciation rather than depreciation, and the greater the literature under study the more certain is it that criticism will but enhance its value. Biblical literature has little to fear and much to gain through a thoroughly scientific criticism.

*Kinds of criticism.*—The criticism of literature concerns itself with two questions: (1) Is the text of the document preserved in its original form? (2) What does the document mean? The search for the answer to the first question yields *Textual Criticism*, sometimes called "Lower Criticism." Both the Old and the New Testament offer a wide field for the pursuit of this science. Both originated many centuries ago and the original manuscripts have long since disappeared. The oldest MS. of the Old Testament goes back only to the 9th. century A.D., and of the New Testament to the 4th. century A.D. These oldest MSS. were certainly preceded by other MSS. from which these were copied, and there is no means of knowing how many times the process of copying had taken place. But copying is always attended by error. There are now in existence thousands of MSS. of the Biblical texts, representing almost innumerable variations. The critic must examine these minutely, determine their relative ages and habitats, group them accordingly, and estimate aright their contribution toward the discovery of the correct text. Another source of information upon the text is found in the old translations of the Scripture, the date of some of which lies further back than that of our oldest MSS. These often reflect a different original from that found in any MS. Still another source for the text is at hand in the quotations of the Old and New Testaments found in the writings of the early Church Fathers.

The search for the answer to the second question yields *Literary Criticism*, commonly known as Higher Criticism, in distinction from the lower, or textual criticism. Here the critic aims to discover everything that will throw light upon the author's words. Is the writing under review poetry or prose? This is by no means always an easy or an unimportant problem. If prose, is it a mere matter-of-fact annalistic record, or is it didactic, homiletic and imaginative in character? When was it written and under what circumstances? Was it all written at the same time and by the same hand, or is the writing a composite production? What sort of person was the author, to what social, political or ecclesiastical group did he belong? What purpose did he seek to accomplish by his utterance and what means did he employ to attain it? How much did he owe to his predecessors, and what was his influence upon posterity?

Most of the data with which the literary critic must work are to be found in the literature itself upon which he is working. Evidence as to date will often appear in allusions to contemporary events or to past history. Characteristics of vocabulary, syntax, and literary style will tell for or against the unity of the writing. Consideration of the religious standards and aims will help in dating a book and in determining questions of authorship and unity. But there is also the necessity of pursuing a process of *comparative criticism*. This will have to do first with similar writings within the Hebrew literature itself. How does one Psalm compare with another, or one prophecy with another, or one code with another? We must go further afield, however, and institute comparisons between Hebrew literature and Babylonian on the one hand, and between Hebrew and Egyptian literature on the other. How do the legends in Genesis compare with the corresponding myths and legends of Babylonia? How much do the former owe to the latter? What is the difference between the psalms of Israel and those of Babylon? Does the Messianic prophecy of Israel owe its inspiration to the Messianism of Egypt? Only by such investigations do we come to a full appreciation of the value of the Bible.

J. M. Powis Smith

**BIBLICAL INTRODUCTION.**—This term is now applied to the literary history of the Old and New Testaments.

Since almost all theological science has to do with the proper understanding of the Scriptures the term Introduction might be made to cover a wide field. At the present time, however, we mean by Biblical Introduction that science which endeavors to discover the date and composition of the various Biblical books. It then arranges the component parts in their true historical sequence. Many of the books are discovered to be composite, and they must of course be carefully analyzed into their elements. This process, which is called the higher (better, literary or historical) criticism is simply the application to biblical literature of the methods which are used in the study of other ancient books.

A question which naturally suggests itself is whether Biblical Introduction should be extended to include the books called Apocrypha. The Roman Catholic scholar will naturally include them in his discussion, and from the point of view of

purely literary history there can be no doubt that this is correct. In practice, however, Protestant scholars realizing the special importance of the canonical books usually confine their discussion to them. H. P. SMITH

**BIBLICAL THEOLOGY.**—The theology of the Bible, considered apart from the later theology of the church.

Until modern times no distinction was made between the teaching of Scripture and the orthodox system of doctrine. It was taken for granted that the Bible was a single whole, constituting a harmonious body of divine revelation; and that this revelation had been accurately formulated in the various creeds, and had to be understood in the light of them. At the Reformation it was perceived that the then prevailing theology was often at variance with Scripture, and an attempt was made to revise it in conformity with Bible standards. But the idea still persisted that the teaching of the Bible and traditional dogma were essentially the same. Towards the end of the 18th. century this view began to undergo a modification. The Bible was studied with a new literary feeling, and was seen to belong to a different age and a different world of thought from the later creeds. The creeds themselves were examined historically, and allowance was made for the manifold influences which had helped to mould them. But it was still assumed that the Bible contained a coherent system of revealed truth, in which the Old and New Testaments supplemented each other. Efforts were made to bring all the inspired writers into harmony, and thus to build up a scheme of doctrine which should correspond faithfully with the teaching of Scripture.

For a variety of reasons this conception of a biblical theology has now broken down. It is recognized (1) that the Old and New Testaments, though related, are quite distinct; (2) that between them lies a period of several centuries, in which religious ideas were largely transformed; (3) that both Testaments comprise a number of different types of teaching; (4) that in both of them we must reckon with influences from without, as well as with an inner development. Biblical Theology is now treated, therefore, under the two separate heads of O.T. and N.T. theology. The theology of the Old Testament is viewed in its relation to the national life of Israel. The process is traced out whereby a primitive form of religion was developed and purified by the ethical teaching of the great prophets, and was latterly hardened into a legal system. New Testament theology is likewise studied historically. The Gospel evidence is sifted, in order to discover the original message of Jesus; then it is shown how this message was understood in the primitive church; how it was interpreted by Paul; how it was re-stated by the Fourth evangelist and the author of Hebrews in terms of Alexandrian thought. The old conception of a single body of truth, revealed in the Bible and formulated in the creeds has thus disappeared. Modern enquiry seeks rather to do justice to the different phases of thought represented in each of the Testaments, and to the changes of outlook which found expression in the later history of doctrine.

There is a sense, however, in which the theology of the Bible may still be regarded as a whole. When we apply the historical method to the various books of Scripture we become aware of certain great ideas (e.g., the Kingdom of God, the moral law, eternal life, forgiveness of sin) which were gradually developed in the religion of Israel and came to their fruition in Christianity. In order to apprehend these ideas in their Christian form it is necessary to trace them back to their roots in the Old Testament. Biblical Theology, when thus understood, must ever form the basis of Christian doctrine. E. F. SCOTT

**BIBLIOLATRY.**—Literally, book-worship; extravagant and uncritical devotion to the Bible as possessing divine authority apart from a properly scientific estimate of its contents.

**BIDDING-PRAYER.**—In the Anglican church, the prayer preceding the sermon, so called because originally the preacher bade the people pray for the church, the king, royal family, etc. In the Lutheran church, a prayer for specific objects, so called because the deacons bid the people pray for these things.

**BIDDLE, JOHN** (1615–1662).—Teacher, author, and theologian; known as the founder of English Unitarianism; was several times imprisoned for his heretical views.

**BIEDERMANN, ALOIS EMANUEL** (1819–1885).—Swiss theologian, professor at the University of Zurich, who elaborated a profound system of theology on the basis of Hegelian monism. His chief work was *Christliche Dogmatik*.

**BIGAMY.**—(1) In criminal law, the marriage of a second spouse while the first is living. (2) In canon law, the marriage of a second wife after the death of the first, an action which in the R.C. Church is an impediment to holy orders.

**BIGOTRY.**—A stubborn adherence to a given creed or party or ideal accompanied by an intolerant attitude toward differing beliefs, including unreasonableness on the part of the adherent himself, and a disposition to coerce others to agreement. The word meant religious hypocrisy in 16th. century usage.

**BIKSHU (BIKKU).**—The lower of the two grades of disciples in early Buddhism applied to one who had entered upon the way that leads to the higher state of the Arhat.

**BILOCATION.**—The hypothesis that a being of body may have more than one location at the same time without multiplication of substance. It is involved in the R.C. defense of the doctrine of the real presence of the body of Christ in the Eucharist.

**BINATION.**—The celebration of the Mass twice on the same day by the same minister. The R.C. permits bination only under specifically exceptional circumstances.

**BINDING AND LOOSING.**—See KEYS, POWER OF THE.

**BIOGENESIS.**—A term no longer in use among biologists used to express the view that living forms can arise only from living forms. The term arose when "spontaneous generation" had its believers. Certain early experiments seemed to indicate that in a completely lifeless and sealed solution organisms would appear. This was called spontaneous generation, or "abiogenesis," as distinct from life-generation, or "biogenesis." With the improvement of technique, however, especially in connection with bacteriology, it was discovered that the "lifeless" solution was not lifeless, and that the "sealed" solution was not always sealed against certain organisms. Abiogenesis, therefore, has disappeared

as a doctrine based upon any observation, and with it this use of the term biogenesis.

The term is also used as a synonym for evolution as applied to the plant and animal kingdoms. See EVOLUTION. JOHN M. COULTER

**BIRETTA.**—A square cap with three ridges on its upper surface worn as the official cap of R.C. ecclesiastics. The biretta for cardinals is red, for bishops is purple or black, and for priests black.

**BIRTH, BIRTHRIGHT.**—About birth, as about death, are universally associated religious rites and beliefs. The desire for children, the desire to protect the mother and to insure the health and future of the child, give rise to efforts to drive away possible evils and bewitchments, to secure easy delivery, to bring to the child the protection of good powers, finally to secure for it the proper recognition of fellow men. These various motives have given occasion not only for important religious ceremonies, such as purification after child-birth, circumcision, baptism, but also to a great number of superstitions which are still present in European folklore, such as faith in charms, dread of changelings, stories of good fairies. In virtually all pagan religions there are goddesses whose especial charge is birth, and under whose protection expectant mothers are placed. The belief in defilement as an accompaniment of childbirth (cf. Leviticus, chap. 13), hence calling for especial purificatory rites, is frequent, although its more primitive form is rather the dread of witchcraft at this dangerous period. Among certain peoples mothers dying in childbirth were regarded as thereby made heroic, and special honors were given them. Belief in re-birth of infants still-born or early dying is also not infrequent, and in some pagan religions there is held to be a special limbo for the souls of such, awaiting rebirth.

*Birthright* is the right to inheritance or to social station as a consequence of birth condition. Its most important forms are the rights following from legitimacy or illegitimacy; primogeniture, or seniority of birth; the rights of sex, male children commonly being given prior recognition; the rights of rank, due to the social station of the parents. Among many peoples, including the ancient classical peoples and some modern Orientals, birthright depended upon recognition of the child by the father, who had, if he chose, the right to expose the child. Devotion of an unborn or first-born child to sacrifice or to religious service is another parental right frequently recognized in pagan religions. H. B. ALEXANDER

**BIRTHDAY.**—Those who believe in astrology and some others regard certain days as lucky and others unlucky. Certain African tribes practise infanticide of children born on unlucky days. With astrology came the horoscope and the elaborate arrangement of lucky and unlucky days based on the astrological signs evident on the day of birth; as, e.g., among Hindus, Chinese and many others. Among many peoples birthdays are celebrated as embodying the idea of the renewal of life. Birthdays of martyrs, saints, and gods are made occasions of special celebration, e.g., the Christian Christmas (q.v.) and the Hindu observance of Rama's birthday.

**BISHOP.**—The earliest officers of Christian churches were called both presbyter (elder) and bishop. In Acts 20:28 Paul addresses elders as bishops. Officers appointed by the apostles are called presbyters in Acts 15:23, bishops in *I Clement* 42. Apparently each church community had several bishops, both in the East (*Didache* 15) and in Rome (*I Clement* 44, *Hermas*, Vision III. 5). Probably the name bishop was applied to an elder presiding over worship and distributing alms. Early in the 2nd. century a monarchic bishop is found at the head of a body of presbyters in Syria and Anatolia (*Epistles of Ignatius*) and by 150 A.D. in Rome. The bishop was soon acknowledged as a divinely guaranteed vehicle of the inherited faith (Irenaeus, Tertullian), and 3rd. century difficulties arising from persecution resulted in the acceptance of the bishop's monarchic authority in discipline and his priesthood by divine right over souls.

This meant a city bishop with power over a single community, but by presiding at synods the bishop of the provincial capital became (3rd. century) a metropolitan or archbishop with growing jurisdiction over others, while synods of larger areas (Syria, Egypt, Italy) developed the higher rank of Patriarch for Alexandria, Antioch, Rome, Byzantium. Extension of a bishop's jurisdiction to a diocese beyond the city came when Teutonic invaders settled on the estates of a *gau* or county subordinated themselves to the bishop of the old Roman city which was the county seat, or (England and Germany) from the fact that the first bishops were missionaries serving a large area. All bishops at first were equal but by an historical process (presiding at synods, appeals, reception of decisions) a primacy of great centers arose which with the 11th. century became for the Roman bishop in theory and increasingly in fact an absolute monarchic power over all western bishops. The episcopal constitution of the Catholic church was renewed by the action of the Council of Constance (1415), but after the Council of Trent bishops tended to be deputies of the Pope. This subordination to the papacy is increased by the modern separations of church and state. Originally both the laity and the clergy joined in electing a bishop. The assumption by Teutonic kings of the right to confirm or even to appoint led to the Investiture dispute which ended (1122) with the provision of election by the chapter, excluding the laity. The pope then installed in spiritual functions and the king in political and property rights. However, in Catholic countries the state has usually had the right of nomination and in Protestant German states the chapter elects one whose acceptibility to the government is assured. When the United States was a mission country nominations were sent both by the diocesan priests and the bishops of the province to the Congregation for the Propagation of the Faith. In 1908 the United States ceased to be a mission and the Apostolic Constitution of Pius X. placed the choice of bishops virtually in the control of the Cardinal Secretary of State.

The Lutheran reform, save in Denmark and Sweden, substituted superintendents. Calvin's church recognized no ecclesiastic above a pastor. In the Methodist churches of America bishops are chosen by the General Conference, have no diocesan power, and are properly Superintendents. In Great Britain the title is not used by Wesleyans. Certain other Protestant bodies employ the term but only in the Church of England and its American offshoot is there an episcopal office resembling that of Catholic history. F. A. CHRISTIE

**BISMILLAH.**—An Arabic formula meaning "in the name of Allah" which appears in the Koran as the opening phrase of each section and is used by Moslems at the commencement of each act of ceremonial. It is also used as a potent word of power having efficacy in itself to ward off evil influences and to assure a safe beginning of every action.

**BLACK ART.**—The term "black art," or "black magic," is a traditional perversion of the classical "necromancy"—*necromantia* (meaning distinction by communication with the dead) being corrupted into *negromantia* (as if from *negro-*, black), doubtless due to association with the conception of the devil as black. The black art comprises all forms of magic supposed to be due to collusion with evil spirits, as well as necromancy proper; the term has even been applied to astrology. "Black magic" is contrasted with "white magic" which includes innocent forms of wonder-working, such as legerdemain and various forms of divination not deemed to be due to intercourse with spirits.

H. B. Alexander

**BLACK DEATH.**—A pestilence of Oriental origin resembling in many particulars the bubonic plague, appearing in Italy (1348), from which, over trade routes, it rapidly spread into large areas of western Europe. In consequence of its mortality—variously estimated as high as forty per cent of the population and heaviest in Italy, France, and England—great structural changes took place in society. With the scarcity of labor, wages rapidly rose and the older aristocracy was largely supplanted by one rising from the masses. Class interests became pronounced, discontent acute, and irreligion rife. Not only were the efficiency and moral tone of the clergy impaired by the admission into the priesthood of the immature, untrained, and worldly minded, but non-residence and pluralism, seemingly necessary in this crisis, secured the footing from which in later centuries it was so difficult to dislodge them. Peter G. Mode

**BLACK FAST.**—The most rigorous form of fasting in R.C. history, the austerity relating both to the food and time. Latterly the rigorous requirements have been relaxed.

**BLACK FATHERS.**—The popular name for the congregation of the Fathers of the Holy Ghost and the Immaculate Heart of Mary.

**BLACK FRIARS.**—The name attached to Dominican monks in England because of the color of their garments.

**BLACK JEWS.**—The Church of God and Saints of Christ, composed chiefly of negroes who claim to be the descendants of the true Jews.

**BLACK MONKS.**—The popular designation for monks of the Benedictine order.

**BLACK RUBRIC.**—The declaration which commands kneeling at the end of the order for the celebration of the Holy Communion in the Anglican church prayer-book, so called from the black letters in which it was formerly printed.

**BLACK SISTERS.**—The name given to Alexian nuns because of their black habit. See Alexians.

**BLACK SUNDAY.**—See Passion Sunday.

**BLASPHEMY.**—From the Greek, to injure by speech; literally, defamatory speech; specifically, spoken or written words insulting to God. The Levitical legislation prescribed the death penalty for blasphemy (Lev. 24:16), as did also the Roman law. In England and the United States, it is punishable by fine, imprisonment, or corporal punishment, but the law is seldom put into effect. Formerly, blasphemy was defined so as to include denial of certain orthodox Christian beliefs, such as the Trinity and the authority of the Scriptures. In France speaking against the Virgin Mary, the saints, or any holy things was included in blasphemy which was punished rigorously. In Muhammedanism, blasphemy includes contemptuous speaking of Mohamet, a guilty Muslim being considered an apostate, his punishment being death.

**BLAVATSKY, HELENA PETROVNA** (1831–1891).—Russian authoress who traveled extensively, and with Col. H. S. Alcott founded the Theosophical Society in New York in 1875. Her most important work, *Isis Unveiled*, is an attempt at a systematic presentation of theosophy. See Theosophy.

**BLESSEDNESS.**—A condition of happiness or felicity which in Christian and other theistic religions is associated with the divine favor upon or presence in human experience, whereas in ethical and non-theistic thought such as Buddhism it is related to the attainment of a right state of mind. See Matt. 6:3–11; *Dhammapada*, ch. 15.

**BLESSING AND CURSING.**—The power of the spoken word seems to men at a certain stage of thought to be something uncanny or as we should say supernatural. The injurious word is a curse, the helpful one a blessing. As thought became more clear the theory was formed that the curse or blessing was of force because the speaker was in communion or special relations with a demon or divinity. The demon might by the effective form of words be bound to a physical object (Aladdin's lamp) and obliged to do the bidding of its owner. But a curse, even if pronounced by a common man, might work harm by its own inherent force.

Magicians, priests, and men near death had especial power of cursing and blessing. Thus, the blessing of Isaac once given to Jacob, though intended for Esau, could not be reversed. When the divinity is active in making the curse or blessing effective the form is usually that of a prayer. Examples are not rare, however, in which the speaker commands the divinity rather than entreats him. The judicial oath in which the witness invokes vengeance on himself, in case he lies, is a natural development from the curse. One of the earliest examples is the Hebrew formula: "God do so to me and more too if I do not do thus and so."

H. P. Smith

**BLESSING, PRIESTLY.**—(Jewish.) In the Jewish ritual, the Priestly Blessing (Num. 6:22–27) is pronounced in the Synagog, according to the orthodox, on certain holy-days by the descendants of the old priests; or, according to the reform Jews, by the Rabbi dismissing the congregation at the close of some services.

**BLEST, ABODE OF THE.**—See Future Life, Conceptions of the.

**BLISS.**—Supreme happiness. See Blessedness.

**BLOOD.**—Religiously significant as the basis of relationship, a means of conciliation, or a container of power.

The common basic idea concerning blood is given in Deut. 12:23, "The blood is the life." Consequently blood is everywhere more or less sacred, and its use sacramental.

Blood is universally regarded as the bond of relationship. Relationship is natural (through birth) or artificial (through ceremony). In the latter case common blood is made to flow in the veins of men by contact of fresh wounds, by two men's drinking each other's blood, or by drinking blood drawn from a third source, making a bond as close as if it came through birth. Among primitives

this bond extends over the clan or tribe: one common blood flows in the veins of every clan-member. When a tribesman is slain, Arabs say: "*Our* blood has been shed." Its social value lies in the protection of life under conditions of nearly perpetual strife.

The blood-feud is a consequence of blood relationship. When a clansman is slain, a relative (family or clansman) is bound to avenge him. This may involve counter reprisals, and feuds arise which last generations.

As a means of conciliation blood may affect gods (see SACRIFICE); an example in the human sphere is that Australians drink each other's blood at a feast to settle difficulties.

As sacred, blood may be (*a*) forbidden as food; or (*b*) eaten to consecrate a ceremony—before giving testimony, to provide an omen (India), or to sanctify or make powerful a fetish (Africa).

A concomitant notion is that blood has potency, working beneficently or harmfully according to circumstances. Its beneficent powers vary. It imparts strength to the old (Australia); gives a victor the life or courage of a slain enemy (Africa); bestows temporary power on ghosts (*Odyssey*, XI. 34 ff.); sustains the dead; and on a priest confers power of prophecy. It prevents and cures disease, makes marriage fruitful, and averts evil influences (India). Bathing with it (actually or metaphorically) purifies from sin or defilement (Mithraism, Dyaks, East Indians; cf. many Christian hymns).

Its perils appear in prohibitions of or restrictions upon its use. Some kinds are especially dangerous. The blood of childbirth and of menstruation are supremely perilous. Usually, when blood is shed, it must be buried to protect the passer-by. Parents may not look upon it for a certain period after the birth of twins (Africa). The husband's blood, drunk at marriage, remains in the wife's veins and reveals and punishes infidelity (India).

GEORGE W. GILMORE

**BLOOD-BROTHERHOOD.**—A fraternal bond formed by the ceremony of the mingling of blood. The conception grew out of the primitive conception of kinship as necessarily blood-relationship. See BROTHERHOOD.

**BLOOD-COVENANT.**—A solemn agreement into which two parties have entered, sealed by each drinking, being infused with, or smearing themselves with the blood of the other. See COVENANT.

**BLOOD-FEUD.**—A form of primitive justice in which the family of a murdered or maltreated individual assumed the responsibility of vengeance in kind upon the offender or his kin. It is found in especial vigor among the Semitic and Aryan peoples though the Indo-Aryans seem early to have outgrown the blood-revenge stage. The growth of more closely knit societies caused the adoption of the principle of *wergeld* (ransom) to a large extent. When the state was firmly established the right and responsibility of blood-revenge passed into the hands of the king who, in the name of the community, exacted vengeance on the culprit. Even the blood-feud had its strict rules and was a form of crude, though wasteful, justice.

**BLOOD-RELATIONSHIP.**—See CONSANGUINITY.

**BLOOD-REVENGE.**—The custom in tribal society whereby the next of kin of a murdered man is bound to avenge the murder by the death of the murderer or of one of the murderer's tribe.

**BLUMHARDT, JOHANN CHRISTOFF** (1805–1880).—Swiss pastor of unusual religious power, who believed in the possibility of divine healing through prayer, and who established and superintended an institute for religious healing at Bad Boll. He was a man of sincere and devout life, and exercised wide influence.

**BODELSCHWINGH, FRIEDRICH VON** (1831–1910).—Influential Lutheran pastor, noted for his vigorous promotion of the work of the Inner Mission, and for his theological school at Bethel in Prussia, founded to counteract the rationalistic tendencies of the theological faculties in the universities.

**BODHISATTVA.**—A name applied in Buddhism to those who are destined for future Buddhahood. They are the great cosmic saviors who pass through the ten stages leading to complete knowledge and after successive existences accept at last the peace of essential Boddhahood. See AVALOKITEŚVARA.

**BODY.**—The physical part of an organism, distinguished from its bionomic or its spiritual being. The conception of a man as organized from several modes of being is well-nigh universal, the physical or material mode (the body of the living, the corpse of the dead) being conceived as the bond, envelope, or home of the life, spirit, soul, mind, or other modes contrasted with it. In primitive thought and in early religious practices the distinction of material and immaterial does not clearly exist; the body is rarely conceived as fixed in form, while the various elements added thereto to constitute a living man are themselves regarded as more or less perceptible by the physical senses. It is first with Plato that the distinction between the material flesh and the immaterial soul is sharply drawn. Nevertheless, the conception of a body from which a more sublimated life or soul can be disengaged, temporarily as well as permanently, exists from the lowest savagery upward through human culture.

The influence of the disjunctive idea of body and soul has been one of the most profound both upon ritual and speculation. The body as the house of the soul requires purification, internally and externally; as endowed with appetites, it calls for temperate or ascetic control, for castigation, etc.; as subject to profound changes in the seasons of life, it calls for ritual safeguards, often among savages for mutilations; as a corpse, it demands burial and rites of allaying the dead. Speculatively it is difficult for man totally to separate the conception of life from that of embodied life; hence arises the ideas of a partial life attending the corpse, as among the Egyptians; of bodily resurrection; of incarnation and reincarnation; of a transfigured or sublimated spiritual body; of astral, ghostly, or phantasmal bodies, etc. See ASCETICISM; BURIAL; INCARNATION; RESURRECTION; SOUL; SPIRIT.

H. B. ALEXANDER

**BOEHME, JAKOB** (1575–1624).—German mystic. His parents were peasants and he was a shoemaker. By prayer, Bible study, and reading of mystical books, he acquired the spirit of a mystical visionary. He met with much opposition in his day, but his works subsequently became a source of inspiration to such great minds as Friedrich Schlegel, Hegel and Schelling. Boehme did not depart from the current orthodox doctrines, although he used the allegorical and mystical methods of interpretation.

**BOETHUSIANS.**—A Jewish sect flourishing at the time of the Saducees, and closely related to them in thought.

**BOGOMILS.**—A Christian community originating in Bulgaria, owing its name to a priest, Bogumil (927–968). The beliefs of the Bogomils were a fusion of Manichaean dualism and Marcion's gnosticism. Miracles, sacraments, and ceremonies were interpreted spiritually and aseeticism was required. The movement spread over Eastern Europe. The order was officially condemned in 1111. In 1650 the Bogomils, having accommodated their doctrines to orthodoxy, were absorbed into the R.C. Church.

**BOHEMIAN BRETHREN.**—A 15th. century sect committed to a more radical reform than was the national (Calixtine) church of Bohemia from which it sprang.

From the 9th. century the church in Bohemia was intensely nationalistic (language, liturgy). The Hussite wars, 1419–1432, following Huss' (q.v.) death, voiced these national aspirations, with the desire for religious reform. Two parties resulted, moderates (Calixtines, Utraquists), and radicals (Taborites). By accepting the Compacts (q.v.), 1433, the former secured concessions (free preaching, cup for laity) and leadership. The Taborites included irreconcilables (destroyed by Romanists and Utraquists, 1434), and others whose interests were supremely religious. The latter attached themselves to the Chelčic Brethren. Rejecting force, and living strictly by the Gospel, they retired, 1457, to Kunwald, Lititz, where they assumed the name *Unitas Fratrum* or Brethren. In 1467 they became an independent sect (Matthias ordained bishop by Waldenses). From 1494 the movement lost its idiosyncracies and became sympathetic toward the intellectual and spiritual tendencies of the age (Universities, Reformation). Bohemian Protestantism was all but annihilated during the Thirty Years War. Commenius and Jablonsky preserved the history and traditions of the Brethren till the brotherhood was reconstituted and broadened by Zinzendorf (q.v.), and the Moravian Brethren (q.v.). HENRY H. WALKER

**BOLLANDISTS.**—The Belgian Jesuits, who are the publishers of the *Acta Sanctorum* (q.v.), so named from John Bolland (1596–1665), the Jesuit father who was one of the principal organizers of the work. The Belgian edition of the *Acta Sanctorum* has reached 63 volumes. They also publish a quarterly periodical, the *Analecta Bollandiana.*

**BONAR, HORATIUS** (1808–1889).—Scotch hymn writer, and Presbyterian minister. He wrote several religious books, and edited several journals. Many of his hymns are in common usage.

**BONAVENTURA, ST.** (1221–1274).—R.C. theologian. In 1243 he entered the Franciscan order, and by 1255 rose to the office of general of the order. He was a contemporary of Roger Bacon and Thomas Aquinas, and stood in opposition to both. By his orders Bacon was prevented from lecturing at Oxford. His philosophy was Neo-Platonism, and his theology was suffused with Platonic influence. He was canonized by Sixtus IV. in 1482.

**BONIFACE.**—The name of nine Popes.

*Boniface I.*—Bishop of Rome, 418–422.

*Boniface II.*—Pope, 530–532.

*Boniface III.*—Pope, Feb.–Nov., 606, obtained from Emperor Phocas recognition of the primacy of Rome.

*Boniface IV.*—Pope, 608–615, received from Phocas the Roman pantheon which was converted into a church.

*Boniface V.*—Pope, 619–625, influential in Christianizing England, creating Canterbury as a Metropolitan see.

*Boniface VI.*—Pope for 15 days in 896.

*Boniface VII.*—Pope, 984–985.

*Boniface VIII.*—Pope, 1294–1303. He embroiled the papacy in a number of conflicts with European nations by his arrogance and pomp. He was the author of the bull, *Unum Sanctam* (q.v.).

*Boniface IX.*—Pope, 1389–1404, was politically active and succeeded in restoring Roman order in the papal states. His pontificate fell during the time of the papal schism, and rival popes, Clement VII. and Benedict XIII., held office at Avignon.

**BONIFACE, SAINT** (680–754).—Missionary to Germany, and proconsul of the Papacy. He was a Saxon by birth, a great scholar and preacher, going as a missionary to Frisia in 716. His influence was large on both the German and Frankish churches. The protection of Charles Martel contributed to his success. From 732–754 he was archbishop. In 754 he was murdered by the Frisian pagans.

**BONIFATIUS-VEREIN.**—A society for the protection of R.C. interests in the Protestant sections of Germany.

**BOOK OF COMMON DISCIPLINE.**—The name given to the book on church organization drawn up by the Scotch Presbyterians in 1560. A revised edition appeared in 1578.

**BOOK OF COMMON PRAYER.**—The book containing the forms and modes of public service appointed by the Act of Uniformity, 1549, for use in the established church of England, and used with certain modifications by other Protestant bodies.

**BOOK OF THE DEAD.**—One of the sacred books of the religion of ancient Egypt, the contents of which are largely magical formulae and charms.

**BOOK OF LIFE.**—In the Book of Revelation, a heavenly book in which human destinies are portrayed as being recorded. The imagery is common to many Oriental peoples who have pictured the existence of celestial books or tablets containing the wisdom of the gods and mythologies concerning the earth and its human inhabitants. Such ideas may be paralleled from the religious literature of Babylonia, Egypt, Persia, India, China, Islam, and Judaism. They are especially prominent in apocalyptic literature such as Enoch, Daniel, and Revelation.

**BOOTH, WILLIAM** (1829–1911).—Founder of the Salvation Army (q.v.). He was educated for the Methodist New Connexion ministry, and in 1865 founded the Christian Mission for social relief in East London which subsequently developed (1876), into the Salvation Army of which Booth was commander-in-chief until his death.

**BOOTHS, FEAST OF.**—See FEAST OF TABERNACLES.

**BORNHOLMERS.**—A Danish pietistic sect, so named from the Danish island of Bornholm in the Baltic Sea, which became the center of the movement. It was the development of an evangelistic movement in Sweden (from 1846) which spread to Denmark where the leader, 1863–1877, was P. C. Trandberg.

**BOSSUET, JACQUES BÉNIGNE** (1627–1704). —French R.C. divine, renowned as a pulpit orator and controversialist. His dominant purpose was to reunite Catholicism and Protestantism, but he was too pedantic to make a popular appeal. In the quarrel between Louis XIV. and the pope, he tried to support the papacy while opposing the Jesuits.

**BOUNDARY.**—In all parts of the world early peoples were careful to mark the limits of their lands. Where there were no natural markings, trees, stones, or waste places were established as artificial marks. Such boundaries were sacredly preserved and the boundary mark carried its own magical power to inflict penalty upon the transgressor. When gods arise such figures as Min, Hermes and Terminus have as their chief function the protecting of the boundaries and roads. In many places an annual ritual of re-establishing the markings was performed. Unknown dangers lurked at the boundaries—Jack o' Lanterns, restless souls, witches—especially, as at the cross-roads, where boundaries met.

**BOURIGNIANISM.**—The doctrinal system of Mme. Antoinette Bourignon, a French visionary and mystic (1616–1680); a type of quietism in which spiritual ecstasy rather than cult or dogma is made paramount.

**BRAHMĀ.**—As differentiated from Brahman he is the personal creator god, known by many names, e.g., Hiranyagarbha, Prajāpati, Nārāyana. He forms one of the Hindu triad with Vishnu and Çiva. In early Buddhist literature he has an important place as the supreme figure among the gods; he holds his position in the epics but in the later religious development recedes before the growing popularity of Vishnu and Shiva. But see also BRAHMAN.

**BRĀHMAN.**—(1) A word of frequent occurrence in Indian religious literature. The etymology is uncertain, but most writers trace it to the root bṛh, "to speak." When used in the neuter it refers to power or force, and when in the masculine to the one who possesses the force. The meaning of the word has developed historically. (*i*) The spoken hymn, or prayer or magic formula. Then (*ii*) the power in that prayer or formula. Then as the sacrifice retired the hymn in the cult, it meant (*iii*) the power in the sacrifice. When the ritual developed, the sacrifice was regarded as the most potent force in the world hence "brahman" came to mean (*iv*) the cosmic force, or the world-soul. See ATMAN. (2) The designation of the highest of the four Indian castes. See INDIA, RELIGIONS AND PHILOSOPHIES OF.

**BRĀHMANAS.**—The prose commentaries added to the sacred Vedic texts of India. They are exegetical and speculative, giving detailed explanation of the sacrifices.

**BRAHMANASPATI (BRIAHASPATI).**—The Lord of prayer; either the heavenly priest of the gods or the personification and deification of the magical power of the brahmanical priesthood.

**BRAHMANISM.**—The religion elaborated by the Brahman priesthood between the period of Vedic Religion (q.v.) and the development of Hinduism (q.v.).

The terms Brahmanism and Hinduism are often applied indiscriminately to the whole religious development of India after the Rig-Vedic period. It is convenient to restrict the former to the earlier sacerdotal phases, the latter to the period when popular elements preponderated. Brahmanism differs from Vedic Religion because of the extreme complication of its ritual, which relegated the gods to a subordinate position and became an end in itself; from Hinduism because of its lack of a fervent devotion to a personal god, and because of its emphasis on knowledge and ritualistic works as the chief means of salvation.

1. *Historical setting and date.*—The Punjab was no longer the center of civilization. Culture was now centralized in the valleys of the Ganges and Jumna. The period may be dated roughly between 1000 and 200 B.C.; but Brahmanism lingered on long after that, and the beginnings of Hinduism soon confuse the outlines.

2. *Social background.*—In the fertile plains and enervating climate of the Ganges valley life became easier and more settled. The development of greater political unity was accompanied by a consolidation of the priesthood and its exaltation to a position of social supremacy. Caste (q.v.) and the doctrines of karma (q.v.) and transmigration (q.v.) made their appearance; and with them a pessimistic attitude toward life and a negative ethical ideal. Asceticism became a prominent factor. As the spoken language changed, the hymns of the Rig-Veda became archaic and obscure. Interpretation became necessary. This, together with the hymns, was handed down orally. Minute attention was paid to accent and grammar. One wrong accent might vitiate a whole sacrifice. To master this complicated science an education became necessary. Scholars gathered around famous teachers. There ensued a period of formalism and polemic; a recasting of received doctrines and an elaboration of minutae parallel to that of the period of the schoolmen in Europe. A priestly theory of the ideal life developed (the four Āçramas), perhaps largely theoretical, but still of great influence on all later thought. (1) The Brahmacārin (Religious Student) spent years (according to one theory, twelve years for each Veda) in the house of a teacher, living a chaste, abstemious life, and memorizing the sacred texts. (2) He returned home, married, and became a Gṛhastha (Householder); performed all the religious and social duties prescribed by priestly tradition. (3) When his hair turned grey, and he had a grown son who might succeed him as head of the family, he went, alone or with his wife, to a hermitage in the forest. There life involved fewer religious and social duties, and left him freer for meditation on the meaning of the ritual and of religion in general. (4) He then abandoned any fixed abode and lived as a Sannyāsi (one who completely renounces the world) or Bhikṣu (Beggar), wandering as a solitary mendicant subsisting entirely on alms. This is the ideal picture from the Brahman point of view. A man might pass from the first to the third or fourth stage, or remain permanently in the second. The theory applied only to the three higher castes, for the Çūdras were always rigorously excluded from a knowledge of the sacred texts. The Kṣatriyas and Vāiçyas were contented, doubtless, with a short term of studentship.

3. *The texts.*—All the Vedic texts except the hymns of the Rig-Veda belong to Brahmanism. The Sāma-Veda consists of hymns, mostly from the Rig-Veda, set to elaborate music. The Yajur-Veda consists of sacrificial formulae, mostly in prose. The Atharva-Veda is made up, for the most part, of magic charms. Around the texts of all four Vedas there grew up a body of explanation and interpretation (interspersed with myths and legends), long, rambling texts in prose called Brāhmaṇas. In certain radical speculative circles

thought tended away from the ritual itself to an allegorical and symbolical interpretation of the inner meaning of the ritual, to speculation on the power of word and act (hymn and ritual). The sacrifice became a cosmic power. From this period come the Āraṇyakas (Forest Books). This rationalizing tendency culminated in the Upanishads, which became philosophical and divorced from the ritual. The Brāhmaṇas were so diffuse and unwieldy that need was felt for short summaries of the ritual. Further, in their interpretation they followed the order of the hymns in each Veda, not the order in which the hymns were used in the ritual. This summary was given in the Sūtras, texts of almost algebraic brevity. Of the authors of certain Sūtras it is said that they cared more for the saving of a single short vowel than for the birth of a son. These texts fall into three classes: (1) The Çrāuta Sūtras deal with the elaborate, aristocratic Soma sacrifices. (2) The Grihya Sūtras deal with the simpler household ceremonies. (3) The Dharma Sūtras deal with the duties of men to the gods and to one another. They are largely social and contain the germs of the later law-books. Each of the four Vedas has its own Brāhmaṇas, Āraṇyakas, Upanishads, and Sūtras. Further, as Brahman culture spread over northern India, divergence of practice in the matter of ritualistic details gave rise to different schools for each Veda. The schools differed little in their fundamental texts, but in the Brāhmaṇas and later texts the divergencies became very great. There were four classes of priests, with each its Veda. The Sūtras of any one Veda give only the duties of one class of priests.

4. *Ritualistic Brahmanism.*—This was essentially priestly and aristocratic. It centered around a ritual of extreme complexity demanding three fires, many priests, and a large expenditure. The pantheon remained much the same as that of the Rig-Veda. The chief difference is in the supreme position of Prajāpati, and the growing importance of Vishnu and Çiva (Rudra). There was much more cosmological speculation. The significant thing is the difference in attitude toward the gods. The gods fall into the background. The ritual and the power of the priests, as controlling the forces engendered by the sacrifice, are in the foreground. The gods are like figures in a puppet show managed by the priests. The whole sacrifice becomes a magical operation; the force set in motion by it is the greatest in the universe; on it depends the welfare of the universe; the gods are obligatory intermediators. The gods have powers greater than those of men, but they themselves must perform sacrifices in order to gain their desires. "The sun would not rise if the priest did not sacrifice." "Verily there are two kinds of gods; for, indeed, the gods are the gods; and the Brahmans who have studied and teach sacred lore are the human gods. The sacrifice of these is divided into two kinds: oblations constitute the sacrifice to the gods; and gifts to the priests that to the human gods, the Brahmans who have studied and teach sacred lore." The religious goal was the dutiful performance of ceremonial works. The ritual itself was entirely a personal matter. There was no state religion; there were no temples or idols. The benefit of the sacrifice accrued only to the man (and his family) who had it performed.

5. *Philosophical Brahmanism.*—Toward the end of the Rig-Vedic period an effort had been made to find some sort of unity behind the gods, and behind the many forces of nature. This philosophical tendency developed chiefly out of ritualistic considerations. A mysterious power emanated from everything connected with the cult, especially from the hymn or prayer. Since the sacrifice came to be considered the greatest power in the universe, the word Brahman (the hymn and its magical potency) was employed to denote the cosmic energy, the immanent cosmological power in the universe. Prajāpati became a personal manifestation of the neuter Brahman. The Upanishads tried to define more closely what this Brahman was. There is, however, no one system of philosophy, only vague, inconsistent gropings based on associative thinking rather than on thinking rigorously controlled by the objects of the external world. The final answer given was that Brahman is the same as Ātman, the force within the body, the sum of its vital energies, the soul. The essential doctrines of the Upanishads are the following: (1) The individual soul is identical with the world soul. (2) The individual existence of the soul is for it a state of suffering. Coupled with this are the theories of karma and transmigration, and a pessimistic view of life. (3) The individual soul may be freed from its misery by union with the world soul. This union is realized when the individual soul becomes conscious of its identity with Brahman. Salvation is not, as in the Rig-Veda, a personal life of enhanced material joys, but the merging of the individuality into the unified, pantheistic Brahman where individuality is lost. The first statement admits of two interpretations: (1) A complete identity of the two, a monism in which the external world fades away to nothingness, becomes an illusion. (2) The Ātman bears the same relation to Brahman that the spark bears to fire. The predominant note is the second: a vague pantheism which does not deny the world, but pays little attention to it; Brahman, the soul, and the salvation of the soul are in the foreground. There is no good reason for believing that the doctrine of illusion was definitely formulated in the Upanishads. But if not formulated it hovered on the edge of consciousness as the union with Brahman became more and more a mystical process. For mokṣa (release) chief emphasis is laid on knowledge, not the accurate knowledge of the ritual or of the sacred texts, or a controlled intellectual knowledge based on observation of the material world, but a knowledge of the inner, esoteric meaning of the sacred, revealed texts; and this passed over into an intuitive, mystical, immediate knowledge of Brahman. This trait is characteristic of all later Hindu thought. Some emphasis is laid on religious works, but only as a preparation, as a katharsis. The same is true of asceticism, which was worked over into the theory of the fourth Āçrama. Asceticism was not all of priestly origin. Much of it developed independently and then amalgamated with priestly theory. Whenever asceticism and mysticism begin, conservative creed and dogma and social barriers begin to break down. From the theory of transmigration and from the animistic conception of the unity of all life developed the idea of ahiṁsā (the sanctity of all life) which largely modified the old ritual by symbolic substitution of other things for the animals slaughtered in the sacrifice.

6. *Popular Brahmanism.*—The Grihya and Dharma Sūtras, the rites of which were chiefly performed by the householder himself (with one fire), give elaborate directions for ceremonies beginning in the third month of pregnancy and reaching up to the time of burial: birth, name-giving, tonsure, initiation, marriage, burial, sacrifices for the departed ancestors, ceremonies at the building of houses, about cattle and ploughing, about the first fruits, morning, evening, and midday worship, duties to Brahmans and guests, etc. Marriage and the begetting of a son were matters of extreme importance. If there were no male

descendants to perform ceremonies for the dead, the souls of the ancestors were jeopardized. Hence the necessity for early marriage. Further, for a girl to be unmarried at puberty was considered equivalent to the destruction of a life. The details of the ceremonies were not invented by the Brahmans and imposed upon the people for their own aggrandizement any more than were the Çāruta ceremonies. All were based on widespread popular beliefs and customs, but were elaborated by priestly ingenuity to a degree of complexity found nowhere else in the world. The priests, of course, did utilize the tacit popular acknowledgment of priestly sanctity to establish their own social primacy. Popular Brahmanism, however, marks already what is so characteristic of Hinduism, the process of amalgamation between conservative priestly theory and popular beliefs and customs.

W. E. Clark

**BRAHMA SAMAJ.**—An eclectic theistic system founded in India in 1830. The founder was Ram Mohan Roy, who was influenced by a comparative study of religions to organize a society which should conserve the best in Hindu thought, be loyal to India and adopt the monotheism and ethics of Christianity. The second great leader was Debendra Nath Tagore under whom the society tended toward a distinctly Indian theism based on Ramanuja's philosophy. The third leader was Keshub Chandra Sen, who attempted to establish a more universal theism with still more pronounced emphasis on the Christian elements. Since Keshub's death in 1884 the Samaj has lacked in leadership and vitality. The system is rationalistic and stresses the ethical and social sides of religion. It has exercised an influence altogether out of proportion to its numerical strength, because of the personnel of its membership. Unfortunately it has been hampered by divisions into sects.

**BRAINERD, DAVID** (1718–1747).—Missionary of the Scottish Society for the Propagation of Christian Knowledge of the Indians of New York, New Jersey and Pennsylvania. He endured much hardship, and died after four years of heroic service from tuberculosis.

**BREAD, LITURGICAL USE OF.**—See Holy Meals.

**BREAST, STRIKING THE.**—(1) An act, symbolic of penitence, performed in certain parts of the R.C. liturgy. (2) A symbol of mourning among certain religious groups, e.g., the Hindus.

**BREATH.**—The breath as an image of life is natural and universal. Gen. 2:7, is only one of a multitude of illustrations to be drawn from the lore of many peoples showing how inevitably man typifies living by the breathing which is its condition. Many words for soul, including classical and Hebrew examples (Hebrew *ruah*, *nephesh*, Latin *anima*, *spiritus*, Greek *psyche*, *pneuma*), hark back to "breath" or "wind" as their original meaning; while certain rites, such as the well-known Roman custom of the inhaling of the last breath of a dying person by a kinsman (Vergil, *Aeneid* iv. 684, and others) point to a literal identification of the soul with the departing life-breath. In ritual the breath is often symbolized and regarded as sacred. This is particularly true of the American Indians, among whom the breath which mingles with the smoke from the sacred pipe is viewed as a commingling of the life-breath of the smoker with the life-breath of nature, while frequently breathing upon the sick is thought to be efficacious in restoring health. It is, however, among the peoples of the East, especially the Hindus, that the ritualistic significance of breathing has received most conscious attention, a part of the discipline in holiness of the Hindu seeker consisting in regulated breathing, thought to be symbolic of the processes which sustain the life of the world, which is itself viewed as the periodical inbreathing and outbreathing of the spirit of Brahm. There are some traces in ancient Greek philosophy of a similar conception of a world-atmosphere and a breathing universe; and at least figuratively a like idea is suggested in Ps. 33:6, where the breath of the Lord is spoken of as creative, and Job 4:9, where it is spoken of as destructive. Undoubtedly the idea of the sanctity of breathing is associated also with the idea of speech, the instrument of prayer and supplication and of sacred songs; while some notion of supernatural breath is associated with the prophetic inbreathing of vapors (as of the Pythia at Delphi) and with the notion of prophesying to the winds (Ezek. 36:9), or of winds as being the vehicles of gods and spirits. See Inspiration; Soul; Spirit; Wind; Word.

H. B. Alexander

**BRETHREN.**—See Dunkards (Progressive).

**BRETHREN, BOHEMIAN.**—See Bohemian Brethren.

**BRETHREN OF THE COMMON LIFE.**—See Brothers of the Common Life.

**BRETHREN OF THE FREE SPIRIT.**—See Adamites.

**BRETHREN, MORAVIAN.**—See Moravian Brethren.

**BRETHREN, PLYMOUTH.**—See Plymouth Brethren.

**BRETHREN, RIVER.**—See River Brethren.

**BRETHREN, UNITED.**—See United Brethren.

**BREVIARY.**—In the Greek and Roman churches, a liturgical book which contains the daily services and prayers for the canonical hours. Its daily use is binding on all members of the higher orders of clergy and of certain religious communities.

**BRIBERY.**—In criminal law, the act of pledging, presenting, receiving or extorting an advantage or gift by a person in the discharge of public duty to induce a certain type of behavior. Because of its anti-social character it is morally condemned.

**BRIDE.**—See Marriage.

**BRIDEGROOM.**—See Marriage.

**BRIDGE.**—The building of a passage across a river was a dangerous work for early peoples and was thought to require the sacrifice of human life to the river powers to give security to the structure. A river, as a boundary to be crossed by a bridge, gave to many religions the idea of a bridge-passage into the other world. This is especially noteworthy in the eschatology of Persia and Islam. Bridges were built under the direction of religious officials in early times as is evident in the Roman and Christian title of Pontifex applied to the chief priest.

**BRIDGET, SAINT.**—(1) (452–523), one of the patron saints of Ireland, (2) (1302–1373), a cele-

brated saint of Sweden, founder of the Brigittines (q.v.).

**BRIDGEWATER TREATISES.**—A series of eight treatises "On the power, wisdom, and goodness of God, as manifested in Creation" published in 1833–1836 in 12 vols., so named from the 8th earl of Bridgewater (died 1829), by whose will a provision of 8,000 was made for the writing and publishing of the same.

**BRIEF.**—(1) Legal, a condensed written statement of the argument and the authorities to which appeal is made in a case brought to trial. (2) Ecclesiastical, a rescript of the Pope, less formal than a bull. See BULLS AND BRIEFS.

**BRIGGS, CHARLES AUGUSTUS** (1841–1914).—American theologian, professor in Union Theological Seminary, New York, occupying the chairs of Hebrew, 1874–1891, Biblical theology, 1891–1904, and theological encyclopaedia and symbolics, 1904–1914. Briggs was a Presbyterian, and was cited before the General Assembly for heresy because of views concerning the Bible growing out of his advocacy of Higher Criticism. Charged with heresy in 1892, he was in 1893 suspended from the Presbyterian ministry. In 1899 he entered the priesthood of the Protestant Episcopal church. He was the author of many theological works.

**BRIGIT.**—A culture goddess of the Irish Celts who in various places appears as the patron deity of learning, fertility, medicine, metal-work and of the domestic fire. Under Christianity she became Saint Brigit.

**BRIGITTINES.**—A R.C. monastic order, founded about 1350 by St. Bridget of Sweden, and which spread over Europe. There are nine existing communities, in England (1), Bavaria (1), Holland (2), and Spain (5), all composed of women.

**BRITISH MORALISTS.**—The name given to a number of philosophers in England during the 18th. century, who sought to find an independent foundation for morality.

The British moralists lived in a period when the theological foundation of ethics was being discredited. See DEISM; RATIONALISM. They sought to establish morality in unquestionable fashion by proving that it is independent of all external authority, growing out of self-evident considerations. Morality was sometimes grounded in the ultimate nature of things, and sometimes in the immediate intuition of men. Hutcheson elaborated the doctrine of a distinct moral sense. Others laid stress on an innate feeling of sympathy, or an original impulse to benevolence. Others, again, emphasize the evident utility or happiness-producing effect of morality. The chief names are Shaftsbury, Hutcheson, Cudworth, Mandeville, Butler, Adam Smith, and Bentham. Their discussions were of great value in stimulating a scientific study of ethics. GERALD BIRNEY SMITH

**BROAD CHURCH.**—A party within the Anglican church that, influenced by the historical spirit of Germany, defends the Established Church on Erastian grounds, seeks to make it flexible, suited to the age, and sufficiently broad to embrace dissenters. It insists on absolute freedom of thought and speech, and opposes compulsory subscription to creeds. It has had the distinguished leadership of Arnold, Whateley, Maurice, Stanley, Kingsley, Farrar, Henson, and others.

**BROOKE, STOPFORD AUGUSTUS** (1832–1916).—English minister and man of letters, a clergyman of the Anglican church, 1857–1880, when he became a Unitarian. He was noted as a literary critic.

**BROTHERHOOD.**—A relationship of close mutual regard and service arising from either natural kinship or membership in a common society or order.

Unselfish social relations are normally developed in family life and these are widely used as analogies by which to describe and organize various social groups. A brotherhood is a group in which all the members have equal standing and share equally in the rights and duties of the group. Brotherhoods may be organized for various religious and moral ends, ranging from mutual benefit associations to organizations for serving social need. Monasticism (q.v.) is one of the most wide spread forms of religious brotherhood. In Christian history there have been many groups which have repudiated sacerdotalism and have established religious communities with equal authority for all members. Such communities have frequently preferred the name Brothers or Brethren (q.v.) to the name Church. In modern life there are numerous fraternities with more or less elaborate initiation ceremonies where men pledge themselves to promote certain mutual interests. The mediaeval guilds were often regarded as brotherhoods, and some modern trades unions take the title, as, e.g., the Brotherhood of Locomotive Engineers.

A wide variety of ritualistic ceremonies is found in connection with initiation into a brotherhood. Drinking or sucking one another's blood, consecration by some common blood ritual, partaking of a common ceremonial meal, and a mystic introduction to the secrets and duties of the brotherhood by disciplinary exercises are common means.

Sisterhoods represent similar relationships among women, e.g., the Sisters of Charity.

GERALD BIRNEY SMITH

**BROTHERS OF THE COMMON LIFE.**—A community of devout men founded by Gerard Groot (1340–1384) and his disciple Florentius Radewyn. It was an attempt to revive piety. The members of the community continued in their vocations, and practised communism. Thomas à Kempis was a member of the community. By the middle of the 17th. century it had ceased to exist.

**BROWNE, ROBERT** (1550–1633).—A leader among English Separatists, active first as a school teacher, and later as a clergyman of the established church. He protested against episcopal authority, and formulated that theory of church government (Brownism) which subsequently developed into Independency (q.v.) and Congregationalism (q.v.).

**BROWNIE.**—In Scottish mythology, a spirit of benevolent temperament imagined to enter the farm houses and do the work while the inhabitants are asleep.

**BROWNISM.**—See CONGREGATIONALISM.

**BRUNO, GIORDANO.**—Italian philosopher, ca. 1548–1600. He entered the Dominican order at 15, but on account of his views was persecuted and fled from Rome in 1576, going to Geneva, Paris, London, Wittenberg, Prague, and in 1591 returning to Venice where the agents of the Inquisition imprisoned him. After a long confinement, he was burned at the stake in 1600. He rejected Aristotelianism, and accepted the heliocentric hypothesis of Copernicus. He said the unity in the varying phenomena

of the universe is God, who is not creator nor prime mover but *soul* of the world. This philosophy threatened to undermine Catholic doctrine, and therefore incurred the church's displeasure.

**BRYANITES.**—See BIBLE CHRISTIANS; METHODISM.

**BUCER (or BUTZER), MARTIN** (1491-1551).—German reformer and theologian, a contemporary and supporter of Luther. In 1548 he declined to sign the truce between the Catholics and Protestants at Augsburg, whereupon he had to flee to England. He was given a chair in divinity at Cambridge, where he died ten years later.

**BUDDHA.**—See GAUTAMA.

**BUDDHAGHOṢA.**—A Buddhist writer of the fifth century A.D. whose best known work is the *Visuddhi Magga* ("Path of Purity") in which he gives a concise statement of the significance of the Buddhism of his period.

**BUDDHISM.**—The religion of a sect founded by Siddhattha Gotama (later called Buddha "The Enlightened.")

Beginning as the religion of a small group of monks in Magadha it gradually spread over all of India; thence to Ceylon, Burma, Siam, Cambodia, Tibet, China, Mongolia, Corea, and Japan. In India it failed to maintain itself, and merged into Hinduism.

I. THE FOUNDER.—Buddha was born about 560 B.C. at Kapilavastu, northeast of Benares, in the foothills of the Himālayas. According to tradition he was the son of the chief of the Çākya clan; was reared in luxury, but at the age of twenty-nine abandoned home-life (leaving his wife and child) and became a Wanderer. India at the time was full of earnest, deeply religious souls seeking salvation; each wandered and preached and gathered disciples. Buddha was but one of many. Of the other contemporary sects only Jainism has endured. For six years he sought help from Brahman teachers and others with whom he came in contact, practiced the severest asceticism, but found no comfort. Then under the Bo-tree, "the tree of enlightenment," the truth flashed into his mind. For forty-five years he wandered about the country on his ministry, preaching salvation.

II. ESSENTIAL DOCTRINES OF PRIMITIVE BUDDHISM.—1. *The Four Noble Truths.*—The essentials of Buddha's teachings are best represented by the first sermon at Benares. First comes a statement of the Middle Path which avoids the two extremes of habitual devotion to the pleasures of sensual things and to self-mortification, both of which are "low and vulgar, ignoble, unprofitable, and fit only for the worldly minded." Then follows the enunciation of the Four Noble Truths: (1) All individual existence is misery. (2) The cause of this misery is taṇhā "thirst," the attachment to objects of sense. (3) The possibility of release, of becoming unattached and passionless. (4) The Noble Eightfold Path consisting of Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness, and Right Contemplation.

2. *God, the soul, and the world.*—In this sermon there is no mention of God or of Soul. Early Buddhism did not know a personal God, a Creator and Ruler. Buddha did not deny the gods; but the gods are merely higher and more powerful than men; a man, by good deeds, may be reborn as a god, but at last even the gods pass away and must be reborn. Buddha emphasized the inevitability of cause and effect. Within the cognizable world the law of cause and effect is supreme, everything is subject to change, nothing is permanent. Buddha's analysis of the individual showed him only five skandhas, "aggregates" (matter, feelings, sense-perceptions, pre-dispositions, and consciousness) all of which are subject to change, are impermanent; in them is nothing changeless and eternal. From this came the doctrine of anatta "no-soul." Does this denote an absolute and categorical denial of any soul (any being in itself) or does Buddha merely argue against the current animistic ideas of soul? The denial seems to denote only the denial of a permanent soul anywhere in the five aggregates; in them is to be found only that which is conditioned, produced, and therefore perishable. If there is anything permanent it must be outside of them, not subject to change and to the operation of cause and effect. Buddha repudiates both the materialistic attitude involving an eternity for an individual soul, and the nihilistic attitude which sees only complete annihilation; both conceptions are heresy. "There is, O monks, a non-born, a non-becoming, a non-created, a non-caused. If there were not, there would be no refuge for that which is born, becomes, is created, is caused." This permanent something cannot be reached by speculation, which can deal only with the five aggregates of the world of cause and effect; it is to be attained only by the saint in his state of mystic insight.

3. *The indeterminates.*—Constantly recurring in the sermons are references to the indeterminates (whether the world is eternal or not, whether the world is infinite or not, whether the soul is the same as the body or different from it, whether a man exists in any way, or not, after death). Such questions Buddha resolutely refused to answer as not tending to edification, as not having to do with the fundamentals of the religious life. "Just as the great ocean has one taste only, the taste of salt, just so this doctrine and this discipline have one taste only, the taste of deliverance." To Buddha the most obvious thing about life was the impermanence of objects, their constant flux and flow. By clinging to them, as a result of the forces set in motion by good and bad acts, results rebirth in a never ending circle. There must be, he felt, some escape, something more permanent. Early Buddhism was not an austere philosophy but a religion filled with emotional mysticism, the personal expression of which is psychologically the same in all religions, no matter what the creed and theology.

4. *Nirvāṇa.*—The permanent something, the summum bonum, the religious ideal is called Nirvāṇa. It is a mystical experience which cannot be defined or described. The word means literally the going out of the fire of anger, of wrath, of greed, of desire. It is a state of passionlessness which may be attained even in the present life. What became of the saint after death was one of the indeterminates about which Buddha refused to speculate. Buddha, like Socrates, suited his discourse to those with whom he talked, was an adept at dialectic. He looked upon his doctrine as a medicine, upon himself as a physician who could cure the disease of individual existence. If a man was an adherent of one point of view about the world and the soul Buddha contented himself with pointing out the objections, with showing the plausibility of the opposite point of view, the futility of any such discussion. Then he came to his own point of view, which discarded all such speculations, which through certain ethical principles brought to a man passionlessness and contentment of mind whatever he might believe about God, the world, and the soul. The teaching is a pragmatic ethics, intensely practical and human, not theological and metaphysical

like Brahmanism. Hence its general appeal and success outside of India. Brahmanism and Hinduism were too closely bound up with the Indian social structure to have much success outside of India.

5. *Ethics and mental discipline.*—Buddha found certain ethical principles which to his mind, and, as history has shown, to millions of other minds, would work, would lead to the cessation of hatred and desire, craving and discontent. For the practice of these principles mental control was necessary. Buddha, however, distrusted deeply the mobility of the mind, and doubted the possibility of entirely detaching oneself so long as one remained in contact with worldly things. He insisted on life as a monk as an essential to salvation. The thoughts are wayward and hard to control. On the least slackening of attention they jump from one object to another as monkeys leap from branch to branch.

6. *The monkhood.*—Buddhist monkhood was not based on asceticism, which Buddha discarded. It gave congenial seclusion for meditation and mystic contemplation. There were many in India who abandoned homelife, became Wanderers, and formed groups of ascetics, but the Buddhists order was closely organized, with elaborate rules and a bi-monthly confessional, and therefore maintained itself and grew at the expense of the looser ascetic groups.

III. Mahāyāna and Philosophical Speculations.—Later Buddhist thought, in characteristic Indian fashion, demanded a rational basis of belief. Within two or three centuries after Buddha's death came a split in the order which gave rise to the two great schools of Hināyāna and Mahāyāna, the Little and the Great Vehicles. On the one hand a body of conservatives clung to the thought that Buddha was a man who had lived and struggled and preached and entered permanently into Nirvāṇa; that he lived on only in his teachings. The Radicals extended his life into the past and future, worked out a theory of pre-existences and mythological existences, and found at last in the continuity going through these lives a unity identical with the law or order of the whole cosmos. The Transcendentalists carrying this thought farther, analyzing every concept by a dialectic process, showing the contradiction involved in any finite concept (any concept involving a limitation which has an antithesis), developing ideas of absolute Being as distinguished from relative Being, could find no place for this universal Buddhahood in the visible cosmos and placed it in the realm of absolute Being, in çūnyatā. This means literally emptiness, but does not, as has often been stated, mean vacuity and complete annihilation. Çūnyatā is neither Being nor Non-being, as understood from the point of view of common-sense realism, but transcends both. From the point of view of this synthesis the phenomenal world has no meaning. In Hinayāna Buddhism, found now in Ceylon, Burma, and Siam, which keeps close to the old naïve realism of primitive Buddhism, the ideal was the Arhat "saint" who attained Nirvāṇa himself and entered into it permanently to come no more into the world. To the Mahāyāna this is a selfish ideal. The Bodhisattva became their ideal. He attains sainthood, but instead of entering into Nirvāṇa continues to transmigrate in order to imitate the life of the Buddha, to become a Buddha in some future life, to help save all men. The concept of karma was enlarged. Good karma, instead of helping only the one by whom it was acquired, could be transferred to others and help them. The way was opened for the conception of Buddha as a God manifesting himself to men by incarnations, to saints in mythological heavenly existences, for the conception of Nirvāṇa as a heaven, for the invention of hells.

IV. Tantric Buddhism.—By the 7th. century A.D. Buddhism had approximated to Tantric Hinduism. Magic played a large part. Animistic soul concepts crept in. Asceticism and the acquisition of miraculous powers (coupled with mystical, magical formulæ and diagrams) were important for the attainment of Nirvāṇa. Female deities, as counterparts of the male deity, and sexual elements became prominent.

V. Decline of Buddhism in India.—Buddhism has been extinct in India since about 1200 A.D. For the cause we are to look not so much to external persecution as to internal conditions. Buddhism needed earnest, zealous monks who would preach morality to the laymen, and by personal example keep the precepts before their minds. The monks became lax in their morality or plunged into metaphysical speculation and scholastic wrangling, thereby losing their hold on the people.

VI. The Texts.—In the 3rd. century B.C. Buddhism was adopted as the state religion by Açoka, the Constantine of Buddhism, and a canon formed at a council held under his auspices was taken to Ceylon in a language not far removed from the original Māgadhi. This canon (with perhaps later additions) has been preserved intact. In India the language of the texts changed as the spoken language changed, and when Sanskrit was freely used as the common literary language, the texts were put into Sanskrit. In the 1st. century A.D., at a council held by the great Scythian emperor Kanishka, a canon was formed in Sanskrit. As Buddhism vanished from India this canon and the later texts based on it were lost. Some have been preserved in Nepal; most are still preserved in Tibetan and Chinese translations.

It is doubtful whether the Pali canon as a whole represents the unified tradition of Buddhism before the split into sects. Already in it scholastic and mythological tendencies are evident. See India, Religions of, for statistics. See also China, Religions of; Japan, Religions of; Thibet, Religions of: Korea, Religions of.

W. E. Clark

**BUGENHAGEN, JOHANN** (1485–1558).—German Protestant reformer, a close friend of Luther and Melanchthon. Wittenberg was the scene of his activity. He is remembered for his skill as an organizer, and for his assistance to Luther in translating the Bible.

**BULLINGER, HEINRICH** (1504–1575).—Swiss Reformer, a friend of Zwingli and Calvin, and after the death of Zwingli his successor at Zurich. He was one of the framers of the First and Second Helvetic Confessions (q.v.) which reflect his views on the Lord's Supper and predestination.

**BULL-ROARER.**—A flat piece of wood which, when swung rapidly on a string, makes a roaring sound like thunder. It is found in use in many parts of the world in the initiation ceremonies of primitive peoples. Its nature is kept secret from the uninitiated to whom it represents the dread of the unknown spirit forces. Evidence of its use comes from Africa, Australia, America and Melanesia.

**BULLS AND BRIEFS.**—In the broadest sense a bull is any pontifical act authorized under the seal of the pope, pertaining to the authority or economy of the Roman Church, whether dealing with points of fact, or questions of law, administration, doctrine, discipline, etc. The term is derived

from the metal seal or *bulla* (in the papal chancellery almost always of lead), affixed to the document in certification thereof. Besides this insignia a bull also invariably has the titular formula of the pope, *servus servorum Dei*, and the papal *Benevalete* written in the form of a monogram.

Before the 6th. century no systematic terminology was used to classify the various kinds of documents which were issued by the papal chancellery. We find many terms, such as *Litterae, Epistola, Pagina, Scriptura, Decretum, Privilegium, Precepum, Auctoritas.* The three most particular kinds of missives under the early popes were Synodical Letters, Exeats or letters of credential, and Decreta, i.e., authoritative pronouncements of the papacy upon matters of administration and discipline. These last constitute one of the most important sources of canon law. See LAW, CANON.

From the time of Hadrian I (772–95) every papal document, no matter what its character, was called a bull. The Benedictine mediaevalists of the 17th. century divided all papal bulls into two categories—"great" and "little" bulls. The classification was not a scientific one, for it rested not upon the substance of the document, but wholly upon its form. The former class comprised those documents emanating from the papal chancellery which complied with every detail of chancellery composition touching title, salutation, invocation, valedictory, signature, dating, etc., and the style or composition of which was distinguished by an assonance or rhythmic cadence (cursus) which was very effective when read aloud, as all bulls of importance were promulgated, through the mouth of a papal legate (q.v.). This practice was an inheritance from the ancient Roman schools of rhetoric.

The "little" bulls lacked many of these diplomatic insignia, often being emitted without all of them except the papal title and papal signature, i.e., monogram. Bulls are technically entitled according to their opening words (as secular laws were also in the Middle Ages), as *Ausculta Fili, Unam Sanctam,* etc.

The history of papal bulls forms an important chapter in mediaeval palaeography and diplomatic. Certain of the popes, notably Gregory I (590–604), Hadrian I (772–95), Nicholas I (858–67), Leo IX (1049–54), Eugenius III (1145–53), Eugenius IV (1431–47), made permanent changes or introduced new practices, so that the dates of their pontificates have served to periodize the history of the papal chancellery. The most important of these features are as follows: *Name.* The early popes sometimes named themselves before, sometimes after the name of the person addressed. No fixed practice obtained till the time of Nicholas I, with whom the usage of putting the pope's name first was established. *Title.* The earliest popes used no title except *episcopus,* with or without the qualifying phrase *catholicae ecclesiae* or *ecclesiae Romanae.* The word *papa* (pope) is only occasional before Gregory the Great, who also introduced the title *servus servorum Dei,* and the invariable titular formula of the pope since the middle of the 9th. century. Use of the *Salutation* is rare before the 7th. century. The early popes sometimes spoke of themselves in the singular, sometimes in the plural; but the latter usage was rare except in addressing patriarchal bishops, metropolitans and great lay princes like the Germanic kings. The tendency of succeeding centuries was for use of the first person singular, and from the time of Eugenius III no other usage is found. On the other hand, in addressing the pope, the use of the plural pronoun, "Your Holiness" is the proper form. Depending upon the nature of the bull there may be a *Perpetual Clause* (*ad perpetuam rei memoriam,* or similar words), and an *Invocation,* usually ending with the word "Amen." A *Valedictory* concluding the bull was of early and permanent usage, generally in the singular even when, as under the early popes, the plural pronoun was used in the first part of the bull. The form of valedictory at first varied, but since the pontificate of Hadrian I the word "Benevalete" has been fixed. Originally the word was written out, but was gradually abridged until it evolved into the papal *Monogram* in the time of Leo IX. The popes do not sign the bulls. The papal monogram is the signature. *Dating.* Under the later Roman Empire the popes used the consular *fasti* to designate the year, with the Kalends, Nones and Ides of the Roman calendar to denote the month and day. When the consular elections ceased in the middle of the 6th. century the popes dated according to the year of the reigning emperor at Constantinople until the breach between the Greek and Latin churches over the Iconoclastic Controversy (q.v.), after which they dated according to the name and year of the Frank kings. Hadrian I was the first pope to date according to his own pontificate. Some of the popes clung, until well down in the Middle Ages, to the chronological practice inaugurated by Constantine of dating by the year of the indiction (q.v.). Gregory VII was partial to this usage. By the time of Clement III (1187) dating by the years of the pontificate became fixed. In the 15th. century Nicholas V introduced the year of the incarnation as an additional date. Hadrian I (772–95) initiated the system of double-dating, one to indicate the date of composition (*scriptum*) of the bull, the other to indicate the date of publication. During the period of conflict with the German emperors the popes were often refugees from Rome and frequently counter-popes were opposed to them. As a precautionary measure, in order to prevent the bulls of counter-popes being confused with those of the lawful pope, Calixtus II (1119–24) suppressed the date of scriptum and substituted designation of place together with date of publication.

In the case of "great" bulls what is known as the *Rota* is also added, i.e., to concentric circles with a cross drawn through their center, the inner circle enclosing the papal monogram, and a motto from Scripture in the zone between the inner and the outer circle. Beyond the papal seal and papal monogram, no other witness is absolutely indispensable to the authentication of a bull. But in the case of "great" bulls the seals of the papal chancellor and cardinals, at least those in Rome, were usually attached. The last "great" bull bearing the plenitude of the diplomatic insignia of the papal chancellery, was that pertaining to the Council of Trent in 1564.

From the time of Eugenius IV the tendency has been to restrict the use of the term "bull" to important papal pronouncements upon doctrine and discipline, and to appointments of cardinals and bishops. All other official acts of the pope are known as *Briefs,* which practically answer to the Benedictine designation of "little" bulls. As these are said to proceed *ex motu proprio* such a document is not infrequently called a Motus Propri. Finally it is hardly necessary to add that all documents emanating from the papal chancellery are written in Latin. JAMES WESTFALL THOMPSON

**BUNYAN, JOHN** (1628–1688).—English religious author, born near Bedford, and reared in an atmosphere of Puritanism. He served in the Parliamentary army in the civil war, 1645, his military experience yielding him many figures for his literary work. His religious experience began with a period of storm and stress which overtaxed

his nervous energy. When peace came he joined the Baptist church, and soon began to preach. Five years later (1660) he was thrown into Bedford jail where he remained 12 years. During his imprisonment he wrote *Grace Abounding* (pub. 1666). In 1671 he was released, but was again incarcerated for a brief period in 1675. During the periods of imprisonment he wrote his immortal *Pilgrim's Progress* which was published in 1678 and reached its tenth edition in 1685. In 1682 he published the *Holy War*, and in 1684 the second part of *Pilgrim's Progress*. He is acknowledged as the greatest allegorist of Christian literature.

**BURIAL.**—The act of the interment of a dead body, an act which is usually an occasion for a religious rite. See DEATH AND FUNERAL PRACTICES.

**BURMA, RELIGIONS OF AND MISSIONS TO.**—Burma is a province of British India, including the old independent kingdom of Burma and former British Burma. The total area is about 240,000 sq. miles which includes the Chin hills and Shan states. The population in 1911 was 12,115,217 as against 10,490,624 in 1901.

The Burmese are of the Mongoloid type, and are gay and vivacious. Since the coming of the British there has been quite an influx of Chinese, Telugus, and Tamils. About 65 per cent of the population speak Burmese, but there are many other vernaculars in use. The degree of literacy indicates the progress of education, the proportion being 22 per cent as compared with 6 per cent in India proper. In religion, about 85 per cent of the people are Buddhists, 6 per cent animists, 3 per cent Hindus, 3½ per cent Muslims, 2 per cent Christians, besides small numbers of Sikhs, Jains, Zoroastrians, Jews and Confucians. The Buddhism of Burma is Hīnāyāna Buddhism (see BUDDHISM) and has done much to enlighten the people as it has fostered education and a comparatively high ethical standard.

A large proportion of the Christian population of Burma is comprised of Baptists and Roman Catholics. The Roman Catholics have had missionaries in Burma for several centuries, and their work is divided between French and Italian missions. Protestant missions were begun in Burma in 1807 by the English Baptists, but the first permanent mission was that of the American Baptists who began work in Rangoon in 1813 under the leadership of Adoniram Judson (q.v.). Their most successful work has been among the hill tribes, especially the Karens and the Lahu. The mission has a fine equipment and its work is progressing among all classes. The Society for the Propagation of the Gospel opened work in 1859 and has conducted a strong work among the Burmese and the Karens. Other Protestant missions at work are: the American Methodist Episcopal (since 1879), the English Wesleyan Methodists (since 1889), the Y.M.C.A., the Y.W.C.A., the Mission to the Lepers, the Leipzig Missionary Association, the China Inland Mission (in Bhamo), and the Missionary Peace Association. A. S. WOODBURNE

**BURNT OFFERING.**—A form of sacrifice in which the whole of the victim is consumed on the altar. See SACRIFICE.

**BUSHIDO.**—"Military-knight-ways." The code of moral action of the feudal retainers or *samurai* of Japan from the 13th. to the close of the 19th. centuries. The soul of the knight was loyalty but he was expected also to have the qualities of courage, fortitude, honor, rectitude, courtesy and benevolence. His training was intended to produce fighting valor, physical and moral courage. His ideal was honor rather than wealth or learning. His symbol was the sword. The spirit of old Japan, of loyalty to land and emperor, is embodied in Bushido. The word itself is of comparatively modern coinage.

**BUSHMEN OR BASJESMANS.**—An aboriginal African folk, formerly of nomadic habits, the remnant of whom dwell in the less fertile parts of S. Africa. Toward the north they have mingled with the Bantus. Their religion is an inferior type of animism with some indications of totemism.

**BUSHNELL, HORACE** (1802–76).—American theologian, pastor in Hartford, Conn., and influential writer on theological subjects.

His work was prophetic of the change soon to appear in American Protestant theology, whereby the Calvinistic framework and the rigid method of proof-text argument were abandoned, and religious convictions were derived from a study of Christian experience. His most important works are *Christian Nurture*, in which many ideals of modern religious education are anticipated; *God in Christ*, in which an experiential interpretation of the doctrine of the Trinity is substituted for metaphysical disputation; and *The Vicarious Sacrifice*, in which the doctrine of penal substitution is rejected in favor of the conception of redemptive suffering on God's part.

**BUTLER, JOSEPH** (1692–1752).—Anglican bishop and philosopher. Beginning as a Presbyterian, he joined the Church of England when a youth, entered the ministry and eventually became bishop of Durham. He wrote important works on Christian ethics, but is best known because of his great apologetic work, *The Analogy of Religion, Natural and Revealed, to the Course and Constitution of Nature*. This was a refutation of Deism (q.v.) on the ground that the objections against revealed religion may be urged with equal cogency against the whole constitution of nature and that design in the universe is argued by analogies between natural processes and admittedly rational acts.

## C

**CABALA.**—See KABBALA.

**CAEDMON.**—The earliest Christian poet of England, lived in the latter half of the 7th. century, and wrote biblical and theological narratives in vigorous verse in the vernacular. A hymn, which Bede translated into Latin, is extant in the Northumbrian dialect, and is the oldest known Christian hymn in a Germanic language.

**CAESAROPAPISM.**—That form of government in which the political ruler has supreme authority in religious matters, e.g., the government of Constantine.

**CAIRD, EDWARD** (1835–1908).—Scotch philosopher and theologian; brother of John Caird; in 1866 became professor of moral philosophy in the university of Glasgow, and from 1893–1906 was master of Balliol College, Oxford. In philosophy and theology he was a neo-Hegelian, and one of the most influential thinkers of his day. His most important works are *Philosophy of Religion* and *Fundamental Ideas of Christianity*.

**CAIRD, JOHN** (1820–1898).—Scotch theologian and philosopher; in 1862 appointed professor of divinity and in 1873 vice-chancellor and principal of Glasgow University. His theology is an interpretation of Christianity in terms of Hegelianism.

**CALIPH.**—See KHALIF.

**CALIXTINES.**—A Hussite sect in the 15th. century, which demanded that laymen should be permitted to partake of the wine in the eucharist. See UTRAQUISTS; BOHEMIAN BRETHREN.

**CALIXTUS, OR CALLISTUS.**—The name of three popes.

*Calixtus I.*—217–222, condemned Sabellius; was opposed in office by Hippolytus; the catacombs of St. Calixtus were excavated under his cemetery.

*Calixtus II.*—1119–1124, obtained a settlement of the investiture controversy (q.v.) at the Concordat of Worms, 1122.

*Calixtus III.*—1455–1458.

**CALIXTUS, GEORGE** (1586–1656).—German Lutheran theologian. In the syncretistic controversy, he strove to effect a reconciliation of Western Christendom by eliminating minor points of difference between Catholics and Protestants.

**CALL.**—A sense of inner impulsion, interpreted as a divine direction to undertake a course of action, specifically, a life work.

1. *Vocational.*—By an interesting misinterpretation of I Cor. 7:20 the idea arose that each man was designated by God to the life work in which he was engaged, hence the English word call or vocation, as applied to one's occupation. The conception is doubtless one of great religious significance, and is taking its place as part of the modern religious endeavor to obliterate the artificial distinction between the sacred and the secular. That farmers and carpenters, statesmen and merchants, are needed in the kingdom of God as well as ministers and teachers, is a commonplace of modern religious thinking. The endeavors that are being made to develop wise vocational guidance and instruction may have deep religious significance if the church takes its part in the making of a sound human society.

2. *Religious.*—There are two meanings of the word that have become somewhat confused. It has always been felt that a person who is to undertake religious service should be divinely appointed (Acts 13:7). But as the organization of the church developed those alone could serve as ministers who had been "called" in regular order and by proper authority. A minister is still said to be called of God and also called by the church. The practical significance of the conception is that each person should seriously take account of himself with reference to his opportunities for service in the world and should most carefully consider those occupations which do not promise large financial reward but do offer peculiar opportunities for benefiting mankind. By conference with friends and by prayer, he should seek to put himself in an attitude to make his decision aright and to accept the divine leading, which will come to him as an inner sense of obligation. What is thus characteristic of the decision of life work may also be true in the decision to undertake all types of religious service. THEODORE G. SOARES

**CALLISTUS.**—See CALIXTUS.

**CALVARY.**—(1) The Anglicized form of the Latin *calvaria*, equivalent to the Hebrew *golgotha;* the place where Jesus was crucified. (2) Any sculptural portrayal of the crucifixion.

**CALVIN, JOHN** (1509–1564).—Born at Noyon, Picardy, trained for law, converted to Protestantism about 1534 through unknown influences, published an annotated edition of Seneca's *De Clementia* to mitigate the persecution of French reformers. Associated with Farel, he established in Geneva a theocratic church order notable for its consistory and rigorous system of discipline. Becoming unpopular in Geneva he temporarily (1538–1541) established himself in Strasburg where refugees from many lands became acquainted with his church service and system of theology. Returning to Geneva though countering vigorous opposition he was able to dominate the city, making it famed for its moral tone, educational facilities, and economic prosperity. Here hundreds of preachers were trained for the Reformation propaganda in western Europe and notably in France. His most important literary productions were a *Catechism*, a *Commentary on Romans*, and the *Institutes*, the last of which embody the principles known as Calvinism, through which its author has rendered his greatest service toward militant Protestantism. See CALVINISM. PETER G. MODE

**CALVINISM.**—A name given, more narrowly, to the system of doctrine, or, more broadly, to the entire attitude towards life, characteristic of those Protestant Christians known, in contrast with the Lutheran, as the Reformed, and one of whose most illustrious teachers in the 16th. century was John Calvin.

1. *Calvin's achievement.*—John Calvin, of the second generation of Reformers, standing on the shoulders of Luther (whom he delighted to honor), shared with Luther and all the Reformers the fundamental standpoint of the Augustinian doctrine of grace. Out of the underlying religious consciousness of which this doctrine is the expression, he had the genius to release a principle of life which reinstituted healthy granulation in the diseased body of European society—and thus, as Mark Pattison puts it, "saved Europe." The vehicle by which this new life-principle was spread through Europe was the Reformed Churches. They came to be spoken of, accordingly, as "Calvinistic" Churches—it was not a name of their own choosing—and the complex of their points of view, theological, philosophical, ethical, social, economic, political, as "Calvinism."

2. *Calvinism in its broad sense.*—The creative energy of Calvinism has left a permanent mark not only on the thought of mankind, but on the social order of civilized peoples, the political organization of states, and the economic life of communities. Taking its start in a readjustment of the religious relation it worked its way first to a reformation of morals, and thence to the reconstruction of the entirety of life. It has been, for instance, the source and guardian of the political liberties of the modern world; and Max Weber has shown that even the capitalism which makes the growth of modern industrialism possible has its root in Calvinism. It was only in Calvinism that Protestantism set over against Romanism a complete world-system having in it an organific power capable of giving form and energy to the entirety of life. Accordingly P. Hume Brown remarks that "of all the developments of Christianity, Calvinism and the Church of Rome alone bear the stamp of an absolute religion."

3. *Doctrinal system of Calvinism.*—From the point of view of its doctrinal system, Calvinism may be looked upon either as theism come to its rights, in which case it is a world-view and should be

considered in comparison with other comprehensive world-views; or as the religious relation in its purest expression, in which case it stands in contrast with the other great religions of the world; or as the logical exposition of evangelical religion, in which case it challenges comparison with other methods of conceiving Christianity. Theism comes to its rights in a teleological interpretation of the universe, in which all that comes to pass is explained as the outworking of God's all-comprehensive plan, and is referred ultimately to the will of God as the cause of all things. The religious relation in its purity is one of absolute dependence on God, and is best expressed in a life in which an attitude of dependence on God, responsibility to Him and trust in Him is sustained in all its activities, intellectual, emotional and executive. The soul of evangelicalism lies in utter dependence on the grace or free mercy of God as the only source of all the efficiency which enters into salvation.

4. *Fundamental principle of Calvinism.*—From each point of view alike the fundamental principle of Calvinism is seen to reside in its profound sense of God and its reference of everything to Him. He who believes in God without reserve, and is determined that God shall be God to him, in all his thinking, feeling, doing, throughout all his individual, social, religious relations, is a Calvinist. This is often, but not very felicitously, expressed by saying that Calvinism is the pure embodiment of the principle of predestination, as Lutheranism is, it is added in contrast, of the principle of justification by faith. Both the doctrines of predestination and of justification of faith, however, were common to the entirety of original Protestantism; and Calvinists make the claim at least of preserving both alike in their only consistent statement. What Calvinism really represents is logical theocentric thinking; a world-view, a religion, a soteriology, in which the vision of God in His glory rules all, and the one endeavor is to render to God His rights in every sphere of thought and action.

5. *Chief depositories of Calvinism.*—The Reformed theology is already given expression in its fundamental principles in the teaching of Zwingli. It received its first comprehensively systematic formulation, however, at the hands of Calvin, whose *Institutes of the Christian Religion* remains until today one of its chief classics. It has been embodied since then, however, in a long series of important doctrinal treatises, which have on the whole preserved a remarkable conformity to type. Among the latest of these may be named those by the American, Charles Hodge, and by the Netherlander, Herman Bavinck. It has also found expression, naturally, in formal Confessions, which have been particularly numerous because of the extension of the Reformed Churches through many nations, the Church in each requiring an independent declaration of its faith. The most influential of these are the Second Helvetic Confession, the Heidelberg Catechism and the Westminster Confession—the last of which has the advantage of having been prepared after the Arminian controversy and of summing up thus the results of the entire Reformed development.

6. *The "Five Points" of Calvinism.*—The Canons of the Synod of Dort contain the reply of the Reformed Churches to the "Remonstrance," made on five points against the Calvinistic system by the Dutch Arminians of the early 17th. century. They reassert over against this protest the Calvinistic doctrines of absolute predestination, particular redemption, total depravity, irresistible grace, and the perseverance of the saints. These five heads of doctrine are accordingly very commonly, but not wholly accurately, spoken of as "the five points of Calvinism." They are really the Calvinistic obverse to the five points of Remonstrantism. Though they cannot be treated as the formative principles of Calvinism, however, they provide in their entirety a not unfair summary of its substantial teaching. B. B. WARFIELD

**CALVINISTIC METHODISTS.**—A denomination of Welsh origin largely confined to Wales, which combines the evangelicism of Methodism with Calvinistic doctrine. The beginnings of the movement are traceable to Rev. Griffith Jones (1684–1761). The first Calvinist Methodist association dates from 1743, but not until 1795 was separation from the church of England considered. In 1811 the body ordained the first group of ministers and in 1823 issued their confession, founded on the *Westminster Confession*. The church government is a combination of Presbyterianism and Congregationalism. A vigorous mission is conducted in N. India. All the revivals occurring in Wales since 1735, have originated with the Calvinistic Methodists. In many respects it is the strongest church in Wales. There are a number of churches of the denomination in England, but the administrative work is done in the Welsh assembly. There are about 190,000 communicants.

**CAMALDOLESE.**—The name (from Campus Maldoli, near Arezzo, Italy, the site of their first hermitage) of a R.C. religious order of men, the outgrowth of a monastic reform by St. Romuald early in the 11th. century. The Camaldolese have no written rule, but endeavor to practice an ideal asceticism of silence, prayer, and labor, combining solitude and community life. Their religious garb is a white robe, scapular, cowl, girdle, and an ample cloak. There is also a similar order of Camaldolese nuns near Florence.

**CAMBRIDGE PLATONISTS.**—A group of theological and philosophical thinkers, of the latter half of the 17th. century, largely members of Cambridge University, who set forth theological systems dominated by Platonism and Neo-Platonism. They opposed both the sacerdotalism of Laud, and the rationalistic doctrines of Hobbes; were known as Latitudinarians; sought to harmonize revelation and reason; were mystical, tolerant and liberal. The best known of the group are Ralph Cudworth, Richard Cumberland, and Henry More.

**CAMERON, JOHN** (1579–1623).—Scottish theologian, leader of a school of Calvinists, who modified the doctrine of predestination, asserting that God's influence on the human will is entirely moral.

**CAMERONIANS.**—A section of the Scottish Covenanters (q.v.) led by Richard Cameron (1648–1680), which after 1690 became a separate church. They refused to take the oath of allegiance or to exercise civil functions. From 1743 they took the name Reformed Presbyterians; and in 1876 the majority united with the Free Church of Scotland.

**CAMISARDS.**—The designation of French Protestants who rebelled in 1702–1705 against Louis XIV., asserting religious liberty and civil rights lost through the revocation of the Edict of Nantes. Excited by persecution, and led by enthusiastic preachers the Camisards frequently developed fantastic ecstatic phenomena.

**CAMPANILE.**—A bell tower in connection with a church or town hall in Italy, usually detached

from the church. Among the more famous are those of St. Mark's, Venice, Giotto's at the Duomo in Florence, and the leaning tower of Pisa.

**CAMPBELL, ALEXANDER** (1788–1866).—Founder of the denomination, Disciples of Christ (q.v.). His father, Thomas Campbell, and he were originally Presbyterians, in 1812 became Baptists, and in 1830 formed the new denomination. They taught baptism unto repentance by immersion, the imminent second advent of Christ, the abandonment of creeds, a return to the primitive Christianity of the New Testament, and church union on these premises.

**CAMPBELL, JOHN McLEOD** (1800–1872).—Scottish Theologian; was convicted of heretical teachings concerning the Atonement and expelled from the Presbyterian ministry by the General Assembly, 1830. For 16 years he preached in Glasgow in an undenominational church. His contribution to theology was his work, *The Nature of the Atonement*, in which the current doctrine that the death of Christ rendered penal satisfaction to God was denied. Campbell held that Christ offered vicarious repentance on behalf of humanity and so satisfied God's justice.

**CAMPBELL, THOMAS.**—See CAMPBELL, ALEXANDER.

**CAMPBELLITES.**—Popular designation of the Disciples of Christ (q.v.) because of the founder, Alexander Campbell.

**CANAANITES.**—The inhabitants of Canaan, one of the ancient names of the land known today as Syria. The name first appears in the Tel el Amarna Tablets and is there used interchangeably with Amurru (Amorite-land), the common Babylonian designation of the Westland from before 2500 B.C. The Phoenicians called themselves Canaanites, and so did the Carthaginians as late as the 5th. century A.D.

The inhabitants of Canaan were not a homogeneous people. In most of the twenty-two passages of the Old Testament where the predecessors of the Israelites are enumerated, the Amorites and Hittites hold prominent places alongside of the Canaanites. Similar testimony comes from the Amarna Tablets and the Egyptian inscriptions which also show the presence in this region of Indo-European elements.

The hieroglyphic, cuneiform (Amarna and Babylonian) and Old Testament records are our chief literary sources for the study of Canaanite civilization. In addition we have the results of the excavations in Palestine (see PALESTINE EXPLORATION FUND), which enable us to trace the story from the days when the Canaanites were neolithic cave dwellers. For centuries Egypt was master in Canaan and greatly influenced its material development, but in the growth of business and legal procedure as well as in mythological thinking, the influence of Babylonia was much stronger. The religion of the Canaanites was Baalism (see BAAL).

D. D. LUCKENBILL

**CANDELMAS.**—Church feast commemorating the presentation of Christ in the temple, celebrated Feb. 2nd. The Roman church regards it as celebrating the purification of the Virgin Mary. The name is derived from the custom, introduced in the 11th. century, of blessing the candles for the whole year on that day.

**CANNIBALISM.**—The eating of human flesh by human beings, a practise of multiple origin, including the impulse of hunger, the disposal of dead kinsfolk, human sacrifice to the deity, the desire for revenge, a ceremony of initiation, and various magical practises of the sympathetic and protective types. Cannibalism is usually regulated by ceremonials, and probably endocannibalism (the victim being a tribesman) is of religious origin.

**CANON.**—(1) The list of writings, ecclesiastically authorized as constituting the Bible, (q.v.). (2) A finding of an ecclesiastical council regarding discipline or doctrine. See LAW, CANON. (3) The rules of a religious order. (4) A list of canonized saints. (5) An ecclesiastical dignitary who receives an income for the conduct of services in cathedral or collegiate churches. In the Roman church, canons live in a community as Canons Regular. In the Church of England the rule of celibacy has been removed, but the duties are the same. (6) The portion of the Mass between the Sanctus and the Lord's Prayer. (7) A class of hymns used in the Eastern church.

**CANON (BIBLICAL).**—Canon, meaning "measuring rod," "rule," was the term which was first applied by Christians in the second half of the 4th. century A.D. to that collection of books which has been recognized by the Christian church as Holy Scripture. The processes through which each book passed before it was recognized as part of the divine library are too complex to be discussed in this connection. But we shall specify the epochs in which certain groups of those books seem first to have been collected and regarded as sacred and authoritative. The gradual growth of the Old Testament culminating at the Council of Jamnia at the close of the 1st. century A.D., and of the New Testament culminating for the West at the end of the 4th. century A.D., and for the East in the following century, is one of the characteristic features of their formation.

I. THE OLD TESTAMENT.—The growth of the Old Testament Canon may be observed in the recognition chronologically of the three groups of books into which it has been arranged. (1) The first collection embraces the so-called five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, termed the "Pentateuch." This group also called "the law" was first publicly recognized as sacred and authoritative by Ezra and Nehemiah, about 444 B.C. (in Neh. 8:9). Henceforth Jewish writers referred to "the law" as the first and most highly inspired of all the three sections of the Old Testament. (2) The second collection is "the Prophets," broken into two subdivisions: (*a*) that covering historical material, Joshua, Judges, (I and II) Samuel and (I and II) Kings, called by Jewish writers, "the former prophets"; and (*b*) that embracing prophetic utterances, Isaiah, Jeremiah, Ezekiel and the Twelve (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)—eight books, by Jewish reckoning. This group was recognized as authoritative about 200 B.C., and accorded an equal place by side of "the law" as a second part of the Old Testament. (3) The third group of books was called "the Writings" and embraced all the Old Testament books not found in the first and second groups. These in their order in the Hebrew Bible are, Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah and (I and II) Chronicles—eleven books. These were for the most part probably recognized as authoritative in 132 B.C. by Jesus the son of Sirach in the preface to the book of Ecclesiasticus. Those books that were in dis-

pute in the times of Christ (Esther, Song of Songs, and Ecclesiastes) were finally recognized as genuine and authoritative by the assembly of Palestinian Jews held at Jamnia, near Joppa, about 90 A.D. That Council by its public recognition of the disputed books simply confirmed and fixed what had been already for a long time the opinion of leading Jewish writers. By that decision the full collection (Canon) of Old Testament books was informally closed—embracing within its compass exactly those books now found in our Hebrew Bibles and also in the (English) Authorized and Revised Versions of the Old Testament.

This same collection of Old Testament books was regarded by Jesus and the apostles as sacred and authoritative, doubtless on the basis of the common Jewish belief of that day. Even the books which, in some quarters, had been held in dispute, gradually won their way to full recognition. The founders and fathers of the Christian church accepted in full the decision of the learned rabbis of their day at the Council of Jamnia, and henceforth the Old Testament of the Hebrews was revered and quoted as Holy Scripture. See OLD TESTAMENT.

II. THE NEW TESTAMENT.—How and when did the books now constituting the New Testament become authoritative, and take their place by the side of those already embraced in the Old Testament?

Jesus, in his utterances, spoke with an authority which soon ranked with that claimed for the Old Testament. The apostles and other New Testament writers were so influential and effective in their works and words and lives that they secured the immediate attention, gradual obedience, and even reverence of the Christian communities of their day. Their letters and other writings were read in the churches and Christian assemblies, and were received with a degree of sacredness and authority that soon attributed to them a divine character. During the 2nd. and 3rd. centuries the growth of the Christian church may be largely attributed to the use which the pastors and evangelists made of these same writings in their preaching and teachings. Early Christian preachers and teachers used a larger number of writings in their church work than those now contained in the New Testament. Early Christian writers, too, recognized varying grades of authority in the apostolic works current in their day, thus verifying the statement that the whole process of gaining authority was gradual. As in the case of the Old Testament, the so-called authority of the New Testament books was a growth through several stages and centuries. And there was a difference, too, between the results seen in the East and in the West.

1. The first period in the East and the West extended from the close of the apostolic age to about A.D. 220. The thirteen epistles of Paul (Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I, II, and III Timothy, Titus and Philemon) and the four Gospels (Matthew, Mark, Luke, and John) were read in the churches and were received as sacred and divine. In the same group we find also Acts, I Peter and I John—all with their authority generally recognized by A.D. 220. In this same period also we find the following writings as a kind of candidates for admission to authority: The Apocalypse of Peter, Teaching of the Twelve Apostles, Shepherd of Hermes, Epistles of Clement of Rome and of Barnabas, Acts of Paul and a second Epistle of Clement. These were read in some of the churches, but failed to obtain general recognition as equal to the books found in the first group.

2. In the second period (A.D. 220–323) in the West there seems to have been little progress in recognition of the books still in dispute. The early church fathers in general refer to those already recognized as accepted and authoritative, and probably under the influence of Origen, the greatest scholar in the East, add to their list the Epistle to the Hebrews, on the basis of its dependence on and agreement with apostolic teachings in general although not of apostolic authorship. The real tests now at work in both sections of the country, the East and the West, were (1) use of the documents in the churches and (2) apostolic authorship, (3) appeals to the teachings of those books as against the heresies of the day. That is, church usage and authorship helped fix the authority of the books current among them.

3. The third period in the West may be designated as the last three quarters of the 4th. century. Several causes conspired to fix the limits of the books to be regarded as sacred: (*a*) the difference between them and other books was emphasized by the persecutions in which the destruction of those very sacred books was the chief aim. That fact stimulated their production, so that Constantine ordered through Eusebius fifty great Bibles produced. (*b*) The Scriptures were now being prepared as a whole and so limits thereto became a practical question. (*c*) The preparation of creeds for the church demanded the fixing of the limits of the New Testament. There are many lists of the books of the New Testament which have come down to us from the 4th. century, but the first one to agree with those of our present (Western) New Testament was that of Athanasius, A.D. 397. In the same year the Third Council of Carthage recognized, approved and confirmed as its list (canon), the same New Testament books that we of the Western church have today.

On the other hand, the churches in the East under the leadership of Origen and other great churchmen were slower in recognizing the authority of some of the New Testament writings. Origen seems to have recognized James, Jude, I Peter, I John, and Revelation, but barred II Peter and II and III John, while II and III John, Jude and Revelation were refused recognition in Antioch and the Syriac-speaking world to the close of the 4th. century. Origen refers to the Gospel of the Hebrews apologetically, the Gospels of Peter and James, the Acts of Paul, and gives quotations from Hermas and Barnabas as "Scripture," though he admits that Hermas was not accepted by all. It is, however, striking that Origen wrote no commentary on any of the books not now part of our New Testament. Eusebius the historian took a long step ahead in the settlement of the troublesome question. He made three lists of the books involved in the dispute: (1) those recognized and regarded as authoritative by all the Christian churches and leaders. These were the four Gospels, Acts, Epistles of Paul, I Peter, I John, and Revelation (doubtfully). (2) Books which he would recognize though some bar them: James, Jude, II Peter, II and III John. (3) Books that he regarded as spurious: Acts of Paul, Shepherd of Hermas, Apocalypse of Peter, Teaching of the Twelve Apostles, and perhaps, as some think, Revelation.

4. In the Western church during the 5th. century Augustine (430 A.D.) laid down certain rules by which the authoritative recognition—the canonicity—of the several books should be determined: (1) the books accepted and acknowledged by all the churches should be regarded as canonical; (2) books not universally accepted should be subjected to two tests: (*a*) those received by the

majority of the churches are to be acknowledged, and (*b*) those received by the Apostolic churches are to be preferred to those recognized by only a small number of churches of less authority, in other words, those not founded by the apostles. Augustine's application of these tests gave him precisely the books of our (Western) New Testament. Jerome (A.D. 420) also accepted the same New Testament, including Hebrews and Revelation, on the authority of earlier writers, and not because of the opinions of his day. Augustine's opinion and Jerome's Latin Bible—the Vulgate—seemed to complete the crystallization of the Western canon of the New Testament without the edict of any General Council, and this before the middle of the 5th. century. See NEW TESTAMENT.

III. CANONS OF VARIOUS CHURCHES.—There is no universally accepted biblical canon. In distinction from the Protestant canon of today the older churches adopted as their Scripture a collection of biblical books either with omissions therefrom or additions thereto. Of those bodies mention can be made of only a few.

1. *The Syrian Church.*—The Syriac version of Scripture is found in two distinct classes of manuscripts, representing different rescensions. But they agree on the books found in their canon. Both classes omit II and III John, II Peter, Jude and Revelation, but contain all other books of the Western canon without any apocryphal additions. This version was also the source of the first Armenian translation, which was later revised from the N.T. Greek.

2. *The Coptic Church.*—The Egyptian versions of the New Testament are two, the Sahidic (Thebaic) of upper Egypt, and the Bohairic (Memphitic) of lower Egypt. The former exists only in fragments today while the latter has been published entire. This is the canon of the Coptic church. It is identical in content with the canon of the Western church, but omits Revelation. This same lack is found in the fragments of the Sahidic translation.

3. *The Eastern or Greek Church.*—We have seen the Eastern church establishing as its canon of Scripture the Septuagint, together with its quota of apocryphal books: Wisdom of Solomon, Judith, Tobit, History of Bel and the Dragon, History of Susanna, I and II Maccabees, Wisdom of Sirach.

4. *The Roman Catholic Church.*—The power of tradition as well as the content led the authorities of the Roman church to determine by Council the limits of their sacred volume. The church had sanctified by long usage Jerome's primary translation of the Vulgate, except the Psalter which was Jerome's second revision of the Old Latin. No formal official decree of the Roman church had fixed the limits of the Bible. Disputes through centuries on the authority of the apocryphal books were suddenly settled by a decree of the Council of Trent, April 8, 1546. This edict determined that in the canon of the Western church there should be included Tobit, Judith, Additions to Esther, Book of Wisdom, Ecclesiasticus, Baruch, Additions to Daniel, I and II Maccabees, III and IV Esdras, books which had been revered by long usage in the church, and whose claim to recognition had been generally rejected by the churches in the early Christian centuries.

Practically all the canons of other minor churches are based on one or other of those already named. And even within most of them there was liberty allowed in the discussion of the comparative authority of the books already regarded as sacred. See BIBLE.

IRA M. PRICE

**CANON (BUDDHIST).**—The language spoken by the founder of Buddhism was Māgadhī but the written Scriptures have come down to us in Pāli and Sanskrit. Of these two, only the Pāli canon of Ceylon, Burma and Siam is complete. It is called the Tripiṭaka or "three baskets" and consists of the Vinaya-Piṭaka or Basket of Discipline, the Sutta-Piṭaka or Sermon Basket made up of five divisions or nikāyas (Dīgha, Majjhima, Saṁyutta, Aâguttara, and Khudda), and the Abhidhamma-Piṭaka or Basket of Higher Religion. This canon, brought together probably by the time of Aśoka in the 3rd. century B.C., was the literature of the Hīnayāna sect. The Māhāyana form of the religion has an extensive literature but no authoritative canon.

**CANON LAW.**—See LAW, CANON.

**CANONS, ANGLICAN.**—The rules and regulations drawn up by an ecclesiastical convocation in 1603 and ratified by James I. in 1604, as the official expression of English church law.

**CANONS, APOSTOLIC.**—See APOSTOLIC CANONS.

**CANONS, COLLECTIONS OF ANCIENT.**—Collections of conciliar decisions and papal decrees pertaining to church government.

**CANONS, ECCLESIASTICAL.**—Rules or standards of conduct or doctrine, fixed by the church.

**CANONESS.**—A member of a R.C. secular congregation under the rule of an abbess, and governed by vows of obedience and chastity.

**CANONICAL HOURS.**—Times appointed by the canon or rule of the church, Roman or Anglican, for specific purposes, as prayer, devotion, and, in England, the celebration of marriage. The usual devotional hours are called matins (including nocturnes and lauds), prime, tierce, sext, nones, vespers, and compline.

**CANONIZATION.**—The formal process in the Greek and Roman churches by which a beatified person is enrolled as a saint. See SAINTS, VENERATION OF; BEATIFICATION.

**CANTICLE.**—(1) A non-metrical sacred song. Usually adapted from the Scriptures and chanted in church services. (2) Pl. The canonical book known also as the Song of Solomon or Song of Songs.

**CANTICLE OF THE BLESSED VIRGIN.**—More formal designation of the Magnificat (q.v.).

**CANTIONALE.**—The designation of collections of ecclesiastical music for the complete liturgy in the Lutheran and Bohemian Brethren services.

**CAPITAL PUNISHMENT.**—The infliction by a legally constituted authority of the death penalty for a specific crime. In the code of Hammurabi—the earliest extant collection of laws—the death penalty was imposed for many offences. Progress has been steadily made in the direction of mitigating the barbarity of the methods of execution and of reducing the number of crimes for which capital punishment is inflicted. In the leading nations today the punishment is confined to murder and treason. See PENOLOGY.

**CAPITALISM, ETHICS OF.**—Capitalism is the present method of carrying on industry and

business in western Europe and in America. It is contrasted with older methods of carrying on large enterprises, such as slavery or forced levies. It is contrasted also with socialism, which in the form known as state socialism would carry on basic industries through state resources and credit. It is contrasted also with an agricultural system of small farms which does not require any large accumulation of resources. It signifies the accumulation by private hands of a store of tools and resources which can be used to provide material and equipment for manufacture and pay wages of laborers, managers and salesmen until products are placed on the market. In its actual operation, it operates largely through corporations. It employs the great development of credit, by which, through the agency of banks, the resources of great numbers of people and the earning power of future generations are all made available for a present enterprise. It implies the wage system in which the owners of capital are the employers, assuming risks and taking profits, whereas two groups of workers, commonly known as salaried and wage workers, receive a relatively stable wage but no profits. It therefore tends to form sharply marked classes having a certain degree of common interest in that both normally desire continuous and prosperous industry (subject to limitation of output by either group when this seems the more profitable method of enhancing prices) but with conflicting interests as to the shares of total income which shall go to employers' profits and workers' wages respectively.

The ethics of capitalism must be understood to signify not the ethics of all engaged in modern industry and business (the ethics of one group of these is treated under LABOR MOVEMENT, ETHICS OF) but the ethics which the system tends to foster, particularly in the owning and managing class. Individual members of the class may in various respects be governed by their membership in other groups—religious, political, local—or be determined by temperament or conviction to actions not in accord with the capitalistic ideal.

1. The primary object of capitalism is the carrying on of business and industry for profit. It is not the craftsman's interest in skill, nor the inventor's interest in discovery, although these may be utilized as means. It is not the avaricious seeking of wealth apart from the process of business; it is *"making money"*—not merely getting money. Success from the capitalistic point of view is secured by building up a great business, but the outstanding measure of success is not so much the efficiency of the business or its service to the public as it is the profits secured as shown in the annual balance sheet.

Further, its conception, although not excluding the spending of money upon luxuries, or the bestowal of it upon education and philanthropy, does not directly favor such uses. The central idea is that business enterprise for profit is not a means to anything else—leisure, art, science, religion, ostentatious display—but is itself, if not the all-sufficient, at least the most important, end and value of life. It is not merely the means of acquiring wealth, it is both a fascinating occupation and, under present-day conditions, the greatest source of power in comparison with which politics is of secondary interest and place. The logical use to make of the great bulk of wealth accumulated is to use it as capital—for expanding business and industry.

2. The class which best exemplifies the capitalistic ideal becomes not only an active accumulative class, but a property-owning class. As such it is, however, distinguished from such a propertied class as the British landed aristocracy with whom property is subsidiary to political power or intricately involved in family prestige and social status. The capitalist class receives the successful business man irrespective of family. It is also distinct in its ideals from the farmer class which, although owning property, gets little advantage from the collective process of modern industry and finance, works hard at manual labor, gets little gain through the labor of hired wage workers, and does not realize the meaning of the power of property in combination. It is contrasted most sharply with the wage-earning class, which possesses little property. (In the United States, Great Britain, France, and Germany the tendency to the accumulation of wealth in the hands of a few is so uniform as to imply that this tendency is part of the system, though greatly aggravated in Great Britain by primogeniture. The richest two per cent in all these countries own considerably more than half the wealth, the upper middle class, comprising eight per cent of the population, owns about one-third, leaving from one-thirtieth to one-eighteenth for the remaining four-fifths of the population.)

The attitude of the capitalist is not militancy for its own sake, but as the builder of enterprise and the owner of it he resents any interference with his rights of control and ownership, and hence opposes such recognition of any group as lessen his power. He is willing to give what he considers fair or even liberal wages, but is likely to insist that he must be the sole judge of what is fair.

3. The capitalist group is a competitive group. It observes strictly certain "rules of the game," e.g., which condemn forgery, frauds of certain kinds, failure to keep contracts. In merchandizing it has made progress in recent years toward standards of quality and uniformity of prices. But in large fields of operation, the maxim *caveat emptor* prevails. The logical standard of value is "what you can get" or "what the traffic will bear" rather than any assumed intrinsic value or any relation to cost of production. In this point it has encountered opposition in other groups, particularly when prices for various kinds of quasi-public services—e.g., railroad and gas rates—have been in question. Monopoly is in such cases a disturbing factor.

4. In dealing with labor, capitalism has in the past also preferred the competitive method, as contrasted with any method of collective bargaining. It has stood for the "open shop," which means in practice that the employer bargains with the individual employee and not with the union to which an employee may theoretically belong. The employer believes that in this way there is greater incentive to individual efficiency. It goes without saying that except in times of extraordinary scarcity of labor, the open, i.e., non-union shop, is highly advantageous to the employer.

5. In relation to the public at large, capitalism has adopted the underlying philosophy of Adam Smith: if each man seeks his own interest, he will promote, though unintentionally, the public good. Capitalism believes the present system to be the best yet devised for carrying on the world's industry and commerce. It believes that prosperity is dependent upon giving capitalism a free hand, subject to a certain amount of public control over railroads, banking, etc., which operates to stabilize prices and values.

6. The prevailing agency of capitalism is the corporation. This is impersonal. It can be held to legal responsibility, but as it is organized for a single purpose, namely "for profit," it does not admit other motives to enter into its conduct of affairs which would interfere with profits. Both in its relation to the public and in its relation to

workmen, the corporation frequently pursues policies varying widely from the views entertained by individual directors or stockholders. This impersonal attitude is of great importance in the ethics of capitalism. It also explains much of the public attitude toward corporations, since the public refuses to treat a corporation in the same way in which it would treat an individual who has feelings and morals. On the other hand, however, the very fact that the corporation is impersonal favors a stricter control over its operations in the interest of public welfare. JAMES H. TUFTS

**CAPITULARIES.**—Legal enactments originating with the Merovingian and Carolingian Kings, so called from their divisions into chapters (*capitulae*). The capitularies included ecclesiastical legislation emanating from the councils of bishops and by royal approval made binding on all Christians.

**CAPPADOCIAN THEOLOGY.**—Cappadocia was an inland province in Asia Minor in which Caesarea, the episcopal see of Basil, was one of the important towns. Nazianzus and Nyssa were places of no importance except as the centers of the bishopries of the two Gregorys. These three contemporaries are known as "the three Cappadocians," their contribution to theology being the formulation of the Trinitarian doctrine in terms of three *hypostases* (persons) in one *ousia* (substance). The "persons" of the trinity were thus individualizations of one divine substance common to the three, the aim being to avoid tritheism and Sabellianism.

**CAPRICE.**—An abrupt change of attitude, purpose or plan without adequate moral grounds.

**CAPUCHINS.**—A R.C. order of friars originating in 1520 as an offshoot of the Franciscan order, so named from their pointed hood (*capuche*). Their discipline is rigorous, and purports to be a literal observance of that of St. Francis.

**CARDINAL.**—A member of the highest official body in the R.C. church. The cardinals form with the pope the College of Cardinals, the governing body of the church, and elect a pope when there is a vacancy. The number of cardinals was fixed by Sixtus V. 1586 at 70, divided into three orders: 6 cardinal bishops, 50 cardinal priests, and 14 cardinal deacons. Nomination to the office is a papal function, as is also the installation service. By decree of Urban VIII., 1630, the title of Eminence was attached to the office.

**CARDINAL VIRTUES.**—Those virtues which are deemed most necessary in human conduct. Plato named prudence, courage, temperance, and justice. The R.C. church calls these *natural* and adds three *theological* virtues—faith, hope, and love. See VIRTUES AND VICES.

**CAREY, WILLIAM** (1761–1834).—Pioneer missionary to India and Oriental scholar. In 1792 through his efforts the first Baptist missionary society was formed; and in 1793 he went to India. He translated the Bible as a whole or in part into 26 Indian vernaculars, and was for 30 years professor of Oriental languages in Fort William College.

**CARLSTADT, ANDREAS, RUDOLPH BODENSTEIN VON** (1480–1541).—Protestant Reformer. Originally a follower of Aquinas and Scholasticism, he became a defender of Luther, but gradually advanced to revolutionary views which led to estrangement. After conflict with the state he had to flee Germany and spent the last twelve years of his life in Switzerland.

**CARLYLE, THOMAS** (1795–1881).—Carlyle, like Coleridge, mediated to England and America the German current of thought which produced Transcendentalism and the interest in divine Immanence. At first a prey to skepticism, oppressed by the mechanistic view of the Universe, he reacted powerfully (*Sartor Resartus*, 1838) to Goethe's conception of nature as infused with deity and of each human will as an utterance of this divine nature. Despite his intense moral earnestness Carlyle tends to speak of the divine will as Force, and his *Heroes and Hero Worship*, as well as well as his historical works, glorifying the strong wills that have shaped history, verge perilously on the doctrine that might is right. Though distrusting political democracy he was a champion of oppressed workingmen with a bitter hostility to the *laissez faire* economists. He dealt with the social problem in *Chartism* (1829) and *Past and Present* (1843). F. A. CHRISTIE

**CARMATIANS.**—See ISMĀ'ĪLĪS.

**CARMELITES.**—A R.C. mendicant order, founded by Berthold, a crusader, on Mt. Carmel in the 12th. century, and called in England "White Friars" from the white mantle worn over their brown cloak. St. Theresa (q.v.) introduced drastic reforms into the order in the 16th. century, resulting in a division into the *discalced* or barefooted and *calced* or older branch, the former section being the more active and numerous.

**CARO, JOSEPH** (1488–1575).—Great Jewish rabbi, mystic, talmudist, and codifier, born in Spain, flourished in Palestine. His fame rests chiefly on his *Shulhan-'Aruk* (set table), the latest and most authoritative code of rabbinic law.

**CAROLINE BOOKS.**—Four books which appeared in 790–791 under the name of Charlemagne, forbidding the worship of images and pictures, but approving their use as works of art for ornaments and memorials.

**CARTESIANISM.**—The philosophical system originating with Descartes (q.v.), attempting with mathematical exactness to demonstrate fundamental truths on the basis of indubitable facts of experience. These facts were the conscious self (*cogito, ergo sum*) and the ideas which cannot be eliminated by critical doubt. The existence of God is held to be necessary in order to account for the content of consciousness.

**CARTHAGE, SYNODS OF.**—As the leading city in northern Africa and the home of distinguished bishops, among whom was Cyprian, Carthage was the seat of a large number of Synods during the first six centuries of the Christian era.

Of these Synods the most important were those (251, 252, 253, 255, 256) concerned with deciding the attitude of the church to those who under persecution had lapsed from the faith; and those which dealt with questions which arose in the great Donatist controversy (see DONATISM) (most important 401, 403, 404, 408, 418). Synods were also held in connection with the Pelagian controversy.

The Synod of 419 indicated the independent attitude of the African Church toward the Bishop of Rome. Subsequent Synods (525, 535) dealt with the relation of Arians to the Catholic church.

SHAILER MATHEWS

**CARTHUSIAN.**—An extremely vigorous R.C. order of monks, established in S. Italy by St. Bruno in 1086. An almost solitary life, poor food with no meat, coarse and scanty clothing, and a vow of silence are their characteristic rules.

**CARTWRIGHT, PETER** (1785–1872).—A famous pioneer evangelist in the Methodist Episcopal church in America, noted for his direct and unsophisticated manner of preaching.

**CARTWRIGHT, THOMAS** (1535–1603).—English Puritan, who engaged in a long conflict with Whitgift, in which he defended Presbyterian views of church government as against episcopalianism.

**CASSIAN, JOHN** (ca. 360–ca. 435).—Monk, who founded two monastic institutions at Marseilles, among the first in Western Europe. He was canonized, and a feast in his honor was long observed in Marseilles. He wrote two treatises on monastic life.

**CASTE.**—A term applied to the division of society into exclusive classes, especially applicable to India.

The accident of birth determines a man's place in the social order. The basis of society is the endogamous group. Marriage outside the group is forbidden. Food or drink may not be received from members of lower castes or partaken of with them. Each caste forbids certain kinds of food. Occupation is restricted, in a large measure, to the traditional one of the caste. Each group claims a common ancestor. In India, the Brahman castes occupy a position of unquestioned social supremacy, but the invention and fixation of caste is not due entirely to priestly aggrandizement. They, as possessing religious sanctity, as intermediators between men and gods, as sole custodians of the sacred texts, were tacitly recognized as the highest models of ceremonial and racial purity.

The earliest Sanskrit word for caste is *varna*, "color." The first line of demarkation was that between the white Aryans and the dark-skinned Dravidians. The basis of the system was purity of blood, of ceremonial practice, of social custom. Then came a fixation of the loose division of the people into priests (Brahmans), warriors (Kṣatriyas), tillers of the soil (Vāiçyas), and menials (Çūdras); occupation became hereditary, and position in the social scale depended on the nature of the occupation and on purity of cult. Some of the twenty-four hundred distinct castes are tribal in origin, some occupational, some religious, some national, some are due to crossing of blood, to migration, to change of custom. No one formula will cover the whole system. Caste does not tend to social or national unity. New castes are constantly forming. The system is not absolutely rigid, but changes slowly to meet changes of social conditions. Expulsion from caste, for infringement of caste rules, means complete social excommunication. W. E. Clark

**CASUISTRY.**—The art of applying general moral principles to particular actions. (1) Broadly, casuistry is involved in all estimation of conduct under moral standards. (2) But the term is usually limited to the settlement of doubtful cases under fixed, authoritative standards, as in Jewish law, Puritan ethics, and especially Catholic practise, where authoritative moral prescriptions applied in the confessional made it necessary to seek judgment on specific conduct by moral experts. (3) Such casuistry easily resulted in pernicious legalistic elaboration and evasion. Hence the term now usually carries a sinister reference. In this sense casuistry, in antithesis to the basing of moral life on attitude and intelligence rather than rules, and to the re-shaping of moral ideals in the very process of applying them, is alien to modern life. The method of legal decisions forms its nearest present analogue. J. F. Crawford

**CATACOMBS.**—Originally the name of some low-lying hollows (*catacumbae*) along the Appian Way, came to designate the subterranean passages excavated there and afterwards in other places by the Roman Christians for burial places. They were excavated principally in the 3rd. and early 4th. centuries. St. Jerome visited them in his boyhood (ca. 354). By the end of the 4th. century they were venerated and visited by pilgrims, and were repaired and restored by the popes. After the barbarian invasions they fell into disrepair and in the 9th. century the bodies were for the most part removed to other places. The catacombs were soon forgotten and remained so until 1578 when they were accidentally rediscovered. It should be observed that they were made not for concealment or refuge, but simply as places of burial, the Christians, like the Romans of earlier times, preferring burial to cremation. Edgar J. Goodspeed

**CATECHETICAL INSTRUCTION.**—The discipline, including especially the impartation of the fundamentals of Christian doctrine, considered necessary as preparation for full participation in the fellowship of the church.

It has been the almost universal theory of the church that a person should possess some intelligent appreciation of the meaning of Christian life and teaching before becoming a communicant. The instruction given to the candidate was called from the early method of impartation catechetical (i.e., oral) and the candidate was known as a catechumen (q.v.). The body of instruction gradually became fixed and in its elaborated written form was called the catechism (q.v.).

Theodore G. Soares

**CATECHETICS.**—The science dealing with the theory and practice of instructing children and new converts in the fundamentals of Christian faith; so called because the catechism has been traditionally employed. See also Catechism; Catechetical Instruction; Catechumen.

**CATECHISM.**—A summary of fundamental Christian doctrine intended for children and for those uninstructed in the faith. See also Catechumen; Catechetical Instruction.

In the early days of Christianity religious instruction was necessarily oral and so naturally took the name catechizing (literally, teaching by oral repetition). In order to elucidate the truth the teacher would employ the question and answer method. This tended to become fixed as set question, and definite, accurately stated answer. In the middle ages it was the accepted form of imparting knowledge in all subjects. Thus the word catechism came to mean a body of elementary instruction cast in the question and answer form. Its present religious use seems to date from the Reformation.

1. *Early Christian catechisms.*—The instruction given to the catechumen (q.v.) in the early church was partly practical, concerned with his actual Christian living, and partly doctrinal, that he might be furnished with sound knowledge of the fundamentals of faith. The *Teaching of the Twelve Apostles* (see Didache), written in the 2nd. century, was probably designed for this purpose. Subsequent training came to involve three elements. One of the most important was the *Apostles' Creed* (q.v.) which was to be learned,

explained, and believed. The church with fine insight early realized that the *Lord's Prayer* is a model of Christian aspiration, and based its teaching regarding fellowship with God upon the petitions of this prayer. The central doctrine of salvation turns so greatly upon the meaning of sin that Christian teachers found it necessary to give careful instruction on this subject. The *Decalogue* was thought to be especially useful for this purpose, as each of the sins there forbidden could be presented as typical of a whole class of sins. Thus the commandment against murder was the basis for instruction regarding all sins arising from anger or vengeance, the commandment against adultery for all sins of the flesh, and so on. As the heathen tribes of central and northern Europe were converted, it was very useful to be able to put the candidates for Christian fellowship through a discipline which emphasized the ethical meaning of their new faith.

While these three elements of instruction were employed during the Middle Ages, we do not know that they were ever put into definite catechetical form before the Reformation. It was in the endeavor to indoctrinate people against theological error that the catechism was developed by the reformers.

2. *Protestant catechisms.*—The three elements which had been traditionally employed were still used. The Creed was the expression of faith. The recitation and explanation of the Law was the statement of the obligation taken for the child by the sponsors and now to be assumed by him. The Lord's Prayer was the means of securing from God the ability to keep the commands. To these were added questions and answers upon the doctrine of the sacraments. Special care was taken in the phrasing of these latter statements as the controversies regarding the sacraments were particularly keen. A very large number of catechisms appeared of which a few stand out as of chief importance.

(1) *Luther's.*—Martin Luther attached the very greatest importance to the instruction of the young in the Christian faith. For doctrinal reasons he rearranged the order of the traditional elements putting the Law first in order to produce conviction of sin, then the Creed as the exposition of grace, then the Lord's Prayer as the expression of Christian life. These were followed by the sacraments together with the exposition of confession and absolution. He put forth his catechism in 1529 in two forms, the smaller and the larger. These soon attained wide popularity and became standard for the Lutheran church.

(2) *Heidelberg.*—The Reformed church differed on some important points from the Lutheran, and it was necessary therefore that appropriate catechisms should be prepared. Calvin published one in 1536 and another, the Genevan Catechism, in 1545. But the great Reformed catechism of the 16th. century was the Heidelberg, published in 1563. It was translated into many languages and is still the most popular catechism in the Reformed faith. It is a highly elaborated statement of creed and doctrine, containing 129 questions and answers. It consists of three parts: (1) the sin and misery of man, (2) redemption by Christ, which includes the Creed and the sacraments, (3) the Thankful Life of the Christian, including the Decalogue and the Lord's Prayer.

(3) *Anglican.*—A catechism was included in the first Book of Common Prayer (1549) which followed the old order, the Creed, the Commandments, and the Lord's Prayer, the order being justified as faith, duty, and aspiration. In 1604 there was added a section upon the sacraments in which form the catechism has continued to the present time.

(4) *Westminster.*—Calvin's Genevan Catechism was translated for the Scottish Presbyterians. The controversies of the century led to a demand for a more exact definition of Christian doctrine, and the Westminster Assembly undertook this task. Two catechisms were published, the Larger and the Shorter, in 1647, of which the latter is the more celebrated. It is a most elaborate statement of Calvinistic divinity. It contains 107 questions and answers. Proceeding from the Scriptures it defines God, the Trinity, the eternal decrees, the fall, the offices of Christ, the work of the Spirit in redemption, effective calling, justification, adoption, sanctification, and the benefits thereof. Questions 39 to 82 deal with the commandments. Then follows the consideration of the way of salvation and the doctrine of the sacraments. Questions 98 to 107 deal with the Lord's Prayer. The Creed is appended to the Catechism, but is not explained.

(5) *Numerous catechisms* have been put forth from time to time by various Christian bodies and by individuals. Most notable among the latter is that of Isaac Watts. THEODORE G. SOARES

**CATECHUMEN.**—A term applied in early Christianity to one who was receiving instruction preparatory to baptism and membership in the church. The word is now sometimes used for one who is receiving instruction preparatory to confirmation. See also CATECHISM; CATECHETICAL INSTRUCTION.

The first converts to Christianity were Jews and Gentiles familiar with the Hebrew faith. The acceptance of Jesus as the Messiah was sufficient to warrant their incorporation in the Christian community. When the gospel was preached to the heathen who had no knowledge of the Old Testament background it was necessary to give them a period of instruction in the fundamentals of the faith before they could be baptized and accepted as Christians. Moreover children of Christian families needed similar instruction. There was therefore developed a class of novitiates who were permitted to attend the services and to enjoy the Christian fellowship but were not admitted to the Lord's Supper, not even being present at its observance. Inasmuch as they were in a condition of tutelage they were called catechumens or learners. When the church was satisfied that they understood the articles of faith and were living a worthy Christian life, they were permitted to take the solemn vow of allegiance to Christ and to receive Christian baptism.

With the adoption of infant baptism and the acceptance of children into the church before they were capable of personal faith, the vows had to be taken by sponsors. The catechumenate thus disappeared. Gradually, however, the ceremony of confirmation was developed, in which the vow of allegiance was taken personally by the candidate when he had attained sufficient maturity. The same reasons which formerly led to instruction preceding baptism now required similar instruction before confirmation. The child passing through this period of preparation may be called a catechumen.

While the above statement applies especially to the Catholic, Lutheran, and Anglican churches, a similar preparation is employed by other bodies before receiving children into full church membership, without, however, the use of the term catechumen. THEODORE G. SOARES

**CATEGORICAL IMPERATIVE.**—A phrase used by Immanuel Kant (q.v.) indicating the

a priori absolute supremacy of the formal conception of the ethically right. The ethical imperative is thus a normative and entirely formal principle of action with a function analogous to that of the categories in the realm of thinking.

**CATENA.**—A series of quotations from Patristic and other acknowledged authorities to form a commentary on the Scripture or an elucidation of Christian doctrine. The earliest known *catena* is that of Procopius (d. 528).

**CATHARI.**—Puritans; the name adopted by various reforming sects in the history of Christianity, as the Albigenses, Waldenses New Manichaeans (q.v.).

**CATHARINE.**—See CATHERINE.

**CATHEDRA.**—(1) The Latin name for the seat or throne of a bishop in the principal church of his diocese; hence (2) A designation of official teaching of the church by the bishop. Thus *ex cathedra* is applied to a formal pronouncement of the pope in the exercise of his catholic office, indicating, according to the decrees of the Vatican Council, the infallibility of such a pronouncement.

**CATHEDRAL.**—The church in which the bishop has his throne (Cathedra) and near which he resides. Its rank (episcopal, arch-episcopal, metropolitan, patriarchal) corresponds to the dignity of the see to which he belongs. Without specified form or dimension, in addition to the sanctuary, choir, and nave, the cathedral possesses an episcopal seat in which the bishop officiates, attended by his chapter, which constitutes his council, and upon which devolves the cure of souls exercised through a vicar chosen either from its own number or outside. The members of the chapter are called canons, to each of which is assigned a stall. Of these canons residence is required for a fixed proportion of the year, usually three months. In many places certain ceremonies are reserved to the cathedral, especially the administration of baptism. Its revenue, provided by endowment funds, is entirely distinct from those of the cathedral parish. See BISHOP; CANON; CHAPTER. PETER G. MODE

**CATHEDRAL ARCHITECTURE.**—Meaning as it does a church which is the seat of a bishop, the word cathedral does not carry any definite implications as to architecture. The same building may be a cathedral at one date and not at another. Thus, the history of cathedral architecture begins with that of the episcopate and with those scattered pre-Constantinian churches of which we have inadequate records and still more inadequate remains. Under Constantine many imposing cathedrals were built in Italy, Palestine, and elsewhere. Though time has spared none of them, their general features were permanently retained in the ecclesiastical architecture of Western Europe. An extensive open court—atrium—frequently with a fountain in the center and colonnades about the sides, separated the place of worship from the street. Beyond the court a transverse corridor—narthex—or two such gave access to the body of the church—nave. Here a wide middle aisle was set off by longitudinal colonnades from narrow and lower side isles. The latter had sloping lean-to roofs, the carpentry of which was often visible on the interior, and above the abutment of which rose the clere-story of the middle aisle beneath a gabled roof. At the end opposite the entrance the aisles were terminated by a transverse aisle—transept—or aisles, the height of the middle aisle and at right angles to it. Beyond this a projection—apse—which was commonly semicircular, continued the direction of the nave and terminated the structure. A well known exponent of the type is St. Paul's at Rome, though the building as we see it today is less than a century old. St. Clement's at Rome, though it too has been rebuilt, gives a fine impression of the early church because the atrium and old interior furnishings are preserved. Those persons not in full standing—penitents and new converts—might gather in the atrium and narthex. The congregation stood within the church, the women in the left aisle or in galleries above. The clergy officiated, facing the congregation at the altar table in the transept, or read the Gospel and the Epistle from pulpits on their respective sides near the transept end of the nave. The throne—cathedra—of the bishop and lower benches for the inferior clergy were in the apse. There were adjoining dependent buildings, such as the baptistry and the dwellings of the clergy.

The Christian East showed great variety in its Early Christian architecture. In the interior of Syria, where vast numbers of early churches, including some cathedrals, still remain, ruinous and abandoned, the atrium might be omitted or changed to a court at the side of the church, and chambers beside the apse compensated for the absence of the transept. In Egypt, too, transept and atrium were irregular and the sanctuary appeared as a separate domed room on the axis of the nave.

In contrast to the longitudinal church, or basilica, of which the above account has been given, there developed contemporaneously the central type, especially characteristic of Armenia but best known by its manifestation in Byzantine architecture. The great example is Hagia Sophia at Constantinople. The atrium, outer and inner narthex, and apse were built as in the longitudinal type; the distinguishing feature was a huge domed central room that formed the body of the structure. Though the atrium later disappeared, the arrangement of the aisles about the central room varied, and innumerable modifications of construction and decoration were introduced, this central type remained standard for the territory of the patriarch of Constantinople just as the longitudinal type did for the territory of the Roman patriarch. Because of overseas connections at Venice the eastern type is echoed in St. Mark's; and, for all their local peculiarities, the traditions of Roumania, Russia, and so forth, follow the Byzantine to the present day, though the great height and eccentric decoration of such a cathedral as Moscow make it necessary to analyze the ground plan to see the derivation.

In Western Europe the desire for more enduring buildings and the development of ecclesiastical organization were two important factors in the evolution of architecture. The basilica had possessed but a wooden roof and was therefore continually in need of repair and was frequently destroyed by fire. The vaulting was the most obvious achievement of the Romanesque style, which made its appearance at the beginning of the second millennium. Northern Italy (e.g., Modena), the valley of the Rhine (e.g., Bamberg), and Southern France were the region of its fullest expansion. The Gothic was simply a continuation of the Romanesque; in it, however, the problems of vaulting were much more successfully solved; it grew up in Northern France (e.g., St. Denis, Notre Dame de Paris, etc.), was carried forward into a great national style in England, spread southward to Spain and Italy and eastward to Cyprus. Through the periods of the Romanesque and the Gothic the clergy was becoming

more numerous and more powerful. This reveals itself in the way their part of the church grew in relative size. The transept, which originally ran across the end of the nave, gradually advanced toward the middle, leaving a long choir behind it; finally, the transept even passed the middle at times and the resultant choir was so long that in England a second easterly transept was introduced. Meanwhile the cult of the saints had led to the provision of countless subsidiary chapels, and in the Gothic cathedrals of France lady chapels ran all the way around the sanctuary proper.

The Renaissance abruptly deflected the course of architectural evolution in Western Europe. Imitation of classical buildings, on the one hand, and of Byzantine doming, on the other, broke the virility of time-honored tradition. Only the Baroque style, spread everywhere by the Society of Jesus, e.g., even to Mexico, still retained the spirit of a creative tradition. But the vascillation between conflicting ideals makes many modern cathedrals seem more a medley than a harmonious composition. At present, however, serious attempts are being made to build in an orderly fashion on the solid foundations of the past, though there is much disagreement as to what past should be chosen.

JOHN SHAPLEY

**CATHERINE DE' MEDICI** (1519–1589).—Queen of France, was influential during the period of turmoil of the wars of religion (q.v.). She was a Catholic, and resolved to keep down Protestants, yet not utterly. The murder of Coligny, and massacre of St. Bartholomew's Day were results of her anti-Protestant policy.

**CATHERINE, SAINT.**—There are six saints of this name in the Roman Catholic calendar. The most famous are St. Catherine of Alexandria, who professed Christianity in the time of Maximus (308–314) for which she was tortured on a wheel and beheaded; and St. Catherine of Sienna (1347–1380), an ecstatic who received the *stigmata.*

**CATHOLIC, CATHOLICISM.**—A term applied to doctrines and practices of the church to indicate that they are universally observed.

The spread of Christianity through the Roman Empire gave rise to a great number of different groups with their own beliefs and practices. In no small measure, these were the outgrowth of attempts of various philosophies and religions to appropriate some element of Christianity. In opposing these various groups, the church appealed to the Bible as the expression of apostolic views and authority. After the bishops came to be regarded as the representatives of apostolic teaching, there grew up a sort of Bishops' Christianity, which was described as that which was held by all, everywhere and always. This idea of a universal doctrine possessed by a universal community of believers, as opposed to sects, heresies and schisms which emphasized some particular doctrine or practice is the central element in Catholicism.

After the Reformation, catholic character was claimed by the Roman and Greek churches, as distinct from the Protestant churches. In late years, however, it has been claimed by the Anglican and Protestant Episcopal churches on the ground that they are the representatives of the historical, universal Christian church. Catholic churches regard themselves as the true agents of saving grace of which the sacraments are the channels. Nonconformists are regarded as schismatics, if not heretics. In Protestant usage the words indicate the universality and completeness of the Christian system as distinct from variant theories.

SHAILER MATHEWS

**CATHOLIC APOSTOLIC CHURCH, THE.**—A religious denomination growing out of a movement begun in England in 1830 and taking definite form in 1835. Certain persons were associated by their exercise of special spiritual gifts and their expulsion from other churches. Edward Irving (q.v.) was a leader in this group, hence the name "Irvingites" was applied to them, though repudiated by the group itself. They do not publish statistics, claiming that the membership embraces all the baptized. Their services are highly liturgical, much emphasis being placed on symbolism. They are millenarians, believing that the church must make spiritual preparation for the millennium by the maintenance of all ordinances and ministeries ordained of God. Hence they support a fourfold ministry of apostles, prophets, evangelists and pastors. The movement has spread to the U.S.A., Germany and Holland.

**CATHOLIC CHURCH.**—See ROMAN CATHOLIC CHURCH.

**CATHOLIC EMANCIPATION.**—An act passed by the British Parliament under the ministry of Wellington and Peel in 1829 by which the civil disabilities, under which Roman Catholics had suffered since the reign of Elizabeth, were removed.

**CATHOLIC EPISTLES.**—The epistles in the New Testament which were addressed to general readers in contradistinction from those addressed to specific churches or persons. They include the epistle of James, two of Peter, three of John and Jude.

**CATHOLIC, GREEK.**—Belonging or appertaining to the Greek church, officially designated as the Holy Orthodox Catholic Apostolic Oriental Church.

**CATHOLIC, ROMAN.**—Belonging to or relating to the Roman church, designated in its title as the Holy Catholic Apostolic and Roman Church.

**CATHOLIC SOCIETIES.**—Aside from the numerous monastic and clerical Orders (q.v.) and Congregations (q.v.) of medieval and modern times, the Church of Rome has developed a complex of organizations, international, national ("Church Extension Society of the United States," etc.), diocesan, or parochial in character, for the cultivation of piety and charity, primarily among the laity. While in no sense confined to recent times, the 19th. century witnessed a remarkable development of these organizations.

I. CONFRATERNITIES, OR SODALITIES.—Voluntary associations canonically established and ecclesiastically controlled. They are of three sorts.

(1) *Those cultivating personal piety through veneration.*—Included here are Confraternities of the "Holy Family," "Holy Ghost," "Holy Name," "Holy Sacrament," "Sacred Heart," and "Precious Blood"; of the Virgin ("Holy Rosary," "Our Blessed Lady of Mt. Carmel," "Children of Mary," etc.); of angels and saints ("St. Michael," "St. Benedict," "St. Anthony of Padua," "St. Joseph," etc.).

(2) *Those manifesting zeal for souls, or engaging in charity.*—Included here are Confraternities ministering to the poor ("Purgatorial Societies"); to the dying ("of the Agony of Christ"); to the conversion of sinners ("of the Holy . . . . Heart of Jesus"); to instruction in the faith ("of Christian Doctrine"); to family life ("of St. Francis Regis"); to church music ("of St. Cecilia"); to temperance reform ("League of the Cross").

(3) *Those ministering to the needs of certain classes of society.*—Included here are Confraternities such as the "Association of Christian Families"; "of the Holy Childhood" (missionary); "of the Child Jesus" (protective); "of the Blessed Virgin" (for priests); "of Mass-servers and Sacristans"; *Gesellenvereine* (for journeymen); "of St. Raphael" (for emigrants), etc. Arch-confraternities include several Confraternities having similar names and purposes. They are numerous and strong.

II. PIOUS ASSOCIATIONS.—Distinguished from Confraternities in not being canonically established, though approved by ecclesiastical authority, and as being subject to milder regulations. Included here are the Societies of "St. Vincent de Paul" (relief of poverty); "for the Propagation of the Faith" (missionary); the "League of the Sacred Heart" (intercessory); the "Holy Childhood League" (missionary), etc.

Rome forbids membership in all strictly secret societies (Masons, Knights of Pythias, etc.), and regards with suspicion organizations including both Catholics and Protestants. HENRY H. WALKER

**CATHOLIKOS.**—The title assumed by the spiritual head of the Armenian church, and of the Nestorian church.

**CAUSE, FIRST.**—See FIRST CAUSE.

**CECILIA, SAINT.**—The patron saint of music and the blind in the Catholic church, whose feast is celebrated Nov. 22nd. She was probably a Roman lady of musical talent who suffered martyrdom under Marcus Aurelius between 176 and 180. She has been a favorite subject for painters.

**CELESTINE.**—The name of five popes.

*Celestine I.*, 422–432, opposed Nestorianism and Pelagianism; the first pope to show interest in the churches of Great Britain.

*Celestine II.*, 1143–1144.

*Celestine III.*, 1191–1198.

*Celestine IV.*, 1241, died sixteen days after election.

*Celestine V.*, 1294, abdicated after five months, and was succeeded by Boniface VIII. who put him in prison where he died in 1296; canonized as St. Peter Celestine in 1313.

**CELIBACY (CHRISTIAN).**—Abstinence from marriage; one of the three vows taken by the Catholic monk, and a rule binding also on the priesthood. Very early in the history of the church the conception arose that the celibate state was more conducive to genuine piety than the married state. This gradually grew into a demand on those who conducted ecclesiastical ministrations. The Council of Trent (1545–1563) made celibacy absolutely binding on all taking major orders or the monastic vow. The various Protestant confessions expressly repudiate celibacy as binding on their ministry.

**CELIBACY (NON-CHRISTIAN).**—Of the great religions only Buddhism has developed the celibate ideal in any way parallel to Christianity. The native religions of China and Japan give it no place. In Iran it was expressly forbidden. It entered Islam only under Christian influence. In India the ascetic and mendicant was expected first to have passed through the married state. Buddhism, however, developed orders of monks and nuns who were under vows of celibacy and wherever this religion flourished such celibate communities are found. Influenced by Buddhism the Taoist groups of China have acquired an attitude of approval toward celibacy. In Buddhism, as among the Jains, the rule did not apply to the laity and monks were always free to return to the life of the citizen. Ancient America also required celibacy of the official priesthood, shamans and medicine men.

**CELSUS.**—A Greek Platonist who opposed Christianity in the latter half of the 2nd. century.

The literary work of Celsus has disappeared except as voluminously and accurately preserved in Origen's masterly reply. He was evidently sincere in attempting to show the inferiority of Christianity to Greek philosophy and he marshalled a very complete list of objections raised against Christianity in that period. Chief among these were the secret and illegal if not shameful character of Christian gatherings; the social inferiority of Christians; the crudity and lack of originality of Christian teachings; the impossibility of the deity of Jesus Christ; the demoniacal origin of biblical theophanies; and the foolishness of declaring the equality of men before a God impiously claimed to be loving.

SHAILER MATHEWS

**CELTIC RELIGION.**—The Celts form one of the great branches of the Indo-European peoples. They are first mentioned by classical Greek writers who describe them as inhabiting central Europe. A portion of them moved south, entering northern Italy and threatening Rome itself 390 B.C.; another group, at a much later date, moved southeastward, and settled in Galatia in Asia Minor. The greater body of them, however, went westward, settling in Gaul (France) and the British Isles, probably early in the first millennium before Christ. It was with Gallic and British Celts that Julius Caesar fought in his northern campaigns, and his notes are our first extended references to these peoples. Celtic languages are today spoken in Brittany (in France), and in parts of Wales, Ireland and Scotland.

1. *Religion.*—Like that of other barbarous peoples, the religion of the Celts was a pagan polytheism. Gallic images which have been preserved show that they venerated animals, or animal-gods, such as the boar, stag, bear, as is natural among a hunting people. Other images indicate veneration of trees and vegetation, and it is assumed that the worship of nature's fertility was early important. Celtic temples were sacred groves, and among the deities honored were "corn-mothers" and "corn-maidens" associated with the productivity of the fields. Other important deities were gods of commerce and roads, of war, of poetry and eloquence, and of the world of the dead. A notable cult was that of the sky or sun-god, worshipped with balefires and other rites in which fire was employed. With the insular Celts the sea-god was naturally important, and it was a common belief that the dead were conveyed to caverns beneath the sea or to islands beyond the waters. Belief in life after death was very strong in Celtic religion, and the spirits of ancestral heroes were honored in myth and rite. Remains of Celtic mythology are found chiefly in the British Isles, where the stories connected with King Arthur and King Lear indicate that these were ancient Celtic divinities, or divine heroes. The same is true of the Irish saga heroes, Finn, or Fionn, and Cuchulainn.

2. *Druidism.*—The most famous feature of Celtic religion is Druidism. The Druids were the priests of the Celtic peoples of antiquity, and they are supposed to have been divided into a number of orders or ranks, one of which was that of the bards, or poets. They were regarded not only as priests, but also as sorcerers and healers, and as teachers of the traditional religion. "To worship the gods, to do no evil, to exercise courage," are the maxims which they emphasized according to Diogenes

Laertius, while other classical writers ascribe to them teachings as to the motions of the stars, form of the earth, and transformation of the elements—a crude science. Their rites, however, included cruel forms of human sacrifice, and hence Druidism was made unlawful by the Roman emperors. In Ireland it was early replaced by Christianity.

H. B. ALEXANDER

**CEMETERY.**—A place for the burial of the dead, so called by the early Christians from the Greek word meaning a sleeping-place. Originally they were separate from churches, as in the case of the catacombs (q.v.). Churchyards (q.v.), later came to be used till the unsanitary conditions due to overcrowding them led to the setting apart of park-like enclosures for the purpose, the practise now in European and American countries. Cemeteries have been used by oriental peoples, such as the Chinese and Turks, since ancient times.

**CENOBITES.**—Monks who live a community life under a rule, in contrast with anchorites or hermits who withdrew from the world. See MONASTICISM.

**CENSER.**—A container for burning incense in religious ceremonials, also called thurible.

**CENSORSHIP.**—Official examination and regulation of manuscripts, books and plays intended for publication or production. Censorship of religious books harks back to Constantine's edict regarding the works of Arius. After the invention of the printing press, the Catholic church exercised more strict regulation of literature. Benedict XIV. created the congregation of the Index in 1753 whose duty is the censorship of books for the guidance of all Catholics. Censorship of news matter and of correspondence sent by mail or telegraph is an important aspect of the State's direction of military operations.

**CENSURE.**—Disapproval expressed by ecclesiastical authority in the form of a public reprimand, with or without an added penalty.

**CERBERUS.**—In Hellenic legend, the dog which acted as sentinel at the entrance to the realm of the dead in the underworld, frustrating all attempts at escape, while permitting all to enter.

**CEREMONIAL, CEREMONY.**—See CULT; RITES, RITUALS AND CEREMONIES.

**CERES.**—The grain-goddess of the old Roman religion. She is never a clearly anthropomorphic figure but rather the spirit of the growing crops.

**CERINTHUS, CERINTHIANS.**—Cerinthus, an early Jewish Christian Gnostic, lived in Asia Minor toward the close of the 1st. century A.D. Tradition makes him an Egyptian Jew who had studied under Philo of Alexandria before coming in contact with Christianity. See GNOSTICISM.

**CERTAINTY.**—An attitude of unquestioning affirmation of a proposition or idea, making possible decisive action.

Certainty may rest (1) on personal experience or investigation, as when an eye-witness is sure concerning what he saw; (2) on self-evident or axiomatic propositions, as the postulates of mathematics or of logic; (3) on the testimony of men believed to have reliable information, as the conclusions of an expert.

Religiously, certainty is urged because it makes possible decisive consecration. It may rest on any of the three foundations mentioned above. When personal experience is the source, we have *assurance* (q.v.). In Christianity the source of certainty has usually been reliance on the word of inspired Scripture. The critical historical study of sacred literature, however, has modified this basis of certainty, and more attention is now being given to experimental and rational grounds for belief. See ASSURANCE; DOUBT.

GERALD BIRNEY SMITH

**CHAIR OF ST. PETER.**—The Papal office in the R.C. church, so designated because Peter is traditionally regarded as the founder.

**CHAITYA.**—A monument erected over the relics of a saint by the Jains and Buddhists. It came also to mean any shrine or relic depository and is used in a special sense to refer to the temples of these two religious groups.

**CHAKRAVARTIN.**—The Hindu term used to designate a world-conquering ruler or universal monarch.

**CHALCEDON, COUNCIL OF.**—The Fourth Ecumenical Council held in 451 for the purpose of drawing up dogma regarding the person of Christ. It was attended by six hundred Bishops, mostly from the Greek Church. The decision of the Council was to the effect that in Jesus Christ there were two natures, unmingled, but so united in the one person, Jesus Christ, that neither nature was affected. See CREEDS.

**CHALDEANS.**—See ASSYRIA AND BABYLONIA, RELIGION OF.

**CHALDEAN CHRISTIANS.**—See NESTORIANS.

**CHALICE.**—(1) A goblet-shaped cup, used in the observance of the Lord's Supper. (2) Sometimes used metaphorically of the contents of the cup.

**CHALMERS, THOMAS** (1780–1847).—Scottish Presbyterian preacher and theologian. He instituted an ambitious system of education and poor-relief in Glasgow which met with marked success; was an influential professor of moral philosophy in St. Andrews and Edinburgh; a leader in the movement for ecclesiastical freedom and the first moderator of the Free Church of Scotland on their withdrawal from the established church. He was a scholar in economics as well. Of the more than thirty volumes from his pen, the chief is his refutation of Hume's objections to miracles. His *Institutes of Theology* were strictly Calvinistic.

**CHANCE.**—An unassignable cause of an event; the cause being unknown, the fortuitous element itself—chance—is frequently treated as if it were a real cause. In Greek mythology, chance (Tyche) was a goddess. See TYCHISM.

**CHANCEL.**—That space in a church beyond the nave and transepts reserved for the officiating minister, choir, and communion table. In Roman churches the word "sanctuary" has largely displaced the word "chancel." In non-conformist churches, the chancel refers to a space railed off in front of the pulpit.

**CHANCERY, APOSTOLIC.**—The Roman curia (q.v.).

**CHANGELING.**—A child substituted for or put in the place of another; especially in folk-lore, a child believed to have been substituted by the

fairies. Among less cultured peoples weaklings or imbecile infants were regarded as non-human children substituted for beautiful children. Scottish people believed such substitutions were impossible after christening. The origin of the belief lies in the notion that infants are especially liable to the attacks of demons and fairy-folk.

**CHANGES, BOOK OF.**—A Chinese classic dating from the 12th. century B.C., the commentaries on which are ascribed to Confucius.

**CHANNING, WILLIAM ELLERY** (1780–1842). —American preacher and author, ordained to the ministry of the Federal St. Congregational Church, Boston, 1803. He developed strong anti-Calvinistic and anti-Trinitarian beliefs, and became the leader of the Unitarian movement. He also wrote and labored in behalf of the anti-slavery movement. See UNITARIANISM.

**CHANT.**—A song or melody in church music, adapted to unmetrical verses such as the Psalms, or those comprised of both recitative and rhythm. See MUSIC.

**CHANUKKA.**—See HANUKKA.

**CHAOS.**—(1) A condition of utter disorder and lawlessness in contrast to the conception of order and design expressed by the word "cosmos." See COSMOGONY. (2) In Greek mythology the oldest of the gods, progenitor of Nox and Erebus.

**CHAPEL.**—As distinguished from a church, a small building devoted to religious purposes; a place of worship not belonging to an established church; a small building used for worship attached to or a part of a church or other building. The word has also a number of derived uses.

**CHAPLAIN.**—A minister whose office is the conduct of special religious services for some personage, the state, the army, the navy, a public institution or a fraternal society, etc.

**CHAPLET.**—(1) A head dress, originally a garland or wreath. (2) One third of a rosary, i.e., 55 beads, used by R.Catholics in counting prayers. See ROSARY.

**CHAPTER.**—(1) One of the conventional divisions of a book of the Bible. (2) A group of clergy attached to a cathedral or collegiate church. (3) A local branch of a society or fraternity.

**CHAPTER-HOUSE.**—The place in which the chapter (q.v.) assembles to conduct business.

**CHARACTER.**—The sum of fundamental traits which distinguish one individual from another. In a moral sense the settled tastes and purposes of a person which determine his behavior.

The formation of a right character is the primary aim of moral and religious education. This end is attained when certain habitual preferences are so well established that a person's response to any stimulus will be directed by them. This involves a cultivation of taste so that an inner conviction as to the right of certain ideals is present. A good character is attained when fidelity to good ideals is to be depended upon. Since such fidelity involves allegiance to a spiritual imperative, it is akin to religious faith and is reinforced by religious experience.

GERALD BIRNEY SMITH

**CHARACTER, INDELIBLE.**—An ineradicable mark or trait declared by Catholic theologians to be imprinted on the soul by the sacraments of baptism, confirmation and ordination.

**CHARISMATA.**—Superhuman powers which were regarded by the early Christians as given a believer by the Holy Spirit.

In most religions supernatural powers are held to be conferred on certain persons. Primitive religions noticeably recognize the possession of superhuman powers on the part of medicine-men and the like. In the Hebrew religion such powers were ascribed to the Spirit of Yahweh. Such powers varied from ability to manufacture vessels to the gift of prophecy. Primitive Christians were the first to hold that the Holy Spirit came upon all members of the messianic kingdom.

According to Paul (I Cor. 12:18; Rom. 12:5–6; Eph. 4:11) these charismata included those of tongues, the interpretation of tongues, the power to work miracles, and also administration. They formed the basis of the organization in the establishment of the division of labor in the early church, since each office presupposed a charism (as of apostleship, teaching, prophecy, evangelism). Not all Christians had the same charism, although more than one might come to an individual. Paul taught that charismata were of no moral value without love, which he also described as a "fruit" of the Spirit.

It is impossible to understand exactly the psychology of the charismata, or to know just when they ceased to appear among the Christians. Miraculous powers were attributed to the Christians for several centuries after the death of Christ. Similar powers (especially of healing and of "tongues") have been sporadically claimed even into modern days. See IRVING, EDWARD; FAITH HEALING; TONGUES.

SHAILER MATHEWS

**CHARITY AND ALMSGIVING (CHRISTIAN).** —The relief of the poor by gifts or organized aid.

The underlying motive to social relief is the spirit of goodwill. Almsgiving is theoretically but the expression of the spirit of charity, but the act has been confused with the motive.

Generosity was conspicuous among the early Christians. The gospel of Jesus was based on the spirit of goodwill, and the apostle Paul frequently exhorted to charity. The administration of charity compelled organization in the church at Jerusalem. New Testament teaching emphasized the spirit of charity as the essential element, but almsgiving was very early recognized as meritorious and became highly approved. Much of Christian charity became vitiated by the selfish motives that lay back of it, but we must not underestimate the kindly sympathy that found expression through the gift. The Catholic church taught the obligation of charity, and encouraged right motives. Gifts were poured upon the altars of the church, and the bishops became the administrators. The amount of wealth that was given away through and to the church was enormous.

Unfortunately the Middle Ages brought little conception of the importance of estimating the effects of almsgiving upon the recipients. The donor was almost exclusively concerned with the benefits accruing to himself. He paid his doles to the poor, or built shrines and churches that he might gain favor with Heaven. The victims of his generosity were relatively unimportant. The result was that thousands of paupers swarmed around the doors of the monasteries, or infested the city lanes, begging for the means of subsistence. The sanction of the church seemed to be given to this method of getting a living, when the mendicant friars set an example in this respect, but the friars themselves

gave a noble expression to charity in their social service among the poor and miserable.

The church used poor funds for the aid of the parish poor in their homes. Later more of this aid was given in monasteries, hospitals, and public institutions. The Reformation deprived the church of much of its property, and the support of the indigent was thrown on the public officials. The town guilds had aided their members in cases of want or sickness; now the municipalities themselves began to make provision for the poor. Private contributions had made possible the maintenance of small homes for a few in poverty, but the poor laws of England provided poorhouses in all the parishes. At first the inmates were taken care of without their own labor, but after a century of such experiments it was found better to set the people to work.

In America poorhouses were provided by towns or counties as soon as the number of local dependents became too large to be taken care of in families. In these public institutions children and adults, imbeciles and epileptics, drunkards and cripples were herded together, and commonly placed under the irresponsible care of a contractor who worked the inmates for his own benefit. By degrees it came to seem advisable to separate the different classes of dependents. State institutions were established for the care of the insane and the feeble-minded. The aged and children were placed in homes where they could be taken care of properly. Defectives and delinquents were sorted out, and given rational treatment. The 19th. century brought new and wiser conceptions of charity, and attempts of various kinds were made to systematize the methods in vogue in different places, and to co-ordinate public and private charity.

Current interest in charity as a subject of study centers about its causes and the best means for its prevention and cure. It is well understood that almsgiving, though bringing satisfaction to the giver, is a hindrance to self-reliance, and should be resorted to in individual cases only as a temporary expedient. On the other hand without the large gifts of philanthropy it would be impossible to carry on the numerous charitable agencies that illustrate so beautifully the modern spirit of Christianity.

A great many methods are in use for social uplift. Some of these, like housing plans, friendly clubs, and social settlements are above the line of charity, but they flow from the same spirit of goodwill. Children's aid societies are agencies that with one hand are preventing indigency and crime, and with the other are lifting victims out of their misery. Relief agencies find it necessary to make careful investigations to determine where relief shall be given, whether in the home or at a public institution, to decide on the form and amount of aid and the length of time for which it shall be given. It is an accepted principle that temporary relief should be large enough to cover the need, and then that steps shall be taken to make relief unnecessary by finding occupations for the individual or some member of the needy family. Relief in the home spares the feelings of those who must receive help, and it is a general principle that the home shall not be broken up if it can be prevented, but it is often preferable that the public authorities should take charge of the case, and at least some of the members of the family be transferred to public institutions. Co-operation between private and public agencies is indispensable.

It is possible to classify modern charities as institutional, including asylums, homes, hospitals, and reformatories, most of which are cared for by public authority; or private, such as the voluntary agencies that give aid in the homes, that provide nurses and medicines, and that plan various means of prevention to check the growth of dependency. As in the days of primitive Christianity, ecclesiastical charity still expresses the spirit of Christ, but the application of its ministry depends increasingly on the teaching of social science. See CHARITY ORGANIZATIONS.

HENRY K. ROWE

**CHARITY AND ALMSGIVING (ETHNIC).**—Institutional charity (hospitals, orphanages, asylums, and the like) is and has been peculiar to Christianity except as imitated under other systems of religion in modern times. Under primitive religions the only form of almsgiving common and considered obligatory is the hospitality characteristic of many races or that considered due to clan or totemic members away from home. It is not to be forgotten throughout, however, that "the milk of human kindness" has always been a factor of greater or lesser influence in life.

For Egypt decisive evidence exists for the exercise of almsgiving as a religious duty in the "Negative Confession" uttered by the soul in the judgment hall: "I have allowed no man to go hungry." Numerous tomb inscriptions carry the sentiment: "I gave bread to the hungry and clothes to the naked." (Cf. Budge, *Osiris and the Egyptian Resurrection*, chap. x.)

Respecting Babylonia data are deficient.

Chinese religious teachers stress benevolence as a quality of the "perfect man," and obligatory on all. Confucius and Mencius emphasize wisdom and discrimination in exercising this quality, the existence of which they both teach and assume. The former describes the Chinese phrase "charity of heart" by "love one another": the latter puts it first among the four virtues and makes courtesy a part of the gift. Later teachers differ greatly respecting the application of benevolent principles. (Cf. *Chinese Classics*, II. 53, 414; *Tao Teh King*, XIII; *Li Ki*, XXXVIII; Christie, *Thirty Years in the Manchu Capital, passim; Mo Ti*, chaps. XIV, XV.)

In the Greek and Roman worlds it would be difficult to establish a religious base for benevolence. Private benevolences took the form of public buildings and entertainments, often included largess (undiscriminating frequently) of goods and money. Religion was often an affair of city or state. But possession of wealth entailed the duty of generosity. Still, even corporations and guilds disregarded the sick, disabled, widows, and orphans. Claudius forbade abandonment of sick slaves or forcing them out to starve. This is indicative in a sinister way. (Cf. Abbott, *Common People of Ancient Rome*, pp. 179 ff.)

Zoroastrianism places Benevolence among the four "energizing immortals" (*Yasna*, XXXIII, "Good Mind"). *Visparad*, XV, 1 implies relief of the poor: "Place the needy with those without need." Parsis boast the absence of beggars in their community, and their charity to others is a proverb. The last ten days of the year are set apart for deeds of charity, religious banquets, ceremonials for the dead (cf. *Vishtasp Yast* [XXIV], V, 36).

The Indian religions (Brahmanism, Hinduism, Buddhism, Jainism) favor the ascetic or monastic life of absolute poverty and consequent dependence of the "religious" on alms for bare subsistence. The sacred laws prescribe almsgiving, especially to the ascetic and to monks. A constantly present motive is acquisition of "merit" by the donors. The result here and elsewhere under like conditions is a plethora of beggars over and above the ascetics and monks (cf., e.g., Pratt, *India and Its Faiths*, p. 41).

In Islam almsgiving is one of the five pillars of the faith, prescribed principally under the terms *zakat*, "cleansing," and *ṣadaḳah*, "righteousness"—terms which sufficiently indicate the religious view of believers and founder of its relation to donors. It is, therefore, a prime duty, is coupled with prayer, its wherewithal drawn from the donor's superfluity yet involving the bestowal of something prized (cf. I Cor. 13:3), and is for the benefit of relatives, orphans, the poor, and travellers. (*Quran*, 2:40, 211, 216 f., 263; 23:4; 24:27; 30:38; 64:17; 73:20; 98:4, etc.)

GEO. W. GILMORE

**CHARITY, BROTHERS OF.**—(1) The designation of various R.C. benevolent orders in the mediaeval period. (2) A lay order, founded in 1540 in Grenada by John Ciudad (John of God), a Portuguese, which is especially devoted to care of the sick. There now exist about 120 houses.

**CHARITY ORGANIZATION.**—1. *History.*—Indiscriminate charity tends to pauperism. Its antidote is charity organization. Among the first to see this was Reverend Thomas Chalmers of Glasgow. In his parish he was able to check almsgiving, and by friendly visitation of charity workers to help the needy help themselves. Charity organization since then has been based on that principle. A charity organization society is not an agency of direct relief. It often co-ordinates such agencies in a whole city, but its own object is to prevent and cure poverty. It gives aid only in an emergency. The experiments of Chalmers, supplemented by the investigations of Edward Denison in London, resulted in the organization of the Charity Organization Society of London in 1869. This society was unable to unite all the agencies of the metropolis, as it hoped to do, but it has performed a valuable service itself, and has been an impetus to similar organizations in England and the United States.

American societies, mostly after the London model, came into existence in the seventies in the centers of population in the East. The first to be organized thoroughly on the London plan was that of Buffalo in 1877. In the forty years that followed similar societies were formed in the leading cities of the country, usually under the name of the Charity Organization Society or the Associated Charities. Co-operation was a cardinal principle of such organization, and it soon produced a National Conference of Charities and Corrections that became a forum for discussion. Charity organization rests on the following four principles: Pecuniary aid should be given only in an emergency, or after thorough investigation of conditions reveals grave need. Friendly encouragement should take the place of almsgiving in an effort to get an individual or family to achieve self-support. Co-operation between relief agencies is essential to prevent duplication of effort and oversight. Discussion of problems and public education to appreciate the value of charity organization are necessary instruments in the effective alleviation of poverty.

2. *Organization.*—The method of organization and work may be summarized briefly. The membership of the society consists of those who contribute to its maintenance. The members elect a board of directors, who guide the administrative policy. An executive committee of this board keeps in close touch with the superintendent and district heads. There is a central office, with district centers in the large cities. Sometimes the district center has its own organization, but it is highly desirable that all sections should be closely co-ordinated with the main office of the city organization. Since the success of charity organization depends on the efficiency of its workers, it is becoming increasingly necessary that they be well trained. For this purpose training schools of philanthropy have been organized in several cities. Workers thus trained visit frequently among the houses of the poor, give them friendly counsel and expert assistance in meeting their difficulties, and bring back their experiences to the weekly conferences of the society. On that occasion specific cases are discussed on the basis of the facts elicited, and plans are formed. The success of organized charity depends mainly on the ability of its friendly visitors. They are unpaid workers, but in most cases they are faithful to their self-imposed obligations. They are sometimes criticised as case-hardened, but their sympathy as often needs restraint for the good of those whom they are trying to help.

An important part of the task performed by the charity organization society is the keeping of accurate records of charity cases. The society is in close contact with the various charitable agencies in the city, and it keeps the records of its own visitors. By means of a card catalogue at the central office, kept over a period of years and frequently revised, it is possible for the society to keep well informed and to furnish information to other agencies that may be greatly needed as a basis for wise action.

In addition to these services the society is often able to aid and advise public officials and committees, to influence the community to provide social reforms and neighborhood improvements, such as playgrounds, and to supply information to philanthropists who wish to give help where it is most needed.

HENRY K. ROWE

**CHARITY, SISTERS OF.**—The designation of several R.C. female associations which undertake the care of the poor and the sick; e.g., The Sisters of Charity of St. Vincent de Paul, organized in 1617 and operative in Europe and America; and The Sisters of Charity of St. Charles dating from 1626, and found in Europe.

**CHARLEMAGNE** (742–814).—Sole monarch of the Franks in 771 Charlemagne extended Frankish power in Italy, Spain, Bavaria, Saxony and, Dec. 25, 800, was crowned by the Pope in Rome as Emperor ("the central event of the Middle Ages," Bryce). This renewal of the idea of the old empire made him head of Western Europe both in state and church affairs, an emperor with something of the character of supreme pontiff. He developed an efficient administrative system which united all in personal allegiance to him, fostered arts and learning, opened schools and planned even a system of popular education. His large ideal gave an impress to the mediaeval world though his work for civilization lapsed through the weakness of his successors.

F. A. CHRISTIE

**CHARLES V.** (1500–1558).—King of Spain, elected emperor of the Holy Roman Empire, 1519. He had to deal with the problems caused by the Protestant Reformation, as well as with the ambitions of the kingdoms of France and of England. His first important act as emperor was the promulgation of the Edict of Worms, declaring Luther an outlaw. His reign was marked by a constant struggle between Protestants and Catholics ending in the Religious Peace of Augsburg, 1555, whereby equal rights were granted Lutheran and R.C. princes. In 1556 he abdicated and entered a monastery.

**CHARMS AND AMULETS.**—A charm may be defined as a small portable object worn on the person, or otherwise preserved, for magico-religious reasons. The name, derived from the Latin *carmen* (a song), is also often applied to incantations, spells,

and passwords. Such verbal charms must be uttered to be effective, whereas material charms are continuously effective without any action on the part of the wearer.

1. *Classification of charms.*—Material charms, used specifically to bring good fortune or to transmit desirable qualities, are called talismans, a word of Arabic origin. An amulet is a material charm, whose purpose is to protect the wearer against real or imagined dangers—witchcraft, evil eye, sickness, disease, accidents, etc. Occasionally, however, the same charm will be employed for both these purposes. As a rule the talisman will be worn secretly for good luck, the amulet openly to avert evil.

2. *Kinds of charms.*—Talismans and amulets have been of many different kinds and formed of different substances. Miss Freire-Marreco enumerates the following classes of objects, both natural and artificial, as very commonly used: "stones (especially those of a curious shape or naturally perforated), stone implements (celts and arrow-heads); curious vegetable growths, roots, leaves, seeds, nuts; horns, teeth, claws, and other parts of animals and insects, shells, human hair and teeth, relics of the dead; medicinal substances; substances believed to have been extracted from the sick in magical cures; iron, gold, silver, rock-crystal, alum, salt, coral; red, blue, and white things; strings, threads, and rings; representations of human and animal forms, phallic emblems, representations of eyes, hands, horns, and crescents; beads, imported ornaments; written charms, quotations from sacred writings, inscribed objects, medals, coins; obsolete weapons and ornaments; relics and mementos of holy persons and places, portions of offerings, and dedicated things."

3. *Choice of charms.*—In some cases the erroneous association of ideas, so characteristic of primitive-minded people, provides a sufficient explanation for the choice of charms. Thus, the color of certain stones suggests flesh, hence garnets and cornelians may be carried as amulets against skin diseases. This logical fallacy underlies magical practices (see MAGIC). But many other objects come to be used as charms because they are supposed to contain magico-spiritual power (see MANA). Such power may be ascribed to them because of their mysterious properties. The fact that amber, when rubbed, attracts light objects probably led to the notion that to look through amber beads strengthens the sight, and the special virtue attributed to iron was perhaps often based on observation of its magnetic qualities. Power may be ascribed to other objects on account of their rarity or unusual shape, e.g., perforated stones and double walnuts or almonds. Again, association with some sacred or powerful being or thing may give rise to charms. For example, the detachable parts of certain animals, e.g., tusks of wild boars, lower jaw-bone of the tortoise, tufts of eagle-feather, are used to gain their qualities. The lore of relics in Christendom is similarly explained (see RELICS). Finally, any object supposed to be inhabited by a spirit may properly be described as a charm; hence it is often difficult to distinguish between charms and so-called fetishes (see FETISHISM).

4. *Artificial charms.*—When the supply of natural charms is limited, recourse will be had to artificial substitutes. Of these, some are models or representations of objects, such as the crosses and figures of the saints worn in European countries. Others are objects containing some magical name or inscription, such as Jewish amulets containing verses from the Pentateuch or the Psalms and Mohammedan amulets composed of texts from the Koran. Among primitive peoples the making of artificial charms is usually an important function of the professional magician.

5. *Diffusion of charms.*—The use of charms is practically world-wide. Wherever the belief in witchcraft, evil eye, and demonism is especially pronounced, there will usually be a corresponding development of prophylactic and protective charms. Man seldom nourishes a superstition without devising some effective antidote for it.

HUTTON WEBSTER

**CHARTERHOUSE.**—(1) A monastery of the Carthusian order; (2) a school, chapel and almshouse in London, Eng., founded in 1611 in a suppressed Carthusian monastery and in 1872 removed to Godalming, Surrey.

**CHARTISM, CHARTISTS.**—A 19th. century movement in Great Britain to extend the political power of the working classes.

Bad harvests and depression, following hard upon the enactment of the Reform Bill of 1832, caused great disappointment among the masses, who in 1838 drew up a program called the "People's Charter." It had six points—manhood suffrage, equal electoral districts, vote by ballot, annual parliaments, abolition of property, qualifications for membership in the House of Commons, and payment of parliamentary members. As coercive measures it was prepared to abstain from the use of excisable products, to cause runs on the bank, and to organize nation-wide strikes. Petitions were sent to Parliament. Riots developed. A demonstration in London planned on a large scale (1848) proved a disappointment and the beginning of waning enthusiasm, which was hastened by reviving prosperity, the Reform Bills of 1867 and 1885, and the Ballot Act of 1872. PETER G. MODE

**CHĀRVĀKAS.**—See LOKĀYATAS.

**CHASIDIM.**—(1) A body of pious Jews who joined with the Hasmoneans (q.v.). (2) A pietistic reaction against Talmudic legalism, emphasizing religious ecstasy, originating among Polish Jews of the 18th. century and now restricted to Southern Russia.

**CHASTITY.**—The state of refraining from sexual relations so as to secure religious or moral purity.

The power of sexual passion has led to various religious attitudes. At one extreme it is positively worshiped (see PHALLICISM); at the other extreme it has been rigorously suppressed as the root of evil (see CONCUPISCENCE; ASCETICISM). In primitive thinking sexual activity is frequently believed to have an occult influence on processes of nature or significant enterprises. Chastity in such cases is required, e.g., of a warrior before combat, or of a tribe during planting season, or of a candidate before religious ceremonies. It has commonly been demanded of religious officials who must be spiritually clean in order to secure the favor of the gods. Vestal virgins and celibate priests are examples. Asceticism lays especial stress on chastity, and it is included in the vows of monks and nuns.

While the religious interpretation of chastity is largely a development of the idea of *tabu*, moral and social considerations have also had great influence. Monogamy has proved to be the type of sexual relationship best fitted to develop loyalty, unselfish love, care for children and other virtues essential to social welfare. But monogamy is meaningless unless chastity is expected on the part of all unmarried persons. The natural jealousy of men has exalted chastity in women in the interests of that exclusive personal relationship which true

love demands. Unfortunately, men have claimed for themselves a freedom not countenanced in women. Hence the existing "double standard" of morality. With the emancipation of women and the growing desire for consistency in ethical theory, there is an increasing pressure for a stricter code of morals for men. The terrible scourge of venereal disease, due almost entirely to illicit sexual relations, is an additional argument for chastity.

GERALD BIRNEY SMITH

**CHEMNITZ, MARTIN** (1522–1586).—German theologian and reformer, prominent in the formulation and acceptance of the Formula of Concord. He participated in the Adiaphorist controversy (q.v.), and in polemics against Crypto-Calvinism, Roman Catholicism and the Jesuits. Doctrinally he stood midway between Luther and Melanchthon.

**CHEMOSH.**—The national deity of the Moabites. See MOABITES.

**CHERUB, CHERUBIM.**—An order of spirits attendant on the Divine presence. The cherub is a survival of ancient Hebrew mythology, derived from the same source as the Assyrian winged bulls, the griffins of Phoenician art, and the Egyptian Sphinx. In the Old Testament cherubim appear as bearers of Yahweh's throne (Ps. 18:10; Ezek. 1:5 ff., 10:1 ff.) as guardians of His holiness (Gen. 3:24; I Kings 6:23 ff.), or in both capacities (Exod. 25:18 ff., 37:7 ff.). In Apocryphal literature they form part of the ten "troops of angels" who mount guard on the throne of God's glory, "singing songs in the boundless light with small and tender voices" (Enoch 71:7; 2 Enoch 20:1–4). The four "living creatures" of Rev. 4:6 ff. are a blend of cherubim and seraphim (q.v.).

ALEX. R. GORDON

**CHIEF GOOD.**—See SUMMUM BONUM.

**CHILAN BALAM.**—A group of books written by the native scribes of the Maya Indians of America embodying records of the ancient times previous to the coming of the Spaniards as well as primitive astrology and medicine. The characters in which the books are written were the invention of the Spanish monks.

**CHILDHOOD, RELIGION OF.**—The experience of social relations with the superhuman and the consequent effects upon conduct of boys and girls under twelve years of age. See also RELIGIOUS EDUCATION.

I. THEORIES AS TO THE NATURE OF CHILDHOOD.—(1) *The doctrine of natural depravity* shuts out childhood from any possibility of genuine religion until the miracle of regeneration has taken place. In consequence, the church has often been at great pains to stimulate in young children a consciousness of sin and a willingness to be saved in the hope that the required conversion would be secured. Relief from this difficulty was obtained by the doctrine of baptismal regeneration, whereby it was held that the nature of the child was changed, thus the process of religious education could be effective.

(2) *The doctrine of the positive religious nature of the child* has come to be very generally held, partly on the theological ground that all men are children of God and partly on the theory that there is a natural instinct for religion in man. According to this view, it is the task of religious education to develop in childhood a certain religious quality which is supposed to be already present at birth and which requires appropriate culture.

(3) *The theory of instinctive behaviour.*—Looked at biologically, a child is born with the tendencies to act that have been developed through the long range of racial life. He is non-moral and his acts are, first of all, purely instinctive. The social group to which he belongs determines the conditions of life in which these instincts operate, developing some, modifying others. Morality and religion are social developments, resting on a complex play of instinct, representing gradual achievements of the race. The child cannot be said to have a moral or religious *nature*. He has the common human nature which in the process of living acquires more or less the higher moral and religious habits of the group.

II. MORALITY AND RELIGION AS SOCIAL HABITS.—(1) *Social suggestion* is one of the strongest influences to which we are subject. Hence the homogeneity of nations, of communities, of special groups of families. It is almost inevitable that we do what others do. The young child is a candidate for human experience and the natural way to achieve experience is by following the paths that others set. This is sometimes called imitation but it is very much more than conscious copying. It yields the satisfaction of ability to do the things that others do. Doubtless prayer, various acts of worship, and general participation in religious exercises have their beginnings in this way.

(2) *A sense of the permitted and the non-permitted* is an extension of social suggestion as the child feels the approval or disapproval of his elders upon certain types of conduct. A very significant basis of religious experience is found in the child's appreciation of God's approval and disapproval, resulting, under wise leadership, on the one hand in genuine, if simple contrition, confession, and the sense of forgiveness, and, on the other hand, in joy in conscious well doing.

(3) *An emotional prejudice* for the ways of one's own group may result in very valuable moral and religious achievements. Thus a child may be desirous of maintaining cleanliness and modesty, of speaking the truth, of performing acts of sympathetic kindness, of helping God in his good work in the world, largely because his own folk do that sort of thing.

III. THE STAGE OF PERSONAL RELIGION.—(1) *The danger of precocity.*—It seems to be clear that early adolescence is the time when the habitual religion of childhood becomes personal. There is an experience of commitment to the way of life which has hitherto been followed as a matter of course. This should not be called conversion but should be recognized as a stage of religious progress following upon a genuine religious childhood. But the experience should by no means be superinduced through social pressure and the creation of highly emotional situations.

(2) *The elements of childhood religion* are to be found in the glad conformity to the moral and religious practices of the elders and of the church society; in a joy in the good world where God is and where so much kindness is to be experienced and exercised; in the happy and earnest assumption of the tasks that belong to the child as a co-operating member in God's great family on earth. Ideas of God, of duty, of social living, corresponding with these experiences, will be a natural part of childhood religion.

THEODORE G. SOARES

**CHILD-MARRIAGE.**—The practice of uniting in formal marriage children under fifteen years of age, usually the marriage of a girl under fifteen with an older man.

As a custom child-marriage is known to exist among primitive peoples, notably among the Australians and Melanesians. It is especially prevalent in India, and is ordinarily thought of as a Hindu custom. More than one-half of the total female population of British India are married before

fifteen years of age, sometimes while they are mere infants. Child-marriage is least common in India among the Dravidian and other native tribes which have remained relatively uninfluenced by the caste system of the Hindus. In the western provinces the girl remains at home with her parents until sexual maturity is reached; but in Bengal girls commence their married life at the age of nine years. In 1891 the British government made an ineffectual attempt to check child-marriage by prescribing that the age of legal marriage should be not less than twelve years. The practice, however, continues and is supported by all the Hindu castes.

CHARLES A. ELLWOOD

**CHILIASM.**—See MILLENARIANISM.

**CHINA, MISSIONS TO.**—I. NESTORIAN AND ROMAN CATHOLIC MISSIONS.—The history of missions in China covers a period of 1,300 years. Discarding unconfirmed traditions of earlier evangelization. it is now generally conceded that Nestorian missionaries reached China in 635 A.D., and were favorably received by the reigning emperor. Their influence was at its height in the 9th. century, when a hostile imperial edict compelled 3000 Christian teachers to return to private life. Apparently they never recovered from this reverse, although as many as 30,000 Nestorian Christians were found in China by the Franciscans as late as the middle of the 14th. century.

A brief but interesting period of missionary activity under the Mongol Dynasty was begun in 1292 by John of Monte Corvino and the Franciscans, under the Great Khan of Peking who even sent an embassy to the Pope. But in 1368 the Mongol Dynasty was overthrown, and, in the anarchy that followed, the last traces of Christianity disappeared.

Two hundred years later a permanent lodgment was effected in the country by the Jesuits, under the famous Matteo Ricci (1583). Franciscans and Dominicans followed, and by 1664 over 1,600 churches had been established in five provinces. In 1724 the Emperor Yung Cheng issued an edict strictly forbidding any further propagation of the religion, and for 130 years the church was only maintained secretly by heroic endurance. Since the treaty of 1860 Catholic missions have made rapid progress. Their statistics for 1916 (*Les Missions de Chine et du Japon*, 1917) give a total of 1,800,000 Christians distributed over all the eighteen provinces and Mongolia; a full half million of these are in the province of Chihli. Eleven societies are now at work. Of these the Lazarists have the largest number of adherents, the Jesuits coming second.

II. PROTESTANT MISSIONS.—1. *The early period.*—The period of beginnings may be said to reach from the coming of the first Protestant missionary, in 1807, till the opening of the whole empire to missionary work in 1862. When the Rev. Robert Morrison, under appointment by the London Mission, reached Canton in September, 1807, the chances of Christianizing the Chinese seemed remote indeed. Neither residence nor work in Chinese territory was permitted, and after a year he was driven to the Portuguese settlement of Macao. Most of the work of the earliest missionaries was of necessity carried on at various ports in the Malayan Archipelago where colonies of Chinese were to be found. Singapore, Malacca, Java, Penang and even Bangkok were occupied from time to time, and some progress was made, especially along educational and literary lines. An Anglo-Chinese College was opened by Dr. Morrison in Malacca in 1818, where about fifty students finished their education; a half million volumes were also issued in Chinese. The translation of the Bible was completed by Morrison and Milne and was published in 1818. These early years saw much labor spent in the distribution of tracts and booklets by Gutzlaff, Medhurst and others as far north as Manchuria. The beginning of medical work was made by Dr. Peter Parker at Canton in 1835. At the time of the first Opium War in 1842, however, Christianity had nowhere taken root in Chinese soil. Although about fifty missionaries had been sent from England and America, only five or six converts could be numbered.

By the Treaty of Nanking (1842), the ports of Canton, Amoy, Foochow, Ningpo and Shanghai were opened to foreign trade and residence, and two years later France and America concluded treaties giving the right to erect houses of worship in the ports. Each of these cities was speedily occupied by mission boards. Itinerant evangelization was carried on from these centers, but hostility and petty persecution continued. The number of mission boards increased from seven to nineteen, with about 160 missionaries on the ground, but at the end of fifty years the total number of converts was not much above one hundred.

2. *The middle period*—the period of expansion—began in 1860, at the close of the war with the British and French. Seven additional cities were thrown open to foreign residence, and for the first time the right was conceded to travel with passports throughout the eighteen provinces. Both foreigners and natives were also protected in the "quiet profession and teaching" of the doctrines of the Christian religion, although the provinces of Shansi and Shensi were not opened till 1876, and the four most westerly provinces till a year later. Hunan was the last to be occupied, in 1897. In 1860, over one hundred missionaries were waiting in Shanghai for the opening of these new doors, and Tientsin and Peking were entered by numerous societies. Medical and educational work was speedily established, and woman's work grew rapidly after 1868.

Throughout all this period, however, although the common people were well disposed, the steady opposition if not the open hostility of both officials and literati continued almost without diminution. The most extravagant propaganda of misrepresentation was carried on against the Christian religion. The culminating outbreak of this antagonism to all foreign influences, the Boxer Uprising, brought this period of slow but steady expansion to an end in 1900. How much had been accomplished from 1860–1900 is indicated by the mission statistics for 1898. The one hundred Christians had grown to 80,000, and the nineteen societies to fifty-three. Twenty-five hundred missionaries, male and female, were upon the field, aided by twice the number of native helpers. There were 1766 day-schools and 105 institutions of higher learning. Foreign physicians numbered 190.

3. *The modern period*, since the Boxer Uprising in 1900, has been significant and fruitful. The stubborn resistance of the educated classes has broken down, and an attitude of receptiveness toward western teaching, and even of friendliness toward the missionaries, has largely replaced the old dislike. The change has been due to several chief causes—the disillusionment following on the Boxer Rebellion, the imperial decree in 1905 abolishing the old system of education, the promise in 1908 of constitutional government, and the overthrow of the Manchus in 1911. The new republic was widely supported by Christians. Missionary aid in flood and famine work, in the national Red Cross associations, and at the time of the pneumonic plague, had produced a deep and favorable impression. As the first exalted impulses of the revolution

began to fail, and bribery and dishonesty began to manifest themselves in their old forms under the new republican conditions, thoughtful men began to see that fresh moral impulse was needed for new times.

As a consequence of these and other causes, opportunities for wider influence on the part of the church have sprung up on every side. Old separations and divisions, both national and denominational, have everywhere been breaking down, and union efforts, especially in educational and medical lines, multiply year by year. The undenominational work of the Y.M.C.A., especially among the large government schools, has been of great value, and its staff has increased five-fold within ten years. Central boards for united action are a feature of this modern period that promise to be of the widest helpfulness. The so-called "Continuation Committee" of the federated churches in the Edinburgh Conference, the new China Medical Board, the Christian Educational Association, the China Medical Missionary Association are all full of promise for the future. Practically all bodies working in China now recognize the primary need of training Chinese youth for the efficient leadership of a modern church. Already there are the beginnings of the "Chinese Christian Church" which is wholly independent and unconnected with any denominational organization. The position of the Christian community has been much improved by the granting of full religious toleration, in a law of May, 1916, providing that "the people of the Republic of China shall have liberty to honor Confucius, and liberty of religious worship, which shall be unrestricted, except in accordance with law." This seemingly brings to an end the effort to make of Confucianism a state religion and to perpetuate the old discriminations against Christianity.

The statistics for 1916 (*China Mission Yearbook*) may be briefly summarized as follows: Organized congregations, 3,880; communicants, 268,652; adherents, 526,108; Sunday school scholars, 165,282; contributions, $644,401 (Mex.); missionaries, 5,338; Chinese workers, 20,460; ordained pastors, 764; hospitals, 330. The numbers of the foreign workers are divided among the leading churches as follows: China Inland Mission, 976; Presbyterian, 943; Methodist, 754; Anglican, 621; Baptist, 534; Lutheran, 385; Congregationalist, 284. HENRY KINGMAN

**CHINA, RELIGIONS OF.**—I. CONFUCIANISM takes its name from Confucius (q.v.). It is a system of morals engrafted upon the nature religion which had existed in China from times primeval.

1. *The sacred books of Confucianism* are the five Classics, the *Shu King*, or "Book of History," the *Shi King*, or "Book of Poetry," the *I King* or "Book of Changes" (explanations and application to purposes of divination of eight enigmatic diagrams), *Ch'un Ts'iu* or "Spring and Autumn Annals," and the *Li Ki* or "Book of Rites." All of these except the last were compiled by Confucius. To the five Classics four books are added, though these are of a less authoritative character. They are the *Lun Yu* or "Analects" (memorabilia of Confucius compiled by his pupils), the "Works of Mencius" (q.v.), the *Ta Hsiao* or "Great Learning," and the *Chung Yung* or "Doctrine of the Mean." These were compiled or written by disciples or followers of Confucius.

2. *Fundamental conception.*—The Chinese conceive the universe to have originated by generation from two souls or breaths called *Yang* and *Yin*. *Yang* represents light, warmth, productivity, life, and the heavens; and *Yin*, darkness, cold, death, and the earth. *Yang* is subdivided into an innumerable number of good spirits called *shen; Yin*, into numerous evil spirits called *kwei*. Man's finer qualities come from his *shen;* his passions and coarser qualities from his *kwei*. The air of earth was and is supposed to swarm with evil spirits innumerable. Such religion as the Chinese had before the 6th. century B.C. consisted in the endeavor to propitiate these spirits. At the basis of the Chinese conception of life lies the *Tao*, or the order of the universe. It embraces the orderly revolution of the seasons. Closely connected with this is a right human order, *Jên Tao*, or the "*Tao* of Man." There was a proper way for man to conduct himself. Indeed the smooth working of the order of nature, the *Tien Tao*, depended upon how correct human order was followed out by men. By the time of Confucius this had led to the organization of a definite state religion. Confucius, while animated by a high ethical purpose was in no sense a reformer. He reverenced the order of nature as expressed in the Chinese empire and religion. Even its burdensome customs, such as the three years' mourning for the death of an emperor, which suspended all business and even the consummation of marriages, were regarded by him as necessary expressions of proper feeling. He endeavored to secure in Chinese domestic and political life the observance of the proper forms, the fostering of proper feeling, and the preservation of ethical standards. Through the influence of the Confucianists, therefore, the forms of Chinese life have been crystallized. The *Tao* of Man has been thought to be expressed entirely in the Classics. These have been studied to the neglect of all unrelated literature, they have been made the basis of Chinese education, of examinations for the civil service, and their teachings have been dogmatically imposed by the government upon the nation. This result has been reached by gradual steps.

3. *Historical development.*—About a hundred years after Mencius the Tsin emperor, Chih Hwang-ti, endeavored to destroy the literati and all their books; and Confucianism and its classics came near to extermination along with the rest. The Tsin dynasty soon gave place, however, to the Han, under which the teachings of Confucius were revived and revered. During both the earlier and later Han periods (206 B.C. to 220 A.D.) Confucius was held in high honor. In 1 A.D. he was canonized as "Duke Ni, the all complete and illustrious." In the first part of the Han period, however, the commentaries upon Confucius were written by men who were to a greater or less degree under Taoist influence, and who, in the judgment of later generations, corrupted the teachings of the master. In the reign of Wang Mang (6–23 A.D.) some books, said to be more ancient, were presented to the government. These differed from the corrupted commentaries. The books presented were said to have been dug up. They were called "Ancient Literature"; the commentaries "Modern Literature." In 57 A.D. it was ordained that sacrifices should be offered to Confucius. In 165 A.D. Confucianism was finally disentangled from Taoism and became a separate system.

Confucianists were much opposed to Buddhism, whose monastic orders seemed to them to strike at the bases of Chinese life. Confucianism glorified that life and fostered all those institutions which had been developed during the nation's long struggle for existence. In spite of the growth of Buddhism and the frequent extension to it of imperial favor, the estimate of Confucius rose higher and higher as time passed. In 492 A.D. he was styled "the venerable Ni, the accomplished Sage." In 609 A.D. it was directed that a temple to him should be

erected at every seat of learning. In 659 he was styled "K'ung, the ancient Teacher, the perfect Sage." The emperor Yuan Tsung (713–766 A.D.) gave him the title "Accomplished and Sagacious King." Cheng Tsung (1068–1086 A.D.) advanced him to the title of "Emperor."

Chu Hsi (1130–1200 A.D.) introduced a new departure into the interpretation of the Confucian classics. He refused to interpret one way in one passage and another way in another. His influence was accordingly on the side of a sober interpretation of the Classical books. His works have never been translated into a European language and are little known in the West, but his influence seems, on the whole, to have tended toward agnosticism. In 1907 the late Empress Dowager raised Confucius to the first grade of worship, ranking him with Shang-ti, the Supreme Spirit.

4. *Pantheon, temples and ritual.*—The divinities of the Chinese state religion, which Confucianism has made a part of itself, fall into three classes. (1) There are those worshiped by the Emperor—the spirits of Heaven and Earth, the Imperial Ancestors, and the gods of the ground, and of millet or corn. On the night of the winter solstice the Emperor (or President) offers the most important sacrifice to Heaven in a temple to the south of Peking, and on the night of the summer solstice, to the Earth in a temple to the north of that city. On both occasions he sacrifices also to his ancestors. Sacrifices are offered to corn gods and gods of the ground, in the spring and autumn, in a park to the southwest of the Tartar city either by the President or his deputy. (2) Gods of the middle class are the sun, and various famous men who are believed to have introduced civilization, such as *Sheng Nung*, the divine husbandman, and *Sien-ts'an*, the first breeder of silk worms. In this class of gods many rulers of the past are worshiped; also Confucius, together with his ancestors, and more than seventy exponents of his doctrine. In this class we find also the planet Jupiter, deities of clouds, rain, wind, and thunder, the ten principal mountains of the empire, five ranges of hills, etc. (3) A third class of deities is worshiped by Mandarins. This includes the physicians of olden time, a star in the Great Bear which is regarded as the patron of Classical studies, the Prince of the north pole, the god of fire, gods of walls and moats, the god of the eastern mountains (in Shantung), gods of water and rain, of porcelain kilns, of storehouses, and many others.

In the time of Confucius the worship of the common people was restricted to reverencing their ancestors, but they have not been content with this. All over China in villages and other localities they now have temples for the worship of mountains, streams, rocks, and patron divinities of all sorts. Images of these gods exist by tens of thousands. The altars consist of two or more tables, on which are placed wax candles, flower-vases, and pots in which sticks of incense are placed to burn. These offerings express homage. There is no atoning sacrifice. The sacrifices are propiatory rather than expiatory.

5. *Principles.*—(1) Foremost among the principles of Confucianism is reverence—reverence for the manifestations of the *Shen*, or Soul of the universe, i.e., reverence for the chief deities mentioned above, and for ancestors who were believed to be possessed of a *shen* kindred to that of the universe; reverence, too, for all the good customs and institutions which had grown up in China's past. (2) According to Confucianism the five Classics contain and reveal all the binding principles of the *Tao* of man. All that conflicts with these is to be uprooted and discarded. Confucianism, when consistently applied, is accordingly dogmatic and intolerant. (3) Sin is recognized, but its punishment is expected in this life. Reformation from wrong-doing is required, but is believed to be within one's own power. (4) Confucius was a formalist. His power of self-control was admirable. He inculcated a rigid code of honor and exhibited urbanity and courtesy. In these respects he became an example to his followers. Confucianism has, accordingly, as one of its principal expressions, an elaborate system of etiquette and politeness. (5) Confucianism embraces also a high degree of ethical teaching. Confucius advocated kindness, rectitude, decorum, wisdom, and sincerity. He does not employ the word "lie," but he lays great stress upon sincerity. His motive of conduct was a negative form of the Golden Rule: "That which I do not wish others to put upon me, I also wish not to put upon others." He did not, however, believe in forgiving enemies, but advocated blood revenge. He thought that a man should not live under the same heaven with the murderer of his father. (6) Confucianism regards human nature as essentially noble. It has inculcated loyalty and has upheld a high ethical standard, and has thus been of untold benefit to the China of the past. In spite of its noble standards, however, it seems to lack the ethical power to create the China which must be, if that land is still to have a mission in the world.

The overthrow of the Empire in 1912 interrupted for a time the state religion about which Confucianism had entwined itself, but in 1915 Yuan Shi Kai, then President of the Chinese Republic, once more made Confucianism the religion of the state.

II. Taoism is a system of Chinese thought and practice which, after existing seven hundred years as a philosophy, developed, about eighteen hundred years ago, into a religion. It takes its name from the Chinese word *Tao*, "path," "road," "way." Early Chinamen spoke of *T'ien Tao*, "the Way of Heaven," contrasting it with *Jên Tao*, "the Way of Man." The former was bright, holy, right; the latter, dark, perverse. Then omitting *T'ien* they employed *Tao* alone to denote the *summum bonum*. *Tao* is a word which eludes the translator. It seems at times to be "Nature" or the "Way the Universe goes." *Tao* was reverenced by all the early Chinese, and forms the basis of both Confucianism (q.v.) and Taoism.

The founder of Taoism as a distinct system was Lao-tze, who was born about 600 B.C., and who lived to be about 80 years old. He is believed to be the author of the *Tao Teh Ching*, the oldest of the sacred books of the Taoists. He lived in the midst of increasing wealth and luxury, and advocated a return to nature and the simple life. To him the *Tao* seemed the inexpressible Infinite, greater than the most exalted spirit. To come into harmony with the *Tao* was to attain all virtue. This harmony was, he believed, to be attained by quietism, living according to nature, self-effacement, and meditation. Lao-tze differed radically from his younger contemporary, Confucius. Confucius taught a system of strict etiquette; he would run all life into a mould. Lao-tze would set man free from convention; to him the perfect man was the primeval man. His famous saying: "The Way (*Tao*) which can be walked is not the enduring and unchanging Way (*Tao*); the name that can be named is not the enduring and unchanging Name," expresses his transcendentalism.

For two hundred years the teachings of Lao-tze exerted upon Chinese life a somewhat undefined influence. At least a few under this influence had sought through asceticism to return to primitive holiness. In the 4th. century B.C., Chuang-tze,

with a literary ability greater than that of Lao-tze himself, advocated and reinforced the philosophy of the great founder. He held the punctilious Confucianists up to ridicule and sought to commend the teachings of Lao-tze. Chuang-tze possessed greater power of pure philosophic thought than any other Chinese writer. He held that all human perceptions are relative. The most fundamental distinctions of our thought crumble away in the light of nature. He thus sums up the whole duty of man: "Resolve your mental energy into abstraction, your physical energy into inaction. Allow yourself to fall in with the natural order of phenomena, without admitting the element of self." The logical deduction from this teaching was that all would come right, if man does nothing, an attitude that did not appeal to great numbers of practical Chinamen. Chuang-tze's influence did, however, attract a following and by the next century the efforts of the Taoists to live in accord with Nature had led them to dabble in various doubtful arts in the hope of discovering Nature's hidden secrets. In particular, Taoists had come to believe that an island in the Yellow Sea produced a plant from which the elixir of life could be made—an elixir which would procure immortality. The great Tsin emperor, Shih Hwang-ti (221–209 B.C.), desiring this elixir, patronized the Taoists, and, when he persecuted the Confucianists and destroyed their books, the Taoists were spared. For the same reason the Han emperor Wu-ti (140–87 B.C.) was an ardent supporter of the Taoists. Under the influence of such ideals the teachings of the great thinkers, Lao-tze and Chuang-tze, while nominally revered, fell into the background. They were understood by few. The Taoists became largely a group of magicians.

Taoists and Confucianists were not, however, clearly separated from one another until the 2nd. century A.D. Under the later Hans the efforts of the Confucianists to purify the teachings of their Master from Taoist corruptions, combined with a growing self-consciousness of their own, as well as imitation of the recently introduced Buddhism, helped Taoism to become a real religion with an organization wholly its own. It possessed a pantheon, doctrines of sanctity, a system of ethics which it was said would lead to sanctity, and votaries, saints, hermits, teachers, and pupils. In 165 A.D. Chang Tao-ling or Chang Ling, a man regarded as a saint and described as a miracle-worker, a distiller of the elixir of life, an exorcist, and a god-man, claimed that Lao-tze had appeared to him and commissioned him to become patriarch of the Taoists. He accordingly assumed this position, and his descendants hold it to the present day.

In rivalry with Buddhism, Taoism soon developed a monastic order, a system of temples, sacrifices, and a priesthood. In the last seventeen hundred years it has experienced various vicissitudes. Under the Ch'i dynasty (479–502) temples and monasteries were constructed for them under imperial patronage. Under the Chin dynasty (556–580 A.D.) their establishments were destroyed along with those of the Buddhists, while under the great Tang dynasty (618–907 A.D.) Taoism was favored to such a degree that it is regarded by some as the state religion of the Tangs. It was also favored by the Sung emperors (906–1127), but persecuted by the Kin dynasty (1127–1235). Their magic arts commended them to the Mongols so that under the Yuan dynasty (1260–1368) they again flourished. Under the last two dynasties imperial favor has varied with different sovereigns.

At the head of the Taoist pantheon stands Lao-tze, who is worshiped under the title *San tsing*, "The three Pure Ones"—a title given him in rivalry to Buddhism, which reverences Buddha under three aspects as past, present, and future. San tsing is the god of contemplation. Yu Hwang Shang-ti, "the precious imperial god," is worshiped as the ruler of the physical universe. He controls human affairs; to him men can express their hopes and griefs. Magicians and alchemists have added other deities. The earth is said to consist of five constituent parts, metal, wood, water, fire, and earth, which are respectively represented in the heavens by Venus, Jupiter, Mercury, Mars, Saturn. These planets, which are regarded as the sublimated essences of these earthly things, are regarded as gods. Other stars are deified. The Great Bear comes in for a good degree of worship, one part of it being thought to be the palace of a goddess, Tow-mu, another part of the god Kwei-sing. The god of thunder, the spirit of the sea, the mother of lightning, the king of the sea, the lord of the tide, and many other spirits are worshiped. Spirits innumerable which preside over every possible calling are also invoked. In spite of the fact that wealth and honor are discountenanced by the great Taoist writers, no god is more eagerly worshiped than Tasi-shin, the god of riches. In short, Taoism has absorbed into itself any popular spirit or god whom the people desire to worship.

Taoist temples are numerous. In the principal hall of the temple stands an altar and a shrine. In the shrine is a venerable figure with a long beard, with folded hands, whose features reflect the calm of contemplation. Canton in 1900 contained ten such temples. The priests who serve in these temples practise exorcism, tell fortunes, and practise chronomancy, i.e., they tell what days and times are favorable or unfavorable for any and every undertaking. While Taoist monasteries were once numerous, few of them survive to the present. Most of the priests now mingle freely in the common life of their fellows.

All this organization of Taoism is the result of native Chinese opposition to Buddhism, a foreign religion. It has, however, never appropriated the Buddhistic hopes of a future life. Faithful to native Chinese tendencies, its arts and teachings are confined to matters which concern the present life.

For centuries Taoists have fostered secret societies. Sometimes they have existed for the purpose of contemplation or for the cultivation of mystic arts, such as exorcism. Sometimes they have been organized for political purposes. Sometimes those formed for other reasons have been diverted to political agitation. Such agitation usually has taken the form of opposition to the dynasty of the time. These societies have, accordingly, frequently been prohibited and broken up by the government. One of the latest of the societies was the Boxers, which the late Empress Dowager, Tsi Thsi, encouraged as a means of ridding China of foreigners, thus precipitating the massacre of the year 1900.

III. Chinese Buddhism.—Buddhism (q.v.) had had a history of five hundred years in India before its introduction into China. The first authentic record that a knowledge of Buddhism reached China comes from the reign of Wu-ti of the Han dynasty (140–87 B.C.). During his reign the Chinese penetrated to Tibet and the Caspian, and one of Wu-ti's generals, Chang-k'ien, reported to the emperor that he had heard that in India they worshiped a divine person, Feu-to (Buddha). Another general, Hu Kui-ping, saw in Pamir a golden image of the same person, who was adored. Possibly missionaries also followed in the wake of the Chinese armies, for in 6 B.C. an ambassador of the Massagatae with the aid of a Chinese scholar translated a Buddhistic book into Chinese.

The official introduction of Buddhism into China dates, however, from the reign of Ming-ti, 58–86 A.D. The faith thus introduced was what is known as Mahayama Buddhism. It was in many respects quite different from the simple faith originally taught by Gautama as well as from that which is still perpetuated among the southern Buddhists. Its fundamental tenets were still that existence is an evil, that individuals are doomed to successive reincarnations until they become sufficiently perfect to attain Nirvana by losing their individuality in Tagâthata, the substantial hypostasis of the universe, and that the way to attain this perfection was the Noble, Eight-Fold, Middle Path. But to this simple faith many things had been added. The Buddha, it was believed, had been miraculously conceived and miraculously born without causing pain to his mother. As an infant he had behaved in a most miraculous way. *Daevas* (the old gods) had rejoiced at his birth; they had attended him throughout life. Into the system of belief there had been introduced a goddess, Abolokitesvara, known in China as Kwan-yin, and a divine being, Amitabha, called by the Chinese Amita, or Mi-to. The belief in Boddhisattvas was already a part of it, as was faith in heaven and hell as places of temporary sojourn between different incarnations.

This form of Buddhism had developed in northern and northwestern India among Scythians and other tribes who had come into India by way of Parthian empire, and had been profoundly influenced by ideas originally foreign to it.

The progress of Buddhism in China was at first slow. While it does not demand that all who accept it shall live a celibate life, it does hold that such a life is the most perfect, and organizes many monasteries and nunneries. The withdrawal of people from active married life was contrary to Chinese ideals, in which the duty of being economically productive and of begetting children to maintain perpetually the reverence due to ancestors had for centuries been deeply ingrained into the national consciousness. Both Confucianism and Taoism (q.v.) were opposed to Buddhism and legal impediments were employed to prevent Chinese from becoming monks. For more than two centuries after the introduction of Buddhism the monastic orders were kept alive by the influx of foreign monks. After the beginning of the later Tsin dynasty in 265 A.D. the opposing influences weakened, and in 335 A.D. an imperial decree permitted the Chinese to enter the monastic orders. Many monasteries were established in northern China and soon nine-tenths of the people had in a sense become Buddhists. Buddhism, Confucianism, and Taoism were not mutually exclusive systems, and the majority of the Chinese have from that time counted themselves as members of all three faiths, so as to gain whatever benefits each can bring. As neither Confucianism nor Taoism held out a hope of a future life, Buddhism supplied at this point a real lack. Although the imperial favor wavered, one emperor favoring Confucianism at the expense of Buddhism, another Taoism, and another veering again to Buddhism, and although the same emperor would at times veer from one faith to another, Buddhist monks multiplied rapidly and began to make pilgrimages to India. In 526 A.D. Buddhidharma, the twenty-eighth successor of Gautama, and the first of the Buddhist patriarchs to come from India to China, arrived and from that time China became the seat of the Buddhistic patriarchate. In 819 A.D. Hsien Tsung, of the Tang dynasty, sent commissioners to escort a supposed bone of the Buddha to the capital. Great reverence was paid to the relic. A Confucianist, Han Yu, wrote a strong protest against the whole procedure, which has been often quoted.

At different times Chinese emperors undertook to check the spread of Buddhism by means of persecution. While these for a time were vigorously pushed, in the end the religion proved too strong to be repressed.

The Hindu conception of the transmigration of souls has never taken deep root in China. Chinese gods and spirits, on the other hand, have easily been transformed into Buddhas or Boddhisattvas, and the phrase "all the Buddhas" has become in northern Buddhism almost an equivalent to "all the spirits" or "all the gods." In addition to these, two deities of northern Buddhism have won a very large place in the Chinese form of the faith. They are Kwin-yin and Mi-to (i.e., Amita or Amitabha). Kwan-yin is the "goddess of mercy," who is believed to descend regularly to hell to release spirits bound there. She is worshiped now by a ritual which strikingly resembles a Christian liturgy. Indeed it is believed to have been borrowed from Christianity. It appears to have reached China at the time of the Tang dynasty in the 7th. century with Nestorianism, and to have been adapted in the time of the Mings in the 15th. century.

The other deity, Mi-to or Amitabha, is a kind of Saviour Buddha. Originally only a form of Buddha, he has become in the minds of the people practically a god. He is believed to control the *tsing tu*, or "Pure Land," a Paradise supposed to be situated in the West, to gain which assures perpetual bliss. Gradually there has grown up the doctrine that faith in Mi-to combined with the repetition of his name will insure entrance into this Paradise. Admission to that "Pure Land" constitutes salvation. As a result of this doctrine Chinese Buddhists will sit for hours repeating the word Mi-to, which is supposed to contain the elixir of life, and to contain the magic power which delivers from the circle of transmigration. It thus happens that in China a religion of faith and of ritual repetitions of the name of a Saviour has been substituted for the strenuous ethical endeavor taught by Gautama which constituted primitive Buddhism.

While there are Chinese who have nothing to do with Buddhism, it may truthfully be said that Buddhism has penetrated the whole of Chinese life. There is no clearly marked line of distinction between the devotees of Buddhism and those of the other religions of China. The great majority of the people are on friendly terms with all three. In a sense, therefore, all China's millions may be counted as Buddhists. Buddhism has contributed to Chinese thought an eschatology and a conception of the hereafter, it calls its devotees to attain heaven and escape hell by frequent invocations of Buddhas and Boddhisattvas, together with fastings and pilgrimages, and it encourages the leading of a moral and altruistic life. It has had on the whole an elevating influence on Chinese life.

GEORGE A. BARTON

**CHIVALRY.**—The system of knighthood in the age of feudalism (10th.–14th. century) in which knightly honor was pledged to protect women, aid the weak, and act magnanimously toward a vanquished foe. Chivalry was recognized by the church from the time of the Crusades, the investiture of the knight including an elaborate church ceremony.

**CHOICE.**—That power of the self by which a selection is made from alternative courses of action, things, or ends, and involving a comparison of relative values. Choice is ethical when the selection involves a moral evaluation of the alternatives.

**CHOIR.**—In most well-ordered religious services of the ancient world the people responded to the priests in the chanting of litanies, or a trained choir (chorus) of singers followed a leader or alternately chanted psalms. The early Christian Church continued a modified synagogue service of psalm chanting. After the 4th. century, especially in monasteries, we hear of choirs (*schola cantorum*), who occupied a prominent place in church, which place is also called choir (from chorus or corona or chancel), the chorus forming a circle about the altar, separated from the people by a railing.

J. N. Reagan

**CHRISM.**—(1) An unguent made of olive oil and balm used as an anointing substance in the Gr. and R.C. churches at baptism, confirmation, ordination and consecration services. Consecration of the chrism is performed by a bishop on Maundy Thursday. (2) A designation sometimes used for the olive oil employed in the administration of extreme unction.

**CHRISMON.**—A monogram formed of the first two letters of the Greek word, *Christos*. It appears on the tombs of some of the early Christians.

**CHRIST.**—See Jesus Christ; Messiah.

**CHRISTADELPHIANS.**—A sect founded in 1848 by John Thomas, the tenets of which are millenarianism, conditional immortality, anti-trinitarianism, and churches with neither organization nor ministry. Membership (1919), 2,922.

**CHRISTENDOM.**—That part of the world in which Christianity is the dominant religion.

**CHRISTENING.**—The ceremony of Christian baptism, specifically the ceremony when an infant is baptized and named.

**CHRISTIAN.**—Ideally a person possessed of the moral and religious character of Jesus Christ. In ordinary usage, however, the term is used to denote a professed follower of Christ or even more loosely one who is associated with a Christian group or nation; i.e., not a Jew, pagan or Mohammedan.

**CHRISTIAN AND MISSIONARY ALLIANCE.**—A religious movement which has as its founder and president Albert B. Simpson. In 1879 the International Missionary Alliance and the Christian Alliance were separately incorporated. Later these two societies united in the Christian and Missionary Alliance. The national headquarters are in the tabernacle at 8th Avenue and 44th Street, New York, and at Nyack Heights upon the Hudson, where is established the Nyack Missionary Institute, the educational center of the Alliance and the official residence of many of its leaders. It maintains in New York City various homes and orphanages and also a training college. Membership, 9,625 (1919).

*Doctrinal position.*—The religious doctrines especially prominent in the Alliance and upon which it puts constant emphasis are Gospel Evangelism, Personal Holiness, Divine Healing, Baptism by Immersion, the Second Coming of Christ, and the Extension of Christianity to all races and persons with the purpose of offering salvation to every nation and individual in this generation.

*Foreign missions.*—In 1887 at a convention at Old Orchard, Maine, the Alliance announced its foreign mission policy. Since that date missions have been begun in Palestine, three provinces in India, six provinces in China, on the border of Tibet, Annam, Japan, Philippine Islands, the Soudan, and the Congo in Africa, the West Indies, and in three countries in South America. The latest mission reports show some 260 foreign missionaries, many of whom are lay workers, engaged throughout this mission field, with a native communicant body of about 7,000, and 450 native workers. The Alliance puts unusual emphasis upon conventions, national, district, and local, regular, and occasional as the means of promoting its evangelistic and missionary interests. Leaders in the Alliance have not been especially prominent in the modern interdenominational and religious movement.

James L. Barton

**CHRISTIAN BROTHERS.**—A R.C. educational brotherhood, established by Jean Baptiste de la Salle (1652–1719), and now working in almost all countries where Catholicism exists.

**CHRISTIAN CATHOLIC CHURCH IN ZION.**—A religious body organized in 1896 by John Alexander Dowie, laying stress on faith-healing, abstinence from pork and tobacco, and cultivating a strong religious community life. The sect is located at Zion City, Ill.

**CHRISTIAN CONNECTION.**—A group of Christians organized by James O'Kelly (1735–1826) in North Carolina with tenets similar to those of the Disciples of Christ (q.v.).

**CHRISTIAN ENDEAVOR, YOUNG PEOPLES' SOCIETY OF.**—See Young Peoples' Societies.

**CHRISTIAN KNOWLEDGE, SOCIETY FOR PROMOTING.**—A society operated by the Church of England to publish and distribute Bibles, Christian literature and tracts. It dates from 1698, and has been a great missionary agency in publishing books in various languages.

**CHRISTIAN SCIENCE.**—A scientific system of metaphysical or spiritual healing, discovered by Mary Baker Eddy in the year 1866. Christian Science is so called because of its exact and scientific nature. It implies a correct and demonstrable knowledge of God; a systematized and formulated knowledge of the divine Principle of being, which must be applied spiritually, since God is infinite Spirit. It is Christian because it explains and unfolds the teachings of Jesus, whose knowledge and apprehension of God must have been scientifically correct, hence the teachings of Jesus are at once Christian and scientific.

I. Discoverer and Founder.—Mary Baker Eddy, the Discoverer and Founder of Christian Science, a gentlewoman of culture and refinement, was born at Bow, near Concord, New Hampshire, in 1821. She was of English and Scotch descent. Her ancestry was marked by sturdy devotion to Protestant liberty and deep religious tendencies. Her mother was especially devout and spiritually minded. Her immediate relatives were prosperous people of local prominence. She received a liberal education, mainly under tutors. Her favorite studies were natural philosophy, logic and moral science. She was instructed in Hebrew, Latin, and Greek by her brother, a graduate of Dartmouth College. In 1903 she was made an honorary member of the Daughters of the American Revolution. She was a fluent writer on ethical and moral subjects and for a time earned her livelihood through her literary contributions to newspapers and other periodicals.

As a child Mrs. Eddy took an unusual interest in religious subjects and at the age of twelve she recovered from an illness by turning to God in

prayer. At an early age she was admitted to membership in the Congregational Church (Trinitarian). Her parents had been members of that body for about forty years and she retained her connection therewith until the first Christian Science church was founded. As a young woman she further developed and afterward maintained an intense interest in religious and metaphysical subjects, including mental and spiritual causation.

In February 1866 she sustained an injury which was pronounced fatal by her physician. In her extremity she turned to God, called for her Bible and opening it at the ninth chapter of Matthew, she read the account of Jesus' healing of the man sick of the palsy. The clear realization of the healing power of the Christ came to her at that time with such illumination and conviction that she arose, dressed herself and walked into the adjoining room, every trace of her injury having disappeared. After this experience she retired from society for about three years, during which period she read little but the Bible and finally a complete revelation of the Science of the teachings of Christ Jesus unfolded to her and she began to teach and practice this Science for herself and others.

II. Textbook.—The Christian Science textbook, *Science and Health with Key to the Scriptures*, was written by Mary Baker Eddy during the years immediately following her discovery. It was first published in 1875 and was revised by the author at various times until 1910 when the latest change was made. This book contains the complete statement of Christian Science, defining its Principle and rules, with the elucidation thereof. The prayerful study of this book has not only healed thousands of its readers, but it has enabled them to heal others and so made it possible for them to fulfill the command of Christ Jesus to "heal the sick." *Science and Health with Key to the Scriptures* acknowledges only one God and that the All-good. It shows Christ Jesus to be the Way-shower, who must be followed in every act of life if one is to merit the name of Christian. It awakens each student of its pages to the awful and deceptive nature of sin and of all evil. From cover to cover it stands for God and His laws; and all those who love this book are turned to a more appreciative, consecrated, and intelligent study of the Bible. It contains eighteen chapters, with the following headings: I. Prayer; II. Atonement and Eucharist; III. Marriage; IV. Christian Science versus Spiritualism; V. Animal Magnetism Unmasked; VI. Science, Theology, Medicine; VII. Physiology; VIII. Footsteps of Truth; IX. Creation; X. Science of Being; XI. Some Objections Answered; XII. Christian Science Practice; XIII. Teaching Christian Science; XIV. Recapitulation; XV. Genesis; XVI. The Apocalypse; XVII. Glossary; XVIII. Fruitage.

The complete list of the published writings of Mary Baker Eddy is as follows: *Science and Health with Key to the Scriptures*; *The People's Idea of God* (1886); *Christian Healing* (1886); *Retrospection and Introspection* (1891); *Unity of Good* (1891); *Rudimental Divine Science* (1891); *No and Yes* (1891); *Church Manual* (1895); *Miscellaneous Writings* (1883–1896); *Christ and Christmas* (1897); *Christian Science versus Pantheism* (1898); *Pulpit and Press* (1895); *Messages to The Mother Church* (1900, 1901, 1902); *Poems* (1910); *The First Church of Christ, Scientist, and Miscellany* (1913).

These works may be found at all Christian Science Reading Rooms and at most Public Libraries.

III. Church Organization.—The first Christian Science church was founded by Mrs. Eddy in 1879 and was given a charter by the Commonwealth of Massachusetts. In 1892 she reorganized her church as a voluntary religious association. The church thus organized was and is known as The First Church of Christ, Scientist, in Boston, Massachusetts, or as it is more frequently called, The Mother Church. The headquarters of this church were established in Boston, where they continue at the present time. The organization of the church and formation of its By-Laws were directly under the supervision of Mrs. Eddy; and today the Church Manual, as given by her, is the accepted and duly recognized constitution and law of The Mother Church.

IV. The Tenets of the Christian Science Church.—The religious tenets of Christian Science, as formulated by Mrs. Eddy, are as follows:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

Mary Baker Eddy

V. Branches.—The Mother Church has, at this date, 1920, upwards of eighteen hundred branch churches and societies. These branches have their own democratic forms of government, subject to such By-Laws of The Mother Church as are applicable thereto. These churches are formed by loyal Christian Scientists in their own localities, and conform to the requirements of the laws of the states in which they are organized. The forming of a branch church in its own locality does not constitute it a branch of The Mother Church. After churches are formed in accordance with the state laws and the directions given in the Mother Church Manual, they must be recognized by The Mother Church before they become branches thereof. The affairs of The Mother Church are administered by its Board of Directors, which according to the laws of Massachusetts is a body corporate, for the purpose of holding property, receiving grants, bequests, etc.

VI. Church Services.—The Sunday services are conducted by a First and Second Reader, usually a man and a woman. Such services consist of Scriptural reading, prayer, and the singing of hymns, followed by the reading of the Lesson-Sermon by the Readers. The Lesson-Sermon is prepared by a Committee composed of Christian Scientists, and it consists of selections from the Bible, with correlative passages from the Christian Science textbook, *Science and Health with Key to the Scriptures*. These Lesson-Sermons are issued quarterly by The Christian Science Publishing Society. The same form of service is followed and the same Lesson-Sermon used in all Christian Science churches throughout the world.

The midweek services consist of testimonial meetings held each Wednesday evening. At these meetings there is reading from the Bible and correlative passages from the textbook, also prayer and singing of hymns, followed by the giving of testimonies by members of the congregation of healing from sickness and sin.

Sunday Schools are conducted in connection with The Mother Church and all branch churches, where pupils are received up to twenty years of age and instructed in the simpler meanings of the truth concerning Christian Science.

Communion service is observed in the branch churches semi-annually, but no communion service is held in The Mother Church. Bread and wine are not used, the only outward ceremony being the kneeling of the congregation in self-examination, silent communion with God and prayer. We read in *Science and Health:* "Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers." "It is the living Christ, the practical Truth, which makes Jesus 'the resurrection and the life' to all who follow him in deed. Obeying his precious precepts,—following his demonstration so far as we apprehend it,— . at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death" (pp. 35, 31).

VII. The Officers of The Mother Church are as follows: The Pastor Emeritus; The Christian Science Board of Directors; President; First Reader; Second Reader; Clerk; and Treasurer. The Christian Science Board of Directors, in consonance with a By-Law of the Church Manual, is a self-perpetuating body, which elects the other officers annually, with the exception of the Readers, who are elected by the Directors for a term of three years.

*The financial support* of The Mother Church comes from its Publishing Society, as the result of sales of and subscriptions to the publications of the Church; also from a per capita tax of one dollar ($1.00) per annum, and from voluntary contributions from its membership. (A By-Law prohibits the numbering of the membership for publication, so that no statistics regarding the number of Christian Scientists are available.)

VIII. Church Activities.—The By-Laws provide for:

*a) A Board of Education*, under whose direction pupils are instructed and authorized to become teachers of Christian Science. The number of teachers prepared is limited to one Normal class of thirty pupils taught once in three years.

*b) A Board of Lectureship*, now numbering twenty-three members, who deliver free lectures on the subject of Christian Science under the auspices of The Mother Church and of the branch organizations throughout the world. These lectures are for the purpose of correcting misapprehensions in regard to Christian Science and for presenting some of its fundamental teachings.

*c) A Committee on Publication*, with headquarters in Boston, has representatives in all large cities where Christian Science is known and practiced. The duty of these committees is to correct, in a Christian manner, impositions on the public, in regard to Christian Science, which may appear in the daily press or in circulated literature of any sort.

*d) Free Reading Rooms*, where authorized Christian Science literature may be read or purchased, are open to the general public and are maintained by all Christian Science churches.

*e) Teachers of Christian Science* are those who have been granted certificates either by Mrs. Eddy or by the Board of Education of The Mother Church, authorizing them to form classes and take pupils in Christian Science. Only one class, of not more than thirty pupils, is taught yearly by each teacher.

*f) Practitioners.*—There are upwards of six thousand practitioners of Christian Science in this and other countries, who devote their entire time to the healing of disease and sin. They are usually those who have taken instruction from authorized teachers and are qualified to do the healing work. They are authorized to make a charge for their services equal to that of reputable physicians in their respective localities. A classified directory of Christian Science teachers, practitioners and nurses is published in *The Christian Science Journal.*

*g) The Christian Science Publishing Society*, operating under a deed of trust granted by Mrs. Eddy and conducted under the provisions of the By-Laws, publishes the current literature of The Mother Church. The following are the periodicals which it issues: (1) *The Christian Science Journal*, a monthly publication; (2) *Christian Science Sentinel*, a weekly publication; (3) *Der Herold der Christian Science*, a monthly publication, in German; (4) *Le Héraut de Christian Science*, a monthly publication, in French; (5) *The Christian Science Monitor*, a daily newspaper; (6) *The Christian Science Quarterly*, containing the Lesson-Sermons for use in Christian Science churches and societies and issued quarterly.

*h) The Christian Science Benevolent Association* was instituted and is maintained by Christian Scientists under the general direction of The Mother Church. Its property is situated in Brookline, Massachusetts, and at present consists of an administration building and two dormitories. It can now accommodate about one hundred and forty guests. The object of this institution is to receive the sick and injured among Christian Scientists, who come for restoration to health and for recuperation; also for the instruction and training of nurses (who are Christian Scientists) in the proper care of the sick.

IX. Important Terms.—Following is a list of some of the important terms used in the exposition of Christian Science.

*Animal magnetism* as understood in Christian Science represents the mesmeric action of erroneous belief. Christian Science is the very antipode of mesmerism, hypnotism, mental suggestion, or any of the allied occult or esoteric influences. Animal magnetism is the synonym for all evil, and represents the erroneous beliefs and false concepts of humanity, individually and collectively. "Animal magnetism is the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science." (*Science and Health*, p. 484.)

*Atonement.*—Atonement as understood in Christian Science is defined by Mrs. Eddy in *Science and Health* as follows: "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. . . . . It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's image and likeness. Man cannot exceed divine Love, and so atone for himself. Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable. Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin and death, by the law of Spirit,—the law of divine Love" (pp. 18–19).

*Baptism.*—There is no baptismal ceremony in the Christian Science Church. Baptism is considered by Christian Scientists to be the spiritual

experience of each individual, in which he consecrates himself, through purification of thought and deed, to God's service and makes daily progress in his journey heavenward. It is defined in *Science and Health* as follows: "Our baptism is a purification from all error." "Purification by Spirit; submergence in Spirit." "The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual Life and its demonstration" (pp. 35, 581, 241).

*Christ.*—Briefly stated, as taught in Christian Science, Christ means, "The divine manifestation of God, which comes to the flesh to destroy incarnate error." "Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment." (*Science and Health*, pp. 583, 333.) "In accordance with the Christian Science textbooks,—the *Bible*, and *Science and Health with Key to the Scriptures*,—and in accord with all of Mrs. Eddy's teachings, members of this Church shall neither entertain a belief nor signify a belief in more than one Christ, even that Christ whereof the Scripture beareth testimony." (*Church Manual*, p. 42.)

*Error.*—Error as understood in Christian Science is a belief in that which is untrue, or the state of consciousness of one holding to such belief; that which appears to be but is not; a departure from that which is true. "Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither Mind nor one of Mind's faculties. Error is the contradiction of Truth. Error is a belief without understanding. Error is unreal because untrue. It is that which seemeth to be and is not." (*Science and Health*, p. 472.)

*God.*—The teaching of Christian Science always starts from the one absolute and invariable premise of the omnipresence, omnipotence, omniscience of the one and only GOD, and it renounces all that is contrary thereto as evil, powerless, untrue. God is defined in *Science and Health* (p. 587), as follows: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

*Healing.*—The great difference between Christian Science and other religions is that Christian Scientists rely entirely upon spiritual means for healing the sick and sorrowing, as well as the sinful. This healing is not miraculous but is divinely natural. Disease, being a mental concept, disappears with the introduction of spiritual truth and its activities in the thought of the individual, and this is the result of the teaching and practice of our Master as taught in the Scriptures.

*Heaven.*—Christian Science teaches that heaven is not a locality and is not limited to experiences beyond the grave. On the contrary, Christian Science accepts the teaching of Jesus, that "the kingdom of God is within you." The definition of heaven, in *Science and Health* (p. 587) is: "Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul."

*Hell* is defined in *Science and Health* (p. 588), as: "Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie.'"

*Mortal mind.*—A term used by Christian Scientists to mean "the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth and good" (*Science and Health*, p. 114). It is regarded as equivalent to Paul's "carnal mind" and "fleshly mind," that which seems to be but which has no real or substantial existence.

*Prayer.*—Christian Science teaches its adherents to obey the Golden Rule and, in so doing, to obey the laws of God and of the land. Christian Scientists endeavor to live in accordance with the injunction of Paul to "pray without ceasing" and they know that they have prayed aright in proportion as their prayers are answered. The first chapter in *Science and Health* is devoted to the subject of prayer and is preceded by the words of Christ Jesus in Mark 11:23–24 and Matt. 6:8. The chapter opens as follows: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God—a spiritual understanding of Him, an unselfed love." Later, on the same page, are found these words: "Thoughts unspoken are not unknown to the divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds." (*Science and Health*, p. 1.)

(For further meanings of ethical and religious terms as used in Christian Science consult the writings of Mary Baker Eddy, with Concordances, in Christian Science Reading Rooms and in public libraries.)

In *Miscellaneous Writings* (p. 21) Mrs. Eddy writes: "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality."

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

**CHRISTIAN SOCIALISM.**—The effort to combine the fundamental aims of Socialism with the religious and ethical convictions of Christianity.

It was inevitable that so powerful a spiritual movement as modern Socialism would react on Christianity and produce individuals and movements supporting or opposing it. But these reactions have varied widely.

Where the conservative European Churches, Catholic or Protestant, dominate the religious situation, Socialism has been anti-clerical and in the main anti-religious, and the Churches have opposed it as godless, destructive, and immoral. Their concern was to protect the masses from Socialist influences. But no one can successfully oppose Socialism among the working classes without assenting to most of its criticism of the capitalistic social order and outbidding its practical organizing efforts. Strong and sincere religious personalities, such as the Catholic Bishop Ketteler and the Protestant court chaplain Stoecker in Germany, and Count de Mun and Marc Sagnier in France, condemned the competitive selfishness of capitalism in the name of Christ and demanded a more solidaristic social order. Powerful anti-socialist organizations of workingmen, and even political parties were thus created under religious leadership. They have combined radical and modern aims with conservative and medieval interests and ideals. Socialists regard this kind of "Christian Socialism" with hostility, believing that its main aim is to protect the church rather than to free the people.

In Great Britain, Switzerland, America, and among French Protestants, Christian Socialism, being frankly democratic, does not seek to hinder the progress of Socialism but to propagate its ideas within the Church. Sharing the essential convictions of Christianity and Socialism, Christian Socialists can act as interpreters and mediators between the two. The early "Christian Socialist" group, formed in 1848 under the leadership of F. D.

Maurice, Charles Kingsley and J. M. Ludlow, is well known. Since 1880 the "Guild of St. Matthew" and the "Christian Social Union" in the Church of England, and nearly all the wider movements of the Free Churches have proved that Christianity in Great Britain has been deeply affected by Christian Socialism. In America we have had no organized movements of equal popular strength, but the spread of diluted Socialist ideas among religious leaders has been one of the most fruitful religious influences of the last forty years.

The phrase "Christian Socialism" was formerly used in a loose way to designate any radical social sympathies. To-day those who apply it to themselves indicate that they accept at least the substance of the Socialist platform. But Christian Socialism is not a mere echo of orthodox Socialism. Its Christian spirit creates a distinctive consciousness. It is a peculiar genus of Socialism. The Christian sense of the sanctity of life and personality and of the essential equality of men re-enforces the Socialist condemnation of the present social order. The religious belief in the fatherhood of God, in the fraternal solidarity of men, and in the ultimate social redemption of the race through Christ lends religious qualities to the Socialist ideals.

At the following points it is in conscious antagonism against tendencies prevailing within the Socialist movement: (1) It sets a positive religious faith against the materialistic philosophy which Socialism has inherited from its European beginnings. (2) It believes in the value and social possibilities of the churches. (3) It lays stress on religious regeneration as a factor in the salvation of society. (4) It accepts "economic determinism" as a chief factor in social evolution, but asserts the reality and independent power of spiritual forces. (5) It recognizes the influence of social environment, but still asserts the moral responsibility of the individual. (6) It stands for the sanctity of the family and the radical Christian attitude on the question of intoxicants. WALTER RAUSCHENBUSCH

**CHRISTIAN SOCIAL UNION.**—An association of Christian Socialists organized in England in 1889 under the leadership of Bishop Gore, Canon Scott Holland, and others, aiming to: (1) secure the authority of Christian law in social matters; (2) study the application of Christian ideals to current social and economic problems; (3) hold up Jesus Christ as the enemy of social wrong, and the master of love and righteousness.

**CHRISTIAN UNION**—See UNION, CHURCH.

**CHRISTIAN UNION CHURCHES** (more accurately **INDEPENDENT CHURCHES OF CHRIST IN CHRISTIAN UNION**).—An interdenominational body organized in the U.S. in 1863 primarily to protest against the preaching of politics or the emphasizing of doctrinal differences. Membership 13,692 (1919).

**CHRISTIAN YEAR** or **CHURCH YEAR.**—The calendar of religious celebrations to be observed in the Christian church.

In the Roman Catholic and Anglican churches the year begins with the first Sunday in Advent, which is so dated as to give four Advent Sundays before Christmas. Other calendar festivals are Epiphany, Easter, Ascension Day, and Whitsunday, the various Sundays being numbered according to their distance before or after one of these Sundays.

**CHRISTIANITY.**—The religion which is the outgrowth of the life and work of Jesus Christ and centers about his personality.

Christianity as a religion is more than its teachings and institutions. It is a religious-historical movement from which teachings and institutions have emerged in group life, i.e., the churches. As a religion it illustrates the structural laws which condition all religious development generally. It did not begin as a completed system of doctrines, or a thoroughly standardized body of practices, but in a group confessing faith in its Founder. What it is has been developed from what it was, and this process is still in progress. Not even Buddhism shows a larger variety of form than does Christianity, the religion which has become the dominant religion in Europe, the two Americas, and Australasia, and is markedly extending its influence in both Asia and Africa.

I. HISTORY.—

1. *Historical Origins.*—Christianity as an independent religion had its rise in the group of Jews who in the second quarter of the Christian era accepted Jesus of Nazareth as Christ, that is, as the one whom God had empowered by His resident spirit to become the savior of His people and the establisher of His kingdom (see JESUS CHRIST). This definition illustrates how thoroughly Jewish was the movement in its original stages. So far as we know only Jews were to be found among the immediate followers of Jesus. They accepted him as the one who would fulfill their national religious hopes. After his death they preached his resurrection and, without abandoning the worship of the temple or the customs of pious Jews of their day, awaited his return from heaven for the establishment of the messianic kingdom. In the meantime they undertook to live according to the teaching which he had given them. Thus this early group perpetuated not only many of the hopes and practices of their Jewish contemporaries and their Hebrew progenitors, but, unconsciously, also elements of earlier Semitic religions which had been absorbed by the Hebrews (see KINGDOM OF GOD; MESSIAH).

Yet it would be a mistake to think of primitive Christianity as a form of religious syncretism. Various similarities which have been pointed out between the early Christian hopes and those of other nations are not independent elements appropriated and combined in a system. They are rather the fruitage of the complex religious life from which the Jewish religious life of the 1st. century sprang. The early Christians were not conscious of any form of syncretism. It is doubtful whether they even knew the historical pedigree of their most characteristic hope. The significant fact is not the conceptions which they used to express the value of Jesus, but rather that in the midst of a definite historical situation they recognized Jesus as more than a prophet, as the divinely endued Saviour. That they should use current conceptions in such an evaluation was inevitable. The precise content of their messianic conception, while not without great influence in later Christianity, in many particulars turned out to be less significant than the fact that through it the early Christians made Jesus central in their religious life.

This simple Jewish evaluation of Jesus as Christ was almost immediately supplemented by other religious conceptions which came not from Hebrew but from Greek life. The group of those who accepted Jesus as Christ soon became propagandists among non-Jewish people. Of these propagandists we know little or nothing, except of Paul and his immediate associates. Western Christianity is largely the outgrowth of his activity. Thanks to his preaching, the cities on the northern coast of the Mediterranean soon contained groups of Christians who were not predominantly Jewish. Jewish and Gentile Christians believed that Jesus who had

been put to death, and had gone to heaven would soon return as conqueror of the world and saviour of those who acknowledged him as their Lord. For the early Greek, as for some modern Christians, literalness carried no intellectual difficulties. But as time passed and Jesus did not return, confidence in the immediate fulfillment of the hope weakened, and the tendency became marked to expect the parousia in a general way and to center attention upon the rescue of men from the power of death. Thus by the end of the 1st. century these Christian groups or churches seem to have lost to a very considerable extent the expectations of an imminent return, and to have given themselves to a practical and philosophical explanation of that faith and hope which the gospel of the risen Christ, the Son of God, provided.

How far this group movement was born of economic protest and purposes is not easy to state with accuracy. That Christians were ready to share their possessions with each other seems clear from the account of Acts (2:44, 45; 4:34, 35), but such generosity was charity rather than economic communism. There is no evidence that the primitive Christians ever attempted or taught the reorganization of the economic life. Their sense of the imminence of the return of the Messiah made economic programs superfluous.

2. *Influence of Hellenism.*—The expansion of the Christian movement into an independent and well-rounded religion was the result of its expansion among non-Jewish peoples. Its further development was very largely set by the Greek culture in which practically all of its new members had been reared. Their religious needs led to the revaluation of their acquired faith. With their restless philosophical temperament and with the current belief, born of the mystery religions, that salvation was to be accomplished by the impact of the divine essence upon the human essence, it was inevitable that Hellenistic Christians should seek doctrinal precision and guard it against all forms of interpretation not in accordance with what were regarded as the beliefs of the original or apostolic Christians. Beginning with the rise of the Stoic-Platonic conception of the Word (Logos) as an equivalent in Hellenism for the Messiah in Jewish thought, the new religion rapidly acclimated itself to the non-Jewish world into which it had successfully entered. From the 2nd. century to the 5th. the movement began to develop a number of characteristics which were to survive the destruction of the nations and civilization from which it sprang. The most important of these characteristics are:

(1) The development of groups (churches), more or less affiliated, possessed of a sense of catholicity or universality as distinct from the beliefs of groups more under the control of cosmological and theosophical influences (see Gnosticism; Docetism; and Heresy) from which sprang novel interpretations of the original Christian faith in Jesus as the Son of God. See Catholic. Heresies were the occasion of theology which was apologetic before being systematic.

(2) Authoritative literature.—The Old Testament was from the earliest days regarded as divinely inspired, but there soon developed a collection of other writings claiming Apostolic authorship and so possessing an inspiration which put them on a par with the Old Testament. See Canon (Biblical).

(3) The rise of the Bishop who was at once the champion and expounder of the generally accepted and therefore true Christian doctrine, and the head of his Christian group. He was also regarded as possessing priestly character.

(4) The development of authoritative doctrines (see II below), by successive synods or other assemblies of Christians. These synods attempted to express correctly in current philosophical and religious terms the significance of their inherited faith. These efforts gave rise to endless controversy especially between the theologians of the two great cities of Antioch and Alexandria, but resulted in ecumenical, i.e., catholic dogma concerning God and Christ.

(5) Catholic Christianity has been commonly considered a process of Hellenizing the earlier beliefs. It might with equal justice be described as the result of the Christianizing of Hellenism. The process, however described, was inevitable as men possessed of the civilization of Greece and Rome undertook to co-ordinate their faith with their culture. They did not consciously seek to modify their inherited faith but rather to seek effective interpretation of the original formulas of those who accepted Jesus as the Christ and expected him to return to do his Messianic work. Theological development, which began in the middle of the 2nd. century with the defense of original confessions of faith, preserved intact and without serious modification the ancient formulas which we know first in the old Roman symbol, the main ancestor of the Apostles' Creed (q.v.).

(6) The growing regard for the mystery religions laid new emphasis upon the simple practices which characterized the original group of Christians, namely, the bath, or the baptism, and the common memorial meal. By the second or third generation these two rites had begun to acquire a significance of their own as an expression of regeneration and of immortality due to the impartation of the divine nature. As the Christian religion developed a priestly class, its members increasingly were believed to have the sole power of administering these sacraments in such way as to assure their blessings to the recipient. Conditions for participating in the Lord's Supper were also developed, and the life of the church was increasingly centered around the two sacraments. So important did baptism appear that from the 2nd. century onward it seems to have been administered not only by immersion but by pouring and sprinkling, and its recipients were not only adults who could make personal profession of faith but also infants for whom some adult spoke. Gradually the number of sacraments increased until seven were recognized. The precise date at which this development was reached is not to be fixed. See Sacraments.

(7) Christianity from the start has been a religion of moral ideals, although these ideals have generally been those recognized by the existing social order. There is no clear indication that the early church undertook to transform the Roman Empire as such, but its recognition of the worth of personality indirectly affected such social institutions as slavery, treatment of criminals, and marriage. The church, however, was not interested in developing a public opinion or patriotism sufficiently strong to withstand the assaults of the northern peoples, and the moral idealism of the church suffered in the general collapse of the empire born of economic and military decadence.

3. *Christianity the religion of European civilization.*—At the start this new religion was only a humble member of the large group of oriental cults seeking recognition in the Roman Empire. It had, however, very decided advantages over them all. Like the Jewish religion it was theistic, but it was not ethnic and did not demand acceptance of the Hebrew cult. It promised salvation by the union of the divine and the human, but was opposed to all forms of polytheism. It taught strongly immortality and the resurrection of the dead, but did not undertake to accomplish this in the way of

the mysteries. It was universal but did not, like philosophy, make morality the exclusive property of the intellectuals. It had its vision of a better world, but unlike Platonism and Stoieism it was anchored to a definite historical person, and was thus prevented from becoming a mere system of thought. It taught the forgiveness of God, but unlike all religions of its time did not undertake to placate the Deity by sacrifices, since He had revealed Himself as Saviour. If to these characteristics there be added an admitted zeal for converts, philanthropy, morality, and a certain degree of economic democracy, together with a popular reputation for the ability to work miracles, it will not be difficult to see how Christianity in the Roman Empire had the elements which inevitably made towards leadership in the religious field.

This leadership was gained, however, only after severe struggle. The rise of the worship of the Roman emperor brought the new movement into direct conflict with the state. For nearly three hundred years this eonfliet continued with intermittent but increasingly grave and extensive persecution. By the 4th. eentury, however, so far had it spread that Constantine saw that the Christians constituted a group with political power not to be ignored, and with his triumph over his rivals Christianity, already a licensed religion, became, though not strictly speaking the sole religion of the state, the religion of the emperor. From Constantine's time, the development of the church was materially affected by polities.

This situation, commonly regarded as the conquest of the Roman Empire by Christianity, was quite as truly a Romanization of Christianity. The institutional life of the Empire gave great impetus to the development of church organization. The Bishop became a municipal figure if not an official. It was natural, therefore, that political methods and organization should be appropriated by the ehurch. This process continued for eenturies, and after the disintegration of the Roman Empire resulted in a transcendentalized Roman Empire called the Roman Catholic Church. It is, however, noteworthy that this shaping power of the imperial social mind was not elearly felt in the eastern half of the empire where social affairs had become very largely static. Even before the fearful destruction wrought by the Arabian invasion, the organization of the Eastern ehurch was never as systematized as that of the West, and had progressed but slightly beyond the results gained by the process of Hellenization. The lack of political and social development furnished no stimulus for the East to make progress theologically or institutionally. The break between the two halves of the empire was eomplete by the 9th. eentury and ran along the line of cleavage between the eastern and western history. Thereafter Catholie Christianity existed in two great branches, the Eastern being little affected by the progress of the modern world and the Western or Roman being a distinct element in that progress. In addition to these main branches were the Armenian, Coptic, Nestorian, and Maronite churches.

4. *The effect of the fall of the Roman Empire.*—This was seen in (1) pessimism as to human nature, expressed by Augustine in his teaching as to sin; (2) the fixing of secondary elements on the religion, e.g., asceticism, worship of images, reverence for martyrs, hagiology, the worship of the Virgin Mary; (3) the growth of power on the part of the bishops, especially the Bishop of Rome, beeause of the collapse of other social control.

5. *The Roman Catholic Church of the Middle Ages.*—(1) The development of an imperialistic church was furthered by the Romanization of the Christian movement. Centralization in church affairs grew steadily. The Bishop of Rome already regarded as the successor of the Apostle Peter, from many other eauses (forged Donation of Constantine, Pseudo-Isidorean Decretals, economic and political needs, alliance of the Franks with papacy, persistent eonviction that the Roman Empire eontinued) inherited such imperial power as survived the calamities of the period between Romulus Augustus and Charlemagne. Thereafter for several centuries an effort was made to unify and Christianize Europe under the Holy Roman Empire (q.v.), in which Emperor and Pope both were to represent Jesus Christ as Lord.

(2) The effect of the soeial changes which gave rise to the eivilization of the Middle Ages is also seen in the development of the religion. The creative social mind of Europe from the 9th. to the 12th. century was feudal. The break-up of the state organization established by Rome, together with the incursion of armed foreigners who held their land in military tenure, and especially the attempt to build social solidarity on the basis of reciprocal obligations between elasses, all reappear in the religious life of the time. The most significant illustration of such influence is to be seen in the signification given the death of Christ by Anselm (q.v.). The feudal system also, however, involved the ehurch in a long struggle to decide who should invest the bishop with his office and the land which constituted the episeopal estate under the eurrent politieal theory as to the Holy Roman Empire. Both Pope and emperor could elaim to possess that right. The struggle ended with eompromise eontained in the Concordat of Worms (1122) according to which the bishop received his investiture for his temporalities from the emperor and for his spiritual benefice from the Pope.

(3) Primitive eschatology was transformed into a well-rounded system of future rewards in heaven, future punishments in hell, and future penitential eleansing in purgatory. At the same time the conception of salvation was modified to meet this readjusted eschatology, and morality was increasingly made an ecclesiastical interest.

(4) Penitential systems, in large measure due to the influence of Irish ecclesiasties, had an effect in developing the ehurch life. Penance became systematized, and the ascetic quality of the religion became thoroughly fixed in a desire to save the soul by the mortification of the body. From this attitude of mind, reinforced as it was by the fear of hell, there sprang a vast development of monasticism. Monastic establishments appeared over the entire western Europe, where they became not only the home of those who sought salvation by retiring from worldly lives and pleasures, but also the centers of eulture, and increasingly of learning.

(5) Early in the Middle Ages the saeraments were increased in number, the original two, baptism and Lord's Supper, being supplemented by the sacraments of marriage, confirmation, ordination, penance, and extreme unction. The mass became increasingly regarded as a true sacrifice performed at the altar. To partake of the bread and the wine was to partake of the real body and blood of Jesus into which the substance of the elements had been transformed in the miracle of the mass. See TRANSUBSTANTIATION. Furthermore, during the Middle Ages the line of demarcation between the clergy and the laity was very sharply drawn, and the church identified increasingly with the body of the elergy.

(6) The intelleetual life, inereasingly stimulated by scholasticism and the foundation of universities, was primarily eoncerned in assimilating the classical

heritage in so far as it survived. This intellectualism was subject to the control of the church and completed the systematization of church beliefs.

6. *The rise of nationalistic Christianity.*—The transformation of Europe through the economic development which began with the rise of cities in the 12th. century, together with the collapse of the feudal system, resulted in the rise of nationalities with monarchs in the modern sense of the term. This transformation in the western world was accompanied by wide-spread restlessness at the control of the Roman Church, which had for centuries been not only the ecclesiastical, but also a political institution. In consequence of this new social experience, the Christians of the lands which had not become thoroughly Romanized broke from those of the territory whose civilization had been built up on the Roman plan, and organized independent *state churches.* The Bible was by them taken as the sole basis of authority. This movement, which was not a break with Catholic theology, except in so far as it affected the ideas of the church, is commonly known as the Reformation. Under the guidance of such profoundly religious men as Luther, Zwingli, Calvin, and the English and Scottish Reformers, these new churches carried forward a conception of religion which freed northern Christians from dependence upon the Roman Church and emphasized the immediacy of the soul's relation with God and justification by faith alone. Secondary Christianity which had come to play so large a rôle in Mediaeval Christianity was largely abandoned.

7. *Modern developments.*—Thus Christianity as the religion of Western Europe in the 16th. century passed into a new phase and began that process of social differentiation which has given rise to the modern religious world order. At present the Christian movement may be roughly classified into the groups of those who hold to the one Catholic church (in turn broken into three general groups of the Roman, the Greek, and the Anglican Catholics) and the group of so-called Protestant sects (although the term is by no means a happy one) including those Christians who holding to the Lordship of Jesus and endeavoring to embody the fundamental conceptions of older Christianity, have segregated themselves into self-determining groups. Many of these groups are the survivals of the state churches founded in the 16th. century. This period of disunion was very marked during the 17th. and 18th. centuries, and reached its climax in the 19th. century. Recently there has set in a reaction away from excessive group-individualism, and there are strong tendencies toward co-operation and federation of the more significant denominations. See CHURCH; FEDERATION OF CHURCHES; CHURCH UNION. There is also a very widespread non-ecclesiastical Christianity that finds expression in individuals.

II. CHIEF DOCTRINAL CONTENT.—

Doctrinally Christianity is the most complete of all the world's religions. It has shown itself adaptable not only to the Semitic civilization from which it sprang and the classical in which it was first developed, but also to the more highly developed industrial civilization of western Europe. It is at the present time making decided gains among peoples of Asia, and has thus become the most widely diffused and influential of all religious movements of history. This extraordinary development has been due not only to the efficiency in its organization resulting from its appropriation of the experience of a virile civilization and its adoption of the agencies most effective in successive stages of political development, but also to the fundamental teachings which characterize the movement and which are capable of being institutionalized in so great a variety of ways. From each of the dominant social minds which have shaped Western civilization have sprung not only characteristic needs, but also a genetic succession of doctrines.

The origin of these doctrines lies in the revelation contained in the Bible, supplemented in Roman Catholicism by tradition and the decisions of the church councils (now of the Pope, speaking *ex cathedra*) and interpreted by the Fathers.

Orthodoxy as an inherited and continuously expanded system is to be traced back to the faith and beliefs of the earliest Christian groups. Other religious movements have been induced by Christianity, and others evolved by way of opposition to the growing mass of authoritative group beliefs; but their influence, so far as it has been extended beyond the immediate membership of some non-orthodox group, has been chiefly felt through their modification of those fundamental beliefs which the generic history of the movement has perpetuated. These may be briefly stated as follows:

1. *The Bible.*—To all bodies of Christians the Bible is of primary importance. Through it comes the wisdom of revelation as distinguished from that of nature. All creeds and confessions of faith claim to be the exposition of its contents. The Bible has been treated in a great variety of ways ranging from practical bibliolatry to the rationalism of the early 19th. century. See BIBLE; INSPIRATION.

2. *Theism.*—Because of its loyalty to the Bible, no form of Christianity has consciously been pantheistic or polytheistic. It has always opposed anything approaching a mechanistic or impersonal view of the universe. This theistic view was historically grounded in the Hebrew religion and under the influence of the Graeco-Roman mind was developed into the general conception of trinitarianism, the essence of which is that the one divine substance exists in three *personae:* Father, Son, and Holy Spirit; that is to say, Christianity teaches that one God comes into actual personal relations with nature and man. It should be added that *personae* does not mean individuals but is a term derived from the Roman courts, in which the same individual might appear in various *personae,* that is characters; e.g., in one law suit he might be a father and in another case son. See TRINITY; CREED.

3. *Jesus, the Christ, the Son of God, the Lord, the Saviour.*—All these terms have essentially the same content, although springing from different social conceptions and national hopes. The common element in them all was expressed in the decrees of the Council of Chalcedon (451 A.D.) which recognizes in the historic individual, Jesus Christ, a divine nature consubstantial with God the Father and a human nature consubstantial with us, joined without confusion in one person. The exact relation of the two natures Catholic Christianity never was able to state in a dogma. This Christology has been successively attacked and defended. Those opposed to it have, however, generally recognized the uniqueness of Jesus as a divine example and saviour. The defense of the doctrine has largely consisted in the restatement from some assumed philosophical position of the elements of the historic Christology. See CHRISTOLOGY; SOCINIANISM; ARIANISM; UNITARIANISM.

4. *The church.*—Christianity like all genuine religions has had its social group, the church. The largest variations in the content of the Christian doctrine are to be found in the field of ecclesiology. On the one hand are those who hold that the Christian community is the sole channel of grace which makes salvation possible, and such salvation is limited to membership in the true church. On the other hand are those who hold that a church is a

voluntary grouping of those who have experienced regeneration. All groups, however, unite in holding that the church exists not only for the maintenance of worship and religious instruction, but also for the observance of the sacraments, the two universally recognized being those of baptism and the Lord's Supper. See CHURCH.

5. *Sin and the need of divine salvation.*—Since his day, the doctrine of sin as organized by Augustine has been the point of departure of the entire doctrine of salvation. According to this doctrine based upon that of Paul, the race was created perfect with the ability to choose the good as well as the evil. By Adam's fall, this original nature, while not destroyed, was so corrupted that evil impulses enslaved the will, so that until the nature has been regenerated by the Holy Spirit the will is incapable of choosing the good, although free so to do. The emphasis of this doctrine has naturally led to the insistence upon good works following regeneration. In many cases these demands were standardized into penitential discipline, which has sometimes served to restrain moral development along social lines.

6. *The Atonement, the death of Christ as a factor in the revelation of the divine forgiveness.*—Christianity sets forth God as loyal to both love and law. The ethical problem of how he could forgive the sinner and yet maintain his moral order did not bulk in theological thinking until the time of Anselm (q.v.). Since that day the freedom of God to love has been repeatedly set forth as made possible by the satisfaction which Jesus by his life and death rendered to God's dignity or his punitive justice or the sovereignty of law. There is, however, no catholic doctrine of the atonement comparable with that of the Trinity. The religious significance of the death of Christ has been set forth in various ways (e.g., vindication of law, substitutionary punishment, representative repentance, condemnation of sin, moral influence). The persistent value of all such theories has been the exposition of the ethical character of God's love. The idea of the death of Christ as a sacrifice, in which his value was expressed in New Testament times, has been perpetuated both in church teaching and by the Roman Catholics in the sacrifice of the Mass (q.v.). See ATONEMENT.

7. *Morality.*—The history of Christian morality shows the development which is to be seen in the religion as a whole. At the start it was hardly more than that of current Judaism. In the course of time, however, the church itself began the development of its own customs which were intended to set forth the new *mores* of the life which was born of the divine spirit. The church has been a laboratory of social progress, and the moral ideals of the Christian groups have always been in advance of society at large, although seldom so far in advance as to question the presuppositions of a contemporary social order. Thus in New Testament times there was no query into the moral justice of slavery, which had always been a part of the social order. But Christianity has none the less always insisted upon the maintenance of moral standards so far as organized, and in consequence of its recently developed interest in the teaching of Jesus has moved along very decidedly idealistic lines in the application of the principles of Jesus to the social order.

8. *Missionary zeal.*—The conviction that they have had the only authoritative revelation of God and the only assured way of salvation has always spurred Christians to an extension of their faith. This missionary zeal is something more than a mere desire for proselyting. The Christian church has regarded itself as possessed of a knowledge of the way of salvation, which it was under sacred obligation to share with the world at large, that others might also be saved from the consequence of the original sin which has affected all human life. In later days among Protestants the eschatological motive, if not weakened, has been at least supplemented by the social, ethical motive of sharing with those who have a partial knowledge the full content of the blessings of the deeper knowledge of God and his salvation to be seen in Jesus Christ.

III. MODERN TENDENCIES OF CHRISTIANITY.—Just because the Christian religion is not static but is a movement embracing social and cultural, as well as strictly religious ideals, it partakes today of the great characteristics of the modern period.

1. The Christian doctrine to a considerable extent is being reinterpreted from the point of view of modern science. See SCIENCE IN ITS RELATION TO THEOLOGY. That there is opposition to such reinterpretation cannot be denied, especially from those who feel that the philosophical and scientific world-view which found expression in various dogmas of the church is an essential part of such dogmas, and from those who insist upon a literalistic use of the Bible. But the last hundred years have seen a very decided movement on the part of representatives of the leading Christian groups towards the acceptance of the results of scientific discovery. See MODERNISM. At the present time among modernists the issue is less that of such appropriation with consequent readaptation, than the fundamental struggle with the impersonal and mechanistic interpretations of the universe and man's place therein.

2. The Christian movement is also being increasingly revaluated from the point of view of different philosophical systems. The historic doctrines embodied to very large degree elements both of Platonism and Aristotelianism. The rise of new philosophical systems has naturally led to restatements of fundamental values in addition, as in the task of answering the objections of those who hold to purely utilitarian or impersonal views of the world, especially with a philosophy of efficiency and force to which Nietzsche gave such vigorous expression.

3. The place of Christianity in a democratic world order is yet to be fully determined. The fact that any democracy as represented by Anglo-American political history is to such a large extent the outgrowth of church life justifies the hope that Christianity will be as significant in the growing democracy as it was in the imperialism of Rome and the nationalities of Europe and America. Simultaneously, the conception of God as immanent in nature and history resulting from a personal interpretation of the forces of the cosmos given us by science, finds helpful analogies in the developing conception of authority as immanent in democratic society. At the same time there exists a definite and serious problem in the fact that the church, both in its organization and in its theological concepts once embodied and championed monarchy. The democratizing of such teaching and conceptions will require no small wisdom. A large element of hope in the situation lies in the fact that religious leaders are emphasizing the life and teaching of Jesus rather than precision in theological formulas. Loyalty to Jesus Christ is certain to develop attitudes which will not only conserve the fundamental values of the inherited doctrines and institutions, but will also stimulate humanity to organize a Christian democracy which will give rather than merely demand justice. SHAILER MATHEWS

**CHRISTIANS.**—See DISCIPLES OF CHRIST.

**CHRISTIANS OF ST. JOHN.**—A designation of the Mandaeans (q.v.), due to their honoring John the Baptist.

**CHRISTIANS OF ST. THOMAS.**—The designation of the Nestorians in India, who hold to the tradition of Thomas' apostolic mission to India.

**CHRISTMAS AND CHRISTMAS CUSTOMS.**—The festival of Christ's Nativity, now celebrated on Dec. 25, and the center of a large number of popular customs, some of pagan origin.

1. *The date.*—No feast of the Nativity seems to have been observed previous to the 4th. century, except, perhaps, by the Basilidians, who may have held it on Jan. 6 or Feb. 19–20. The earliest evidence of its celebration (Ephraem Syrus, —373) points to Jan. 6 (now restricted to the feast of the Epiphany). Why this date was chosen is thus far uncertain (see EPIPHANY), but as Jan. 6 was also the feast of the baptism of Christ, there was danger lest Adoptianist heresies creep in, and Christ's divine nature be held from his baptism rather than from his Incarnation, especially as Luke 3:23 was sometimes held to imply that he was baptized on his thirtieth birthday. Accordingly the feast was shifted to Dec. 25. This was first done by Pope Liberius in 353–54 (less probably by Pope Marcus in 336), and from Rome the observance spread to the East. It was introduced at Constantinople between 378 and 388; at Antioch by 388; in Cappadocia by 383; at Alexandria between 400 and 432 (here it is definitely stated that the date had previously been Jan. 6); at Jerusalem certainly by 635 (perhaps by 425–58; about 385 it was still Jan. 6); in Asia by 387; in Armenia the old date still prevails.

2. *Reasons for the date.*—These are of two kinds: (*a*) based on a "plan of the ages" and (*b*) drawn from the Gospels.

(*a*) *The "Plan of the Ages."*—According to the *De Pascha Computus*, the first day of creation was March 25, and as Christ is the Paschal Lamb born 1548 years after the Exodus, his nativity must have been at Passover of that year, i.e., March 28, the date of creation of the sun. If, however, March 25 be taken as the first day of creation, and if "nativity" be regarded as referring to Christ's conception, the day of his birth would naturally be Dec. 25.

(*b*) *The Gospels.*—By a faulty exegesis of the story of Zacharias in Luke, chap. 1 it is deduced that John the Baptist was conceived after the Day of Atonement (in that year in Sept.), so that Christ's conception would be in March, and his nativity in Dec. It is also possible, though not proved, that the view that the Crucifixion of the "Paschal Lamb" took place on March 25, the date of his conception and of the beginning of creation may later have influenced the choice of Dec. 25 for the feast of the Nativity.

3. *Influence of paganism.*—The fixing of Dec. 25 by the "plan of the ages" caused the feast to coincide with the Mithraic festival in honour of the "birthday of the unconquered sun," i.e., the end of the winter solstice; and this coincidence was furthered by the association of Christ with the sun. All this was doubtless accidental, though good use was made of it when it became known. Some have sought to connect the Roman feast of the Saturnalia with Christmas, but this was held on Dec. 17 and was totally different both in spirit and in origin. Much of the merriment characterizing the Saturnalia has, however, been transferred to Christmas, notably the giving of gifts, feasting, and games. The more important non-Christian customs connected with the festival are Teutonic in origin. The Yule-feast was celebrated about the time of the winter solstice, and from this came the yule-log, Christmas cakes (the survival of a sacrifice for good crops in the coming year), etc. At this time the spirits of the dead were also supposed to revisit the earth, and in Scandinavia there are still distinct traces of this belief. The mistletoe, probably a Celtic feature and not connected with a solstitial feast, perhaps represents the vegetation-spirit invoked to bless the coming year; the Christmas-tree is a German importation of relatively recent date.

L. H. GRAY

**CHRISTOLOGY.**—The doctrinal exposition of the nature of Jesus Christ and of his redemptive work.

Christology is a religious valuation of Jesus as saviour of men, furnishing a theological theory concerning the redemptive work of Christ, and formulating assertions concerning the metaphysical nature of Christ. The following are typical theories.

1. *Messianic Christology.*—Primitive Christians shared the Jewish conception that salvation involves national deliverance, which was to be consummated through a divinely authorized and empowered deliverer. The word "Christ" properly means "anointed" for this end. The question in Acts 1:6, "Lord, dost thou at this time restore the kingdom to Israel?" indicates this Jewish expectation. Jesus, as the divinely sent saviour, must fulfil this messianic hope. Since he had not established the kingdom during his life, the great consummation was to be awaited in the near future. Belief in Jesus as Messiah was grounded on the supernatural attestation of his mission during his life, his triumph over death, his ascension to the right hand of God, and his future coming in glory to usher in the messianic kingdom. The Apostles' Creed represents this interpretation, mentioning virgin birth, passion and death, resurrection, ascension, session at God's right hand, and future coming to judge the living and the dead. These items have usually been retained in subsequent Christologies, even when a different interest appears.

2. *Logos Christology.*—When Christianity passed to the Hellenistic world, it encountered a different conception of salvation. Here the idea of an all-pervading control of the universe by divine Reason (Logos) rather than that of a cosmic catastrophe was dominant. Religious salvation consisted, according to the Stoics, in "living according to the Logos." A Christian Hellenist, therefore, would naturally value Christ in terms of the divine Logos. Justin Martyr identified Jesus with the Logos, thereby making him the eternal divine being who inspired prophets and philosophers and who appeared personally in Jesus. Since the Logos also is the organizing divine force in the cosmos, participation of the Logos Christ in the work of creation was affirmed by Origen and others. But since Hellenic thought made a sharp contrast between the material cosmos and the immaterial divine spirit, the Logos, who participated actively in creation, was defined as subordinate in nature to the immutable God. This subordination, inevitable when cosmic problems were foremost, was the central affirmation of Arianism.

3. *Incarnation Christology.*—Hellenistic religious thinking made a sharp distinction between the flesh, which was considered the source of evil, and the spirit, which linked man to God. To overcome the flesh and give full dominion to the spirit was essential to salvation. The apostle Paul set forth the doctrine of redemption through the mystical union of the Christian with Christ, whereby Christ, the divine Spirit, so took possession of man that the flesh lost its dominion. When this ideal was translated into Hellenistic terms, emphasis was laid on the corruptible "essence" of human nature. In order to overcome this corruption, a metaphysical transformation by

the power of divine "essence" was believed to be necessary. In the Nicene Christology Christ is saviour because he is "consubstantial" (of identical metaphysical nature) with the Father. By assuming human nature he brought the divine transforming "essence" into vital contact with human nature, thereby deifying it. The Nicene Creed affirms the metaphysical deity of Christ and his genuine incarnation. Subsequent Christological controversies were due to attempts to define exactly the relation between these two metaphysically contradictory "natures" in one historical person, Jesus. See APOLLINARIANISM; NESTORIANISM; EUTYCHIANISM; CHALCEDON, COUNCIL OF; MONOPHYSITISM; MONOTHELITISM.

In the Greek Orthodox Church, to this day, the incarnation Christology is dominant. It finds its practical completion in the sacraments of the church, whereby the saving potency of the divine essence is mediated to needy man. It is fundamental to the sacramental system of Roman Catholicism, and through ritualistic usage has entered profoundly into the devotion of Western Christianity. The transmutation of the elements of the eucharist in the Mass is a repetition of the miracle of the incarnation.

4. *Atonement Christology.*—In the Latin church during the Middle Ages, salvation was interpreted primarily in terms of reconciliation between God and the sinner who merits divine condemnation. The saviour must be one who can propitiate God and make pardon possible. Christ thus becomes the mediator between God and man, rendering to God such atoning work as will enable God to forgive. As man, Jesus is able to act and speak on man's behalf; as divine he can offer the infinite efficacy of his atoning work for all mankind. For fuller details, see ATONEMENT.

5. *Revelation Christology.*—Luther made assurance of God's favor central in salvation. Such assurance springs from a revelation of the gracious attitude of God. While this is secured partly by trust in the promise of God in the Bible, and partly by the reassuring effect of the sacraments, it is potently and personally effective in the revelation of God's loving purpose in the life and the death of Jesus. While Luther never questioned the truth of the Chalcedonian Christology, and while in his doctrine of the *communicatio idiomatum* (q.v.) he employed the scholastic conception of essence, his interest nevertheless lay in securing God's favorable attitude rather than in an impartation of the divine "nature." Thus in Protestantism the theological discussion of the "natures" of Christ has been for the most part a mere scholastic perpetuation of traditional controversies. In recent times there is a general frank recognition of the fact that the Chalcedonian formula employs concepts quite foreign to modern religious interests, and that a vital Christology is not to be derived from this exposition of Greek metaphysics.

Schleiermacher, in accordance with this vital interest, defined the significance of Jesus in terms of a perfect God-consciousness. Jesus was the Great Mystic whose conscious life was one with the life of God. This God-consciousness was unique, underived from any human sources, and constituted an inherent divinity in him.

The Ritschlian theology (q.v.) defined the significance of Jesus exclusively in terms of revelation-value. In the personal life of the historical Jesus God's loving attitude toward men is revealed. In Jesus alone do we find an absolutely convincing manifestation of divine love. Jesus is divine in the sense that God meets us in him; but the metaphysical conception of a divine "nature" is repudiated as being inadequate to express Jesus' real power.

During the 19th. century the human limitations of the historical Jesus were made evident by historical study. An attempt was made by the so-called *Kenosis Christology* to do justice to these while conserving the traditional doctrine of the essentially divine nature of Jesus. This found expression in the doctrine that in becoming man the divine Christ laid aside (*kenosis*) his divine attributes, reassuming them at the resurrection. In the human life of Jesus, therefore, there is latent or potential divinity. We may thus worship Jesus as God. His self-abnegation or humiliation is the revelation of the utter self-giving of God in his purpose to save men.

A more rationalistic form of revelation Christology is found in Socinianism and in Unitarianism, where the teachings and the life of Jesus are portrayed as truly representative of God's will, but the metaphysical puzzles connected with the doctrine of a divine "nature" are set aside. Jesus is a genuinely human person exceptionally endowed by God to teach and live the truth.

When, as is the case with much modern Protestant thinking, the valuation of Jesus consists in estimating his religious experience, his faith in God, his communion with God, his growing apprehension of his mission, and his human consecration to that mission even to the point of death, there is no second concept, such as Messiah, or Logos, or pre-existent divine nature, with which to equate Jesus. The logical problems connected with the older Christology thus disappear, and the significance of Jesus is set forth directly in terms of his experience of God. He reveals God to us. He enables us to trust God. He initiates in us a life of communion with God. He evokes our worshipful adoration. Such are the conceptions which in these Christologies take the place of the former metaphysical discussion. See JESUS CHRIST.

GERALD BIRNEY SMITH

**CHRISTOPHORUS.**—Pope 903–904.

**CHRYSOSTOM, JOHN** (344–407).—The greatest of ancient preachers, a brilliant pupil of the pagan Libanius in Antioch, a lawyer, then a monk (367), deacon (381), presbyter (386), Patriarch of Constantinople (397). His puritan attacks on court luxury gave opportunity to his ecclesiastical rival, Theophilus of Alexandria, to conspire with the Empress Eudoxia for his banishment (403). Restored to appease the people, he was again exiled to Armenia (404) and in 407 to the Caucasus, dying from the final hardships. As a theologian he illustrates the grammatical exegesis and practical ethical emphasis of the Antioch school.

F. A. CHRISTIE

**CHTHONIAN DEITIES.**—See EARTH GODS.

**CHUANG-TSE.**—A Chinese religious philosopher of the later 4th. century B.C. He is best described as an absolute idealist, developing the system of intuitive mysticism of Lao-tse (q.v.). The *Tao* is the ultimate reality. This impersonal spiritual Absolute gives rise to God and the transformations of being we know as the phenomenal world. Man's true self and the *Tao* are one. Hence not works of charity, nor duty, nor intellectual knowledge but intuition only is the way to the real knowledge of reality and to the complete life. He says: "Repose, tranquility, stillness, inaction—these are the levels of the universe, the ultimate perfection of *Tao*." Subjective and objective are one, the world of appearances and man's life are embraced in the obliterating unity of *Tao*. (Also Chuang-tze.) See CHINA, RELIGIONS OF.

**CHUCIUS (CHU HSI)** (1130–1200 A.D.).—A Chinese philosopher and commentator on the

sacred classics. He is the chief representative of the influential Sing-li philosophy. It has the appearance of dualism but the rational or spiritual is always supreme. The "Great Ultimate" is *Li*, the universal principle or reason which acts upon another principle *K'i*, a material base, to produce the cosmos. Under the influence of *Li* are differentiated heaven (*yang*), earth (*yin*), and the phenomenal world composed of the five elements. The rational principle constitutes the law or order of nature and is the intelligent, moral nature of man. True moral life consists in obedience to this inner spiritual nature which partakes of the universal reason. There is no recognition of a personal God, spirits, miracles or immortality.

CHUNTOKYO.—See KOREA, RELIGIONS OF.

CHURCH (CHRISTIAN).—An organized group of baptized believers in Jesus Christ which exists for the purpose of worship, the administration of the sacraments, the maintenance of preaching, and religious and moral education.

In the New Testament we see the rise of the societies of those who in various places had accepted the Gospel and professed themselves through baptism as the loyal followers of Jesus. These groups in their early stages had very little organization beyond the elders or bishops, who seem to have been sometimes appointed by an apostle. They were Jewish and did not undertake to maintain a religious life independent of the Jewish faith as institutionalized in the temple and synagogue. As the movement gathered members who were not Jews, it became increasingly independent from Judaism, and the groups came to be known from their dominant quality as Christians, those who believe in Christ. The organization of the early Gentile churches was very simple, but by the end of the 1st. century the bishop seems to have gradually acquired pre-eminence, both as the one who was the guardian of the true teaching, and as the special representative of God to the church over which he presided.

Economic forces may have assisted in the formation of these groups, but it is inaccurate to speak of them as proletarian. Doubtless the majority of their members were slaves and poor workingmen, but these early churches also contained those who possessed wealth and social standing. The influence of the *collegia* (bodies somewhat resembling the later guilds) was also felt, but the prevailing motives leading to membership were religious rather than economic. There is no evidence that they were communistic.

The centuries which immediately followed the death of the apostles saw these communities scattered around the Mediterranean basin growing into closer relationships with one another. It was natural that the churches in the smaller cities should gradually group themselves around churches in some metropolis, and it was also natural that in such grouping the lines of the Roman imperial administration should be followed. Thus there sprang up the metropolitan bishoprics, of which the chief in the east were Alexandria, Jerusalem, Antioch, Ephesus, and later Constantinople; and in the west Rome. These large metropolitan churches, however, were not united into a complete organization, although ecumenical councils were held which supposedly represented the entire body of churches. As a matter of fact, however, no council had any fair representation of the more distant churches.

By the 3rd. century we can see the development of the idea of the Catholic church, of Catholic dogma, of the power of the bishop, of an authoritative canon of the New Testament, and the pre-eminence of the Roman church in the West. Catholic Christianity involves all of these ideals with the exception that the eastern Catholics do not recognize the primacy of the Roman church.

The history of the church after the separation of the eastern and western halves of the empire is one of little progress among the churches in the east, and very decided development among the churches of the west. See CHRISTIANITY. The churches of the west, both consciously and under the leadership of Rome, gradually evolved a sort of transcendentalized Roman Empire, which like its predecessor centered around Rome, and in the Roman Catholic church preserved many of the significant elements of the Roman empire. But orthodox Christianity in both the east and the west insisted that salvation was possible only through the work of the Catholic church, to which alone was given charge of the administration of the sacraments.

The Middle Ages saw in the west a noteworthy attempt to establish a conjunction of the church and state in the Holy Roman Empire, but despite the power of such popes as Gregory VII. and Innocent III., the rivalry of emperors and popes as well as of bishops and feudal lords made the effort unsuccessful. See HOLY ROMAN EMPIRE.

During the Middle Ages the Roman Catholic conception of the church was completed (except that the infallibility of the Pope speaking *ex cathedra* was not made dogma). This conception is in brief:

"A body of men united together for the profession of the same Christian faith and by participation in the same sacraments, under the governance of local pastors, more especially of the Roman Pontiff, sole Vicar of Christ on Earth."

The government of this church is determined by Christ, through the Apostles and their successors, and upon the regularity of their appointment depends the validity of the sacraments. In consequence of this divine establishment, the Roman Catholic theologians regard the church as superior to civil power whenever there arises dispute over matters of religious character.

With the rise of the new national movements in Europe there appeared groups of Christians who broke with the imperial idea and organized state churches, each with its own development of the great theological system which had grown up during the Middle Ages. These state churches in turn attempted to control the religious thought and life of the various states in which they were organized, and in consequence soon found themselves forced to take action against those who were regarded by them as heretical. On the continent of Europe the state churches as a rule succeeded until very recent times in maintaining a high degree of conformity. In England, however, where the political history was more democratic than on the continent, the attempt to enforce conformity met with increasing opposition. A succession of groups especially in England separated themselves from the established church, and gave rise to various non-conforming churches. These in turn tended to subdivide until there developed today's general situation in the United States and Great Britain. In America the democratic spirit has not only forbidden the existence of a state church, but has brought about absolute freedom in religious organizations, and the conception of the church as a unit has disappeared in denominations.

Through all this process of subdivision, however, the fundamental function of a church is maintained. The church carries on worship, religious

and moral education, and the administration of sacraments with whatever value they may be thought to contain. Churches of all sorts maintain a ministry, members of which have special functions which are recognized by most states, but who are not of uniform status, varying according to the conceptions of any given church from priests to laymen chosen to preach.

Speaking generally, therefore, there is at the present time a two-fold conception of the church. One holds that there is a Catholic church and that this should be co-extensive with organized Christianity. On the other side is the view of those who hold that a church is strictly a local body, and that the true unity of the church is one of spiritual fellowship with Christ. See CHRISTIANITY; BISHOP; DEACON. SHAILER MATHEWS

**CHURCH ARMY.**—An organization in connection with the Church of England, founded by Rev. Wilson Carlile, 1882, which conducts (1) evangelistic work through lay workers among the unemployed and delinquent classes, (2) social work in the form of labor homes, employment bureaus, lodging houses, cheap food depots, old clothes' depots, dispensaries and an extensive emigration system.

**CHURCH CONGRESS.**—An annual conference of the clergy and laity of the Church of England to discuss religious and ethical questions.

**CHURCH OF ENGLAND.**—The church established in England with relations to the state determined by parliament since the breach with Rome at the Reformation.

1. *Origin and continuity.*—Christianity was introduced into Britain at least as early as the 3rd. century, probably from Gaul, and was then of the oriental rather than the Roman type. The coming of the English, driving the Britons before them, almost extinguished it in the South; but it continued to flourish in the North until the British Church, after some differences, coalesced with the missionary church which Augustine had introduced in the year 597. There is difference of opinion among polemical writers on the question of the continuity of the church in spite of successive national, theological, and constitutional changes. The Anglo-Catholics (q.v.) maintain its identity throughout primitive, mediaeval and modern times, while some Protestants (e.g., Schaff) confine the title "Church of England" to the period subsequent to the settlement under Henry VIII. This question is metaphysical rather than historical, for it turns on the nature of identity. There has been continuity in much of the doctrine and discipline as well as in the religious life of Christianity in England from the first; so that the Roman Catholic, Anglican, Methodist, and Nonconformist churches of today may all be regarded as more or less successors to the Mediaeval Church, like the divisions of a river at its delta. But the Anglican Church holds the cathedrals, parish churches, and other ecclesiastical national property, including tithes, and, with the exception of the Roman Catholics, deviates least from ancient custom.

2. *Establishment.*—After the breach with Rome under Henry VIII., again under Elizabeth, the church which was always more or less connected with the state, came under its direct control, acknowledging the sovereign as its "Supreme Governor." The Prayer Book with its doctrine and ritual has been authorised by parliament and cannot be altered without that authority. The bishops and some other church dignitaries are appointed nominally by the sovereign, really by the prime minister. The church courts are subordinate to law courts of the civil government. The clergy enjoy the fruits of the tithes, except where these have been alienated, and also of lands and other properties now vested in the hands of the "Ecclesiastical Commissioners," a board of officials under the state authority. Most of the bishops have seats in the House of Lords. The Archbishop of Canterbury ranks as the first subject in the realm, above all the nobility. In the coronation of the King, and other state functions, such as that of Chaplain of the House of Commons, it is only clergy of the Church of England who conduct the requisite religious services.

3. *Order and administration.*—The Anglican church is Episcopal in its government, recognizing the three orders of bishop, presbyter (or priest), and deacon. There are two archbishops, one at Canterbury and the other at York. The archbishops preside at convocations of the clergy in their respective provinces, but the establishment has deprived the convocations of legislative power and transferred it to Parliament. England is geographically divided into parishes, the incumbents of which have the rights and duties of "corporations," so that it may be said that the unit of the church is the parish, rather than the diocese. The presentation to livings is in the hands of patrons, most of whom are laymen and land-holders, although bishops, universities, and other bodies have the presentation of some of them. Under the "Enabling Act," 1920, new powers of self-management are conferred. A National Assembly has been constituted and the laity admitted to increased responsibility. Church matters are to be managed by the parochial Council elected by an annual church meeting of parishioners who are members of the C. of E.

4. *Ritual.*—The ritual of the Church of England is laid down in the "Book of Common Prayer," as last revised in the reign of Charles II, according to which the worship is conducted liturgically. The rubric and prayers are based on pre-reformation forms of service, largely modified by Protestant divines so as to exclude distinctively Roman Catholic doctrines and practices. In spite of this fact, large latitude is observed, the "advanced," or "ritualistic," or "catholic" clergy reverting in a considerable degree to ancient practices, while the "Evangelical" clergy adhere to simpler forms of worship, although all use the same Prayer Book.

5. *Doctrine.*—The authorized doctrine of the Church of England is that of the whole content of the Prayer Book, but it is more especially defined by the 39 Articles and the homilies. The articles were based on the Augsburg Confession and are due to Lutheran influence, that of Melanchthon in particular, but somewhat modified by Calvinism of a mild type. They base their authority on Scripture and the three Creeds. Anglican divines of the 17th. century and later have also attached some authority to the Church Fathers of the first four centuries. In point of fact the clergy enjoy great liberty of belief and teaching, the Evangelicals holding by the Articles and taking the Bible as almost their sole authority, while the Anglo-Catholics make more of the ritualistic part of the Prayer Book and revive ideas and practices formally repudiated as Roman. Some of the latter also accept principles known as "Broad Church" both in biblical criticism and in regard to political and social questions. There are some High Church socialists.

6. *Communicants.*—All baptized citizens of the nation who have undergone the rite of confirmation by their bishop have a right to come to the communion in their own parish or district church unless inhibited by the incumbent for immoral conduct. As a matter of fact many clergy admit to the rite

persons who come from other denominations. Some keep a roll of communicants whom they endeavor to meet in private from time to time. But this is a voluntary arrangement and not universal. It may be said that practically the communion is open. Therefore it is impossible to furnish any statistics of the communicants in the Anglican church corresponding to the members of a Free church. Attempts have been made to estimate the number by counting the attendance at the Easter Communion; but, though this is by far the best attended occasion, necessarily some habitual attendants would not be present. A rough calculation suggests that the communicants in the Church of England are about equal in number to those of the Nonconformist churches.

7. *Synods.*—The two convocations—of Canterbury and York—meet to advise legislation for the church, which, however, can only be enforced by Parliament. Diocesan synods discuss their own local affairs and deal with practical questions of church work and the spiritual concerns of the diocese. They have no administrative power. The "Church Congress" is a voluntary association meeting annually to hear addresses and engage in discussions on the religious problems of the time. Once every ten years a Pan-Anglican synod is assembled, representative of all branches of the Anglican church throughout the world. This also is wholly voluntary and advisory. Actual administrative authority rests locally with the parish clergy acting through the Councils mentioned above, No. 3, and in the several dioceses with their bishops.

8. *Finance.*—The main support of the clergy is derived from the tithes which are rent charges on all the land of the country, where they have not been commuted by a capital payment. The holder of the "great tithes," i.e., tithes of corn, hay, and wool, is designated "rector" of his parish. At the Reformation, tithes of parishes which had been held by the monasteries—amounting to about one-third of the whole—were given to court favourites and other laymen as private property, an action known as "the great pillage." The new holders of these tithes became "lay rectors," and the spiritual charge of the parishes concerned was given to clergy who were therefore called "vicars." Thus it has come about that the clergyman of one parish is a "rector," and the clergyman of another a "vicar." In addition to the tithes for the maintenance of the clergy and other church expenses there are properties, chiefly in land, administered by the ecclesiastical commissioners, moneys from "Queen Anne's Bounty," various local endowments, pew rents in some churches, and offertories at the services.

9. *Education.*—The higher education is mainly in the hands of the Church of England, although there are some nonconformist and undenominational schools. Most of the secondary schools receiving government grants are under public control and undenominational. In the early 19th. century the Church of England provided elementary schools, commonly known as "National Schools," in which it gave its own type of religious teachings, and at the same time "British Schools" were provided by the supporters of undenominational religious teachings. The Education Act of 1870 created school boards for building and maintaining schools all over the country at the public expense except that a small charge was made on the parents. In 1876 school attendance was made compulsory, and in 1891 free. At the same time grants of public funds were made to the managers of the Church of England and other denominational schools. In 1902 in London and 1903 in the country the "Provided"—that is the Anglican and other denominational schools—were granted an equal share of aid from the rates with the Non-Provided or Council Schools. These acts gave rise to "passive resistance" on the part of people who refused to pay rates for religious teaching of which they disapproved. WALTER F. ADENEY

**CHURCH OF GOD.**—The title assumed by several independent religious bodies holding to precise doctrinal views which prevent them from desiring fellowship with the larger denominations. The most important with membership (in 1919) are the Church of God Adventist (848 members); the Church of God in Jesus Christ (Adventist) (3457 members); the Church of God (Dunkers) (929 members); the Church of God (Evangelistic) (12,012 members); the Church of God and Saints of Christ (a colored body) (3,311 members); the Church of Church of God in North America, General Elder-God as Organized by Christ (227 members); the Church of God in N.A., General Eldership (doctrinally similar to the Dunkers) (25,847 members).

**CHURCH OF IRELAND.**—The Episcopal church in Ireland which was the established state church until 1871 when it was disestablished under the "Irish Church Act."

**CHURCH OF THE LIVING GOD.**—A small sect of colored Christians in the United States, comprising, in 1919, two smaller bodies—Christian Workers for Fellowship (13,050 members); and General Assembly, Apostolic (1,000 members).

**CHURCH OF ROME.**—See ROMAN CATHOLIC CHURCH.

**CHURCH OF SCOTLAND.**—The Presbyterian church in Scotland which was made the established church by the Act of Union of 1707.

**CHURCH OF THE NEW JERUSALEM.**—See NEW JERUSALEM, CHURCH OF.

**CHURCH FEDERATION.**—The process of bringing together local or denominationally organized bodies of Christians. Such federation differs from organic union in that the federating bodies maintain their respective existence. Thus, in the case of local churches, the members constituting the constituent bodies may receive members as of their own faith and order and make contributions to their respective denominational work, although arrangements vary in the different local federated churches. Federation of local religious groups is most commonly to be found in small towns where the competition between a considerable number of Protestant churches has been deemed expensive financially and inefficient spiritually.

In a somewhat more general sense, it is customary to speak of the church federations of different towns. By this is meant the co-operation of the different denominations under more or less organized central management in certain tasks, generally evangelistic or social. It is more common, however, to speak of such co-operating bodies as Federal Councils or Church Federations. See FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

SHAILER MATHEWS

**CHURCH GOVERNMENT.**—The theory and practice of ecclesiastical organization. See also PASTORAL THEOLOGY; MINISTER AND MINISTRY; ORDER; BISHOPS; PRIESTS; DEACONS.

There are essentially three forms of church government in use, each claiming to follow the primitive practice.

1. *Episcopal.*—It is held that the New Testament recognizes three orders of the clergy: (1) Deacons, who are generally young men serving a kind of apprenticeship and limited in authority even when in charge of a church. (2) Priests, the clergy in charge of parishes, exercising large powers, (3) Bishops, having oversight of a considerable number of parishes, the entire district being known as a diocese. The bishops have the sole right of ordination and of confirmation. See ROMAN CATHOLIC CHURCH; GREEK ORTHODOX CHURCH; CHURCH OF ENGLAND.

The Anglican church, the Roman and Greek Catholic, and other of the eastern churches have a superior rank (not order) known as the Metropolitan or Archbishop, who has wider territorial jurisdiction and governs a number of dioceses generally comprised in a major political unit. The Roman Catholic church completes the hierarchical system with the pope, who is the ruler of the entire church.

A modified form of episcopacy is maintained by the Methodist Episcopal churches in the United States, in which a body of bishops is elected to supervise the work of the denomination, each bishop being assigned from time to time to the oversight of certain groups of churches. But he has no diocesan allocation nor do the bishops constitute a separate order of clergy.

2. *Presbyterial.*—This is an attempt to reproduce the practices of the New Testament churches in which there was a plurality of elders. Distinction is made between the teaching elder, who is now the ordained minister and preacher, and the ruling elders who are laymen selected by the congregation for their ability in leadership. They together constitute the Session and decide matters of ecclesiastical business. The whole denomination is organized in a series of ecclesiastical bodies having legislation and judicial powers, the Presbytery, the Synod, and the General Assembly. See PRESBYTERIANISM.

3. *Congregational.*—Upon the theory that each local church is a self-governing institution, all matters are settled by the vote of the members. Preachers are ordained as ministers but have no governmental authority. Deacons are elected from the laity as associates of the minister in the spiritual leadership of the congregation. Congregational churches are loosely organized into associations, conventions, congresses, etc., but retain complete independence. See CONGREGATIONALISM; INDEPENDENCY.

THEODORE G. SOARES

**CHURCH ORDER .**—The ecclesiastical constitution of a German state, which usually makes a statement of the agreement of the State church with the Lutheran Confessions, followed by various ecclesiastical regulations.

**CHURCH PEACE UNION.**—An organization consisting of a board of trustees founded and endowed with two million dollars by Andrew Carnegie, the purpose of which is to interest the churches in international peace. Its office is at 70 Fifth Ave., New York City.

**CHURCH REGISTER.**—A church book which may be a book of liturgies, or of accounts, but usually designating the book in which are registered baptisms, marriages, funerals, births, removals, and sometimes records of discipline.

**CHURCH UNION.**—See UNION, CHURCH.

**CHURCH WARDEN.**—In the Episcopal churches in the British Empire and the United States, a lay official whose duties are the care of the church and church property, the provision of necessities for the services and the maintenance of order.

**CHURCHING OF WOMEN.**—The ceremony of thanksgiving after the birth of a child, the genesis of which was the Levitical purification ceremony (Lev. 12:6).

**CHURCHYARD.**—(1) The enclosed piece of ground adjacent to a church; (2) technically, the burial ground within the enclosure.

**CIBORIUM.**—(1) An arch canopy, supported by four pillars, over an altar. (2) A vessel containing the host.

**CIRCUIT.**—See STATION.

**CIRCUMAMBULATION.**—The practice of walking around an object or person (usually three times). When the circuit is made sun-wise it indicates respect, loyalty and reverence. The opposite circuit is of ill-omen and when deliberately done indicates ill-will and disrespect. The practice differs from the magic circle in that there seems to be no idea of protecting the object involved. It was especially common among the Hindus, Celts and Greco-Romans though found also in America and among the Semites. While no certain statement can be made as to its origin it is probable that it is connected with the observation of the movement of the sun.

**CIRCUMCISION.**—A ritualistically significant surgical operation for the removal of the male prepuce, or two operations on the female genitals. The custom of practicing circumcision is almost universal, except among non-Semites in America, Europe and Asia. It was known and observed among the ancient Egyptians, the Hebrews, the Mohammedans, some American Indians, and some African and Polynesian peoples. There are many surgical methods of performing the rite, which vary from the above definition, but their purposes on the whole are substantially the same.

1. *Subjects of circumcision.*—The age at which the rite was performed was almost always immediately before or at puberty; but among the Hebrews it was set for male children on the eighth day after birth. Abraham and his household were circumcised as adults, except Ishmael, when Yahweh's covenant was established (Gen. 17:23–27). Whenever a foreigner wished to join with Israel in the observance of the passover (Exod. 12:48), or to intermarry with Israelites, he was obliged to be circumcised (Gen. 34:14–24). It was a reproach for an Israelite to remain uncircumcised (Josh. 5:9). Extra-Israelitish peoples such as the Philistines were called "the uncircumcised" (I Sam. 31:4; Judg. 14:3).

2. *Reasons for circumcision.*—Though circumcision was a distinctive mark of Jews, it was restricted among nearly every other people to certain classes, e.g., among ancient Egyptians, priests and warriors had to accept the rite; in Madagascar today circumcision is required of a soldier or an official. In the early church the Judaizers declared it, and the Gentiles denied it, as a necessary prerequisite for church membership; and in the council the Gentiles won their case (Acts 15:1, 5, 28, 29). Among some peoples the legal and social status of a man is conditioned on circumcision, as among the Turks and Malays. Some African tribes exclude the uncircumcised from society, and admit no one either to their councils or to the rights of inheritance unless he has submitted to the rite.

3. *Theories of its origin.*—These are numerous. The more plausible theories are: (1) a sanitary provision, (2) a preparation for marriage, (3) consecration of the generative powers, (4) a condition of social and legal standing, (5) a tribal distinction, (6) initiation into a Hebrew community, (7) mark of Israel's covenant relation to Yahweh, (8) sacrifice to a tribal deity. Female circumcision is rarely connected with any religious observance.

IRA M. PRICE

**CIRCUMCISION, FEAST OF THE.**—A festival observed on Jan. 1st. in commemoration of the circumcision of Jesus.

**CISTERCIANS.**—A R.C. monastic order, also known as the Grey or White Monks, dating from 1098 when Robert, a Benedictine, founded a monastery at Cistercium. Rapid development ensued because of the influence of Bernard of Clairvaux (q.v.), whence members of the order are often known as Bernardines. A rigid observance of the Benedictine rule was prescribed. From the 12th. to the 15th. centuries the Cistercians were most numerous and influential. The rise of the mendicant orders involved the decline of Cistercian influence. There still exist about 100 monasteries of the order.

**CITY-GOD.**—A deity who was regarded as the patron deity of a particular city as Athena over Athens.

**CITY MISSIONS.**—The term is used in a technical sense to signify the organized co-operative activity of a group of churches usually of the same communion of a city, or of a city and its suburbs, along educational, philanthropic, ecclesiastical, or religious lines.

City Missions are differentiated from the work of an individual city church, in that there are representative of a group of churches, ideally all the churches of a given communion of a city and its suburbs; from *Home Missions* in being municipal rather than national in its field of service; and from Church Federations in that they are usually denominational, though often broadly catholic in spirit and non-sectarian in much of the work which they undertake.

In some denominations the term has not acquired this technical meaning. In others it is used in a more restricted sense to refer only to certain ministries of mercy, ameliorative efforts in behalf of the poor or unfortunate, particularly in public institutions. This is frequently its use in the Episcopal Church. In Lutheran usage *Inner Mission* (q.v.) has about the same connotation as *City Missions*, as here defined, and *City Missions* is used in the narrow sense to include only benevolent or charitable work.

City Mission organizations have grown out of a certain municipal consciousness and attendant sense of community responsibility—the recognition that there are social problems peculiar to great cities which will not yield to rural methods of treatment. Poverty, irreligion and social discontent are bred in the *laissez faire* atmosphere which has been carried over from country village into the complex growing city where economic well-being and respectability on the one hand and misery and crime on the other, each seeks its own place and where the checks and restraints, and the individual sense of the obligations of neighborliness of the country village may not be found. The necessity of organized social effort to meet peculiar city conditions is now being recognized. Success in City Missions is dependent upon the desire and ability of the churches of a given communion to associate in co-operative undertakings in behalf of the religious life of the city.

Denominational City Mission organizations began to come into being about fifty years ago in response to that social compunction which found expression a few years later in organized charity and social settlements and still later in the social service of the municipality itself. The entrance of other agencies into the field has modified from time to time the distinctive task of the denominational City Mission organization.

The evolution of City Missions during the past generation has been essentially as follows: in palliative and remedial efforts in behalf of the very poor whose physical needs are now met to an increasing degree by the municipality or by special charitable organizations: in redemptive effort to reach the "fallen," the "down and out," the "Flotsam and Jetsam" of society especially through Rescue Halls and Homes which are now quite largely on an interdenominational basis; in churching new communities that the institutions of religion may be kept up to the requirements of rapidly growing communities, although such church activity occupies a relatively smaller part of the attention of the City Mission organizations in the older and larger cities than formerly; in Americanizing and Christianizing new-Americans especially through the *mother-tongue* of a particular people, largely a development of recent years; in checking the rout of the churches from communities where they are most needed but where self-support is impracticable and local leadership inadequate—a work which many City Mission organizations have not yet undertaken. Several denominations are spending considerable sums in organized City Mission work.

These are the tasks of denominational City Mission organizations, undertaken in the attempt to objectify the principles taught by Jesus Christ and to reincarnate his spirit in intimate, direct, social, educational, and philanthropic ministries. Through interdenominational City Mission Councils or Church Federations "the twin sins of overlapping and neglect" in City Mission work are being overcome and in a few instances two or more denominations have been brought into definite co-operation. When Church Federations shall have become more effective certain ministries performed by City Missions will be undertaken in a larger fellowship. CHARLES HATCH SEARS

**ÇIVA.** See SHIVA.

**CLAIRAUDIENCE, CLAIRVOYANCE.**—Terms connected with spiritualism (q.v.), indicating power to hear and to see disembodied spirits of the dead.

**CLARENDON, ASSIZE OF.**—See ASSIZE OF CLARENDON.

**CLARENDON, CONSTITUTIONS OF.**—See CONSTITUTIONS OF CLARENDON.

**CLARKE, JAMES FREEMAN** (1810–1888).—Influential American Unitarian preacher and scholar, who interpreted religion in a broad cosmopolitan spirit and was interested in applying Christianity to social problems, e.g., the slavery problem. His best known work is *Ten Great Religions.*

**CLARKE, WILLIAM NEWTON** (1841–1912).—American Baptist theologian; an influential exponent of liberal orthodoxy, giving to traditional doctrines spiritual interpretations consistent with

modern knowledge. His literary style was charming and his writings spiritually inspiring. His most important works are *Outline of Christian Theology*, and *The Christian Doctrine of God*.

**CLASSIS.**—In certain Reformed churches, an ecclesiastical court, comprising ministers and ruling elders, corresponding to a Presbyterian presbytery and having a status between a consistory and synod.

**CLASS-MEETING.**—A feature of Methodism whereby a congregation is divided into groups or classes, each with a class-leader who has the oversight of the spiritual welfare of the members of his class. The meetings of the class are designed to promote religious development and to give opportunity for maintaining discipline.

**CLEAN AND UNCLEAN.**—See DEFILEMENT AND PURIFICATION.

**CLEANTHES.**—Stoic philosopher of the 3rd. century B.C.; successor to Zeno as leader of the school. A magnificent hymn to Zeus reveals his religious power. See STOICISM.

**CLEMENT.**—The name of 14 popes and 2 antipopes.

*Clement II.*—Pope, 1046–1047.

*Clement III.*—Pope, 1187–1191.

*Clement IV.*—Pope, 1265–1268.

*Clement V.*—Pope, 1305–1314, removed the papal seat to Avignon, 1309.

*Clement VI.*—Pope, 1342–1352,strove for unity with the Armenian church; proclaimed a crusade in 1343.

*Clement VII.*—Antipope, d. 1394. His election in 1378 in opposition to Urhan VI. began the great schism in the west.

*Clement VII.*—Pope, 1523–1534, had been practically papal administrator under Leo X., hut was himself a weak, narrow pope. He made no strong effort to deal with the Reformation, and during his reign the schism hetween the English and Roman churches occurred.

*Clement VIII.*—Antipope, 1425–1429.

*Clement VIII.*—Pope, 1592–1605, obtained the readmission of Jesuits who had been expelled from France. During his pontificate the revised edition of the Vulgate was completed and Catholic literature expanded. Giordano Bruno's execution was in his reign.

*Clement IX.*—Pope, 1667–1669.

*Clement X.*—Pope, 1670–1676.

*Clement XI.*—Pope, 1700–1721, a scholar, and man of letters; promulgated the Bull, *Unigenitus* in 1713 against Jansenism.

*Clement XII.*—Pope, 1730–1740, sought reunion with the Greek church; encouraged art and literature.

*Clement XIII.*—Pope, 1758–1769.

*Clement XIV.*—Pope, 1769–1774, signed the brief in 1773 hy which the Jesuit order was dissolved.

**CLEMENT OF ALEXANDRIA** (ca. A.D. 150–215).—Pupil of Pantaenus and teacher of Origen, leading Christian scholar and writer, head of the catechetical school at Alexandria. A convert from paganism, Clement was widely read in Greek as well as Christian and Jewish literature, and exhihited remarkable hospitality to truth wherever he found it. He sought to relate Christianity to the best elements in philosophy and in this way did much to prepare the way for Christian theology. His principal works were *The Hortatory Address to the Greeks*, *The Tutor*, *The Miscellanies*, *Who is the Rich Man that can be Saved?* and the (now lost) *Outlines*. He left Alexandria in A.D. 203 and died between A.D. 211 and 216.

EDGAR J. GOODSPEED

**CLEMENT OF ROME** (ca. A.D. 40–97).—The third head of the Roman church, author of *Epistle* of the Church at Rome to the Church at Corinth, written ahout A.D. 95 to restore order in the Corinthian church, in which opposition to the authority of the church officers had developed.

**CLEMENTINE LITERATURE.**—Writings ascribed to Clement of Rome, purporting to represent Petrine teaching as Clement was said to be a disciple of Peter. The literature includes the so-called *Second Epistle of Clement*, two *Epistles on Virginity*, the *Epistle to James*, the *Homilies* and *Recognitions*, and the *Apostolic Constitutions*.

**CLERGY.**—A group within the Christian Church particularly appointed and usually ordained to conduct public worship, administer the sacraments, and carry on in general the work of the church. See ORDER, HOLY.

Strictly speaking, the early Christian Churches had no clergy and laity, hut all Christians possessed equal privilege in the presence of approach to God, although differing according to the divinely distrihuted gifts. See CHARISMATA.

On the hasis of these gifts were officials whose husiness was the spiritual development and education of others in the local groups of Christians. These came to he known as Bishops or Preshyters, and Deacons, as well as Apostles, Teachers, and Evangelists. By the 2nd. century, the influence of the Old Testament priesthood and the universal priesthood in the Graeco-Roman world resulted in the separation of those performing specific duties in the church from the rest of the church memhers, and they began to assume characteristic dress, insignia, and the powers of priests. As the Catholic churches, both Greek and especially the Roman, developed, the distinction hetween the clergy and others, that is, the laity increased. The clergy came to he regarded as constituting an order, entrance to which was conditioned upon the divine election through the church and the possession of grace transmitted through the succession of Bishops from the Apostles. Privileges were accorded them by the Roman Emperor and through the Middle Ages they constituted an estate distinct from that of the nobility on the one side and the town's people on the other. They were exempt from the jurisdiction of the laity and were possessed of various other privileges. They were divided into two classes, the higher clergy, including all Bishops and Priests; and the lower clergy, including acolytes, exorcists and other minor officials. In the Roman Catholic Church, the clergy is still further divided into the regular clergy or monks who are in holy orders, and the secular clergy, which includes the priests who have parishes and are not in any monastic order.

In the Protestant churches, the position of the clergy with relation to other church memhers varies somewhat. In the Anglican Church, the holy orders are preserved and the clergy are regarded as priests. In the Lutheran, Reformed, Methodist, Baptist and other dissenting religious hodies, there is no recognition of orders heyond the official act of appointing a man (or woman in certain denominations), to serve as minister and pastor. Generally such persons are formally inducted into office after examination. Like ministers in holy orders they are regarded in law as possessing certain legal rights, as, for example, of celehrating marriage,

but in the eyes of the churches are simply laymen set apart for the performance of certain duties in the furtherance of the church life.

SHAILER MATHEWS

**CLERICALISM.**—The policy of controlling and administering the essential functions of social and political life by the clergy as officials of the divinely authorized church.

Clericalism is an extreme form of ecclesiasticism, distrusting and discrediting all secular forms of social organization. Starting from the belief that the church is the supreme authority ordained by God, clericalism is inclined to sacrifice all other considerations to that of ecclesiastical supremacy. Since modern social and political life has developed so largely on the basis of religious freedom, clericalism has been regarded as an obstructive force, and the name has received a sinister meaning. If, however, the premises of ecclesiasticism be admitted, clericalism is only an especially consistent way of securing the supremacy of the church.

**CLERKS REGULAR.**—The name given by the R.C. church to clerics who are engaged in the regular clerical duties and at the same time conform to the rule of a community.

**CLOISTER.**—Originally, the enclosing wall of a religious house; then, the monastery within the enclosure; latterly, the quadrilateral area within a religious house about which the buildings are grouped, and which is customarily provided with a covered ambulatory connecting the various buildings.

**CLOVIS** (ca. 466–511).—King of the Franks, who married Clotilda, a Burgundian Christian princess. By her influence Clovis was baptized as a Christian, Christmas 496, and with him 3000 Franks. He became the protector of the church, and in 511 convoked the council of Orleans.

**CLUNY, CONGREGATION OF.**—A R.C. order presided over by the abbot of the monastery at Cluny. The Cluny Monastery was founded in 910 by William I. the Pious. From 910 to 1157 Cluny was ruled by a succession of strong men, and was the mainspring of religious vitality in Europe. Several Benedictine houses adopted the manner of life, hence the name Cluniac Benedictines. But the order is in every respect independent. The rise of the Cistercians and mendicant orders effected the decadence of the Cluny order, which had become wealthy and had lost its religious zeal. It was dissolved in 1790.

**COCCEIUS, JOHANNES.**—Theologian, born, Bremen, August 9, 1603, died, Leyden, 1669. In 1650, after a distinguished career he became Professor of Theology at Leyden. He published works on the Hebrew language and, more important, a treatise upon theology in which he set forth the so-called Covenant or Federal Theology (q.v.).

**CODEX**—A manuscript in book form of large round characters (uncial); used particularly in New Testament manuscripts.

**CODEX ALEXANDRINUS.**—A 5th. century Greek parchment manuscript, so called from having once belonged to the patriarchate of Alexandria. It contains the Old and New Testaments and the *Epistles of Clements* in a text of moderate worth.

**CODEX AMIATINUS.**—See AMIATINUS, CODEX.

**CODEX BEZAE.**—A 6th. century parchment manuscript so called from having belonged to Theodore De Beze (Beza) from 1562–81. It contains the gospels (Matt., John, Luke, Mark), the end of III John (Latin only), and most of Acts in Greek and Latin. Its text is the erratic type known as Western. It is now in the library of the University of Cambridge.

**CODEX EPHRAEMI RESCRIPTUS.**—A 5th. century parchment manuscript in uncial letters, originally containing the Old and New Testaments in Greek, but becoming dilapidated and probably faded by the 12th. century. Many leaves of the parchment were lost and the rest reinscribed with a Greek version of treatises of Ephraem the Syrian, so that the manuscript now contains various scattered portions of its original contents, mostly of the New Testament, in a text curiously mixed.

**CODEX SINAITICUS.**—A 4th. century parchment manuscript of great textual excellence of the Old and New Testaments in Greek, found by Tischendorf at St. Catherine's Convent, Mt. Sinai, in 1859, and including with the Old Testament, now somewhat fragmentary, certain apocryphal writings; and with the New Testament, the *Epistle of Barnabas* and part of the *Shepherd of Hermas*.

**CODEX VATICANUS.**—A 4th. century parchment manuscript (so called from having belonged since the end of the 15th. century to the Vatican Library), containing except for a few gaps, especially at the beginning and end, the Old and New Testaments in Greek, in a text of remarkable excellence.

**COLERIDGE, SAMUEL TAYLOR** (1772–1834).—English poet and philosopher, who exercised a wide influence on religious thinking early in the 19th. century. Under the stimulus of German idealistic philosophy he expounded religion on the basis of moral and rational principles in contradistinction to the appeal to external authority, and thus aided in the vitalizing and liberalizing of Christian ideals.

**COLIGNY, GASPARD DE** (1519–1572).—French admiral and Huguenot leader; strove to obtain religious liberty; was killed in the massacre of St. Bartholomew's day (q.v.).

**COLLECT.**—(1) A brief prayer, frequently only one sentence, supplicating for some one specific blessing. (2) In the Roman or Anglican liturgies, the prayer which comes before the reading of the Gospel and Epistle for the day, so designated because it epitomizes or *collects* their teaching.

**COLLECTIVISM.**—See SOCIALISM.

**COLLEGE, APOSTOLIC.**—*Collegium* in Roman law meant a group of persons co-operating in a common task. Hence the application to the apostles of Jesus, conceived as an authoritative body.

**COLLEGE OF CARDINALS.**—In the R.C. church the council or senate which is composed of six cardinal bishops, fifty cardinal priests and fourteen cardinal deacons. The cardinals elect the pope, continue the ecclesiastical administration during an interregnum, and act as the papal advisory body. Also called the Sacred College.

**COLLOQUY OR COLLOQIUM.**—(1) An informal conference for the discussion of theological matters, where there are points of difference.

(2) A term formerly used for classis or presbytery in the Reformed Genevan church.

**COLUMBA, SAINT** (521–597).—Irish monk. From 563 he was a missionary to the Scots and Picts, and Abbot of Iona.

**COLUMBAN, SAINT** (543–615).—Irish monk, who preached in France, Switzerland and Italy. He was a classical scholar and writer.

**COMFORT.**—That which conduces toward a condition of freedom from physical or psychical pain or toward the satisfaction of a felt need. Religion is variously conceived as a source of comfort through fellowship with God.

**COMMANDMENTS.**—(1) In the Hebrew religion, see DECALOGUE. (2) Of the Roman church, six commandments, including observance of mass and church festivals, of the fasts, of auricular confession, of communion at least once a year, preferably at Easter, support of pastors and observance of church regulations in marriage. (3) In the Greek church, nine precepts are demanded of the faithful.

**COMMENIUS.**—See BOHEMIAN BRETHREN.

**COMMISSIONS, ECCLESIASTICAL.**—In the R.C. church ecclesiastical bodies, established by canon law for the exercise of specific offices committed to them, either ecclesiastical or theological.

**COMMUNICATIO IDIOMATUM.**—"Communication of the attributes"; in Lutheran theology the statement of the Christological doctrine which declares that the properties of either nature may be transmitted to the other in the divine-human Christ. The doctrine was employed to support the theory of the omnipresence of Christ's human nature in connection with the eucharist.

**COMMUNION.**—(1) An interchange of religious thought and emotion. (2) The ordinance of the Lord's supper or the celebration of it. (3) A group or sect of Christians, holding to a common doctrinal or ecclesiastical standard, as the Anglican communion. (4) In the R.C. church, an antiphon recited by the priest after the ablutions following the celebration of mass.

**COMMUNION, HOLY.**—See LORD'S SUPPER.

**COMMUNION OF SAINTS.**—One of the affirmations of faith expressed in the Apostles' Creed. In Catholicism it is interpreted to mean a spiritual fellowship including, not only believers on earth, but also the souls in purgatory and the saints in heaven. Real reciprocity is possible between individuals in this all-inclusive sphere. Living persons may benefit those who have departed, and may invoke aid from the saints. In Protestantism the conception is usually so explained as to exclude definite deeds or rites directed toward the departed.

**COMMUNION WITH THE DEAD.**—See NECROMANCY.

**COMMUNION WITH THE DEITY.**—See MYSTICISM; PRAYER; SACRIFICE.

**COMMUNISM.**—A theory of social and economic organization which substitutes for the right of private property ownership by the community and distributes products of labor equally among individuals. Communism thus differs from Marxian socialism which holds to collective ownership of capital.

Communistic experiments have always been more or less in evidence since primitive civilization and communistic programs have been elaborated by many writers since Plato. Most notable among such writers in modern times have been Babeuf during the French Revolution, Robert Owen, Lenine. Various attempts at communism have been made by mendicant orders, religious bodies like the Brethren of the Free Spirit (13th. century), Adamites in Bohemia (15th. century), the Anabaptists of Munster, Moravians, Shakers.

It is sometimes said that the primitive Jerusalem church practiced communism, but such a description is misleading. The society was not economic and their "having things in common" was rather a form of excessive voluntary charity doubtless due to their expectation of the immediate return of Christ. SHAILER MATHEWS

**COMPACTATA.**—An agreement consummated at the Council of Basel, Nov. 1536, by which recalcitrant Bohemians were accorded the right to administer the Communion in both kinds, assured of a more strict exercise of discipline over the clergy especially in respect to temporalities, and guaranteed a more generous provision of preaching by competent priests.

**COMPARATIVE RELIGION.**—A method of studying religions which consists of gathering from world-wide sources apparently similar forms, beliefs and customs and presenting them under certain static groupings or rubrics arranged in a supposed order of development. Its chief service to the religious sciences was to show the necessity of a better method. All broad generalizations were abandoned when students came to realize that every religion and every religious form and belief must be studied in its own peculiar cultural and genetic setting. See SCIENCE OF RELIGION.

**COMPLACENCY.**—Self-satisfaction. In theology, satisfaction with or approval of a person or object on account of its inherent virtue. Love of complacency, e.g., that of God for Christ has been contrasted with love of compassion, e.g., that of God for sinners.

**COMPLIN.**—The last R.C. canonical hour, so-called since the 6th. century. As Prime was the monks' morning prayer, Complin was their night prayer. It consists of the General Confession, Absolution, three psalms, the hymn *"Te lucis ante terminum,"* the canticle *"Nunc demittis,"* and oration. It is sometimes sung as the evening service in Church instead of Vespers.

**COMPROMISE.**—(1) An adjustment of a disagreement by means of mutual concessions on the part of the parties concerned. When such an adjustment involves the relinquishment of principles, it may become unethical. Hence (2) popularly, action which throws suspicion on one's ethical motives. (3) In ecclesiastical law, the transfer of a legal right, as the right of nomination to a benefice; or the commitment of the right of election by the college of cardinals to a sub-committee.

**COMTE, AUGUST** (1798–1857).—French philosopher, the founder of Positivism (q.v.). His chief works were the *Positive Philosophy*, the *Positive Polity*, the *Positivist Catechism*, and the *Subjective Synthesis*. The religious expression of his system is the *Religion of Humanity* in which

collective humanity is worshiped as the "Great Being," and an elaborate ritual is enjoined embodying various successive consecrations of the individual to service for humanity.

**CONCEPTION, THE IMMACULATE.**—See IMMACULATE CONCEPTION.

**CONCEPTUALISM.**—A logical theory expounded by Abelard (q.v.) as a mediating position between nominalism and realism, which stated that concepts or general ideas have an existence in the mind though there is no correlative existence in reality, and that these concepts are the instruments of knowledge.

**CONCLAVE.**—(1) A meeting of a group of persons in secrecy or privacy. (2) The sacred college of cardinals, especially when assembled for the election of a pope. (3) Also the apartment in which the cardinals convene which is kept locked until the election is complete, a custom dating from 1274.

**CONCORD, BOOK OF.**—The collective documents of the Lutheran confession, comprising the Apostles', Nicene, and Athanasian creeds, the Augsburg Confession, the Apology of the same, the Schmalkald Articles, the Large and Small Catechisms of Luther and the Formula of Concord.

**CONCORD, FORMULA OF.**—The most complete of the Lutheran confessions, promulgated in 1580 with a view to uniting the various parties within Lutheranism who had become embittered by doctrinal dissension. It consists of two parts, the Epitome and the Solid Declaration, each of twelve sections, the first making a statement of, and the second giving the argument for, Lutheran doctrines. See CONFESSION OF FAITH.

**CONCORDANCE.**—An alphabetical arrangement of the words used in any work, especially the Bible, showing all the passages in which each occurs. This was first done for the Latin Vulgate in A.D. 1244. There are excellent concordances of the Old Testament in Hebrew (Davidson, Bagster, Mandelkern) and in Greek (Hatch-Redpath) and of the New Testament in Greek (Moulton-Geden). The historic concordance of the English Bible is that of Alexander Cruden (first ed., 1738) but Young's *Analytical Concordance* (1879–84) and Strong's *Exhaustive Concordance* (1894) are more modern English works. EDGAR J. GOODSPEED

**CONCORDAT.**—A formal agreement or treaty between some sovereign and the Pope of Rome intended to formulate a decision as to the disputed rights of the Roman Catholic Church in the sovereign's country.

The oldest of such agreements is the Concordat of Worms (September 23, 1122) drawn between Henry V. and Pope Calixtus, by which there was ended the so-called War of Investiture.

Perhaps the most celebrated of such Concordats is that drawn by Napoleon I. and Pius VII. (1801). The chief provisions of the seventeen articles of this agreement were those making the Roman Catholic Church amenable to civil regulations, the relinquishing the Church's claims to property sold during the Revolution, assuring it support from the State, and reducing the number of bishops. This Concordat remained in force until its repeal by the French Republic in 1905.

Concordats have been made by practically all European nations. The most important were those with Bavaria (1817), Prussia (1821), other German states (1824–39), Austria (1855, repealed 1870), Spain (1523, 1640, 1737, 1753, 1851, 1860, 1904). SHAILER MATHEWS

**CONCUBINAGE.**—Cohabitation, legally sanctioned or not, of a man and woman not validly married (see NE TEMERE). Such cohabitation was countenanced in the O.T. as well as among the Greeks and Romans, and even among Christians till the Middle Ages, though clandestine marriage was condemned as early as the time of Ignatius Martyr. From the time the Catholic Church began to impose celibacy on the clergy, any cleric's cohabitation with a woman was considered concubinage.

**CONCUPISCENCE.**—Inordinate sexual passion, which Augustine and various R.C. theologians considered evidence of the depravity of human nature. Aquinas and other scholastic writers employed the term to connote sensuous desire in the broader sense.

**CONCURSUS.**—(1) The doctrine of Augustine and Calvin that man, previous to his fall, was preserved in spiritual perfection by the aid of God. (2) The theory of the co-operation of God or the First Cause with second causes in the processes of nature and history.

**CONDIGNITY.**—A scholastic term indicating that with supernatural aid man may live in such a way as to merit eternal life. Used in contrast to congruity (q.v.) which denotes a natural capacity for meritorious living.

**CONDITIONAL IMMORTALITY.**—The view that immortality is not possessed by all by virtue of their humanity, but that it is possible only for those who have acquired certain spiritual powers and characteristics due to divine salvation. See FUTURE LIFE, CONCEPTIONS OF.

**CONDUCT.**—Activity or behavior judged by moral or social standards, and thus rendering a person liable to approval or disapproval. See ETHICS.

**CONFERENCE.**—In Protestant churches, an assembly of ministers or laymen or both for discussion or deliberation concerning matters of church business or theology. In the R.C. church the name applies to a conference of priests. In Methodist polity it designates the official assemblies of the church, e.g., the General Conference.

**CONFESSION.**—The acknowledgment, either publicly or privately to a person entitled to hear, of sinful or criminal action.

In the Hebrew religion an annual confession was required on the Day of Atonement by the chief priest, whereat individuals were also enjoined to confess. In the New Testament confession is enjoined, although only occasionally mentioned. With the development of church discipline, confession became recognized as a means of securing remission of post-baptismal sins, and the church prescribed penance (q.v.) whereby the penitents could accomplish reconciliation. Today the R.C. church demands the confession of "mortal" sins. It is not necessary to confess "venial" sins although religious devotion may lead the penitent voluntarily to do so. The canonical age for beginning confession is seven. In the Eastern church confession is obligatory. The Lutheran and Anglican churches teach that public confession and absolution suffices, although auricular confession is still practised

among certain adherents of the High Anglican Church. See CONFESSIONAL.

**CONFESSION OF FAITH.**—A formal and systematic organization of the religious beliefs of a Christian group for defining its purpose and determining its membership.

The term is also used for the simple avowal of faith in God or Christ, and in this sense is antecedent to the organization of what may properly be called a creed. In a more particular sense martyrs were said to be confessors in that they testified publicly to their faith in Jesus through their death.

Technically speaking confessions of faith differ from the creeds in that they belong to particular groups rather than to Christians generally, include more than is regarded as indispensable for salvation, and are not used in public worship. In most cases they have been the result of controversy born of the separation of some more or less dissatisfied group from a parent body, and are intended to make plain the position of the newly formed group in distinction from that of the body from which it separated.

Generally speaking, however, confessions as distinct from the creeds are the result of the Reformation and the consequent organization of State Churches and subsequent independent groups. They have been made a basis for church discipline, and naturally were carried into very considerable detail. Various divisions both of the Greek and Latin churches have also issued confessions.

I. THE GREEK CHURCH.—While the Greek Church has never drawn up a creed beyond those of the Ecumenical Councils, under various circumstances different sections of the church have set forth in some detail their teaching. The first of these is that drawn up in 1453 by Gennadius at the request of Sultan Mohammed II. It contains twenty articles and seven arguments for the truth of Christianity. After the Reformation period Greek confessions were made, some of them like that of Cyril Lucar (1629) in favor of the Calvinist position, while others like that of Peter Mogilas (1640–43) are opposed to Protestantism. The latter work together with the *Answers of Jeremiah* (1576) and the *Confession of Dositheus* (1672) constitute the authoritative standards for the orthodox doctrine, although the *Full Catechism* of Philaret has replaced the confession of Peter Mogilas in Russia.

Other eastern churches have issued a number of confessions approving or rejecting various doctrinal developments in the Greek or Roman churches.

II. THE ROMAN CHURCH.—The Roman Catholic Church issued in 1564 a Profession of the Tridentine Faith which was made authoritative through all the church. It consists of twelve articles which explain the creeds, the decrees of the Council of Trent, and various other teachings of the Roman Church. The *Roman Catechism* (1566) is less a confession than a syllabus intended to assist the clergy in their teaching. Other summaries of the Roman Catholic doctrine appeared during the 16th. and 17th. centuries.

The most important modern formulations by the Roman Catholic Church are doubtless the *Syllabus of Errors* issued by Pius IX. in 1864, which gave in compact form the various modern opinions which had been condemned by the Pope; the Decrees of the Vatican Council issued in 1870 which set forth the fundamental position of the church regarding the Catholic faith; and the Papal Syllabus of Pius X. in 1907 which set forth the position of the church relative to modernism.

III. THE VARIOUS BODIES OF PROTESTANTS, while almost without exception accepting the general position of the ecumenical creeds, have published frequently in very considerable detail their theological positions.

1. *Early dissenting confessions.*—The oldest of the important confessions is doubtless that of the Waldenses (the 14th. century and possibly earlier), as well as a number of other confessions issued subsequently by the same group, the most important of which is that of the *Waldensian Confession* in 1655, reaffirmed in 1855. In 1431 appeared the *Confessio Taboritarum* which set forth the extreme position of the Hussites. This in turn was followed by thirty-four Bohemian confessions of faith, perhaps the most important of which are the so-called *First Bohemian Confession* presented to George, Margrave of Brandenburg in 1532 (resived in 1535), and the *Second Bohemian Confession* (1575) in which both Lutherans and Calvinists agreed. It was addressed to Maximilian II.

2. *Lutheran confessions.*—Among the Lutherans there have been a series of confessional publications. In 1529 appeared the fifteen articles of the Marburg Conference drawn up by Luther and intended to define the position of the German reformers as over against that of Zwingli. The *Marburg Articles* were later enlarged and presented to the Lutheran princes as the *Seventeen Articles of Schwabach.* These in turn were followed by the *Articles of Torgau* (1530), also put out by Luther and Melanchthon. In 1530 at the Diet of Augsburg Melanchthon in the name of the reformers drew up, and the Saxon elector and other German princes presented to Charles V. the great confession which was to become the basis of Lutheranism. This *Augsburg Confession* is in two parts. In the first the chief doctrinal positions of the Lutherans are stated in twenty-one articles, and in the second part is the condemnation in seven articles of abuses in the Roman Church. This confession was subsequently modified by Melanchthon in 1540, the edition being known as the *Variata*, in which there is a movement towards formulas regarding the Lord's Supper which would not be too hostile to the Calvinists.

During the political and ecclesiastical struggles of the 16th. and 17th. centuries the Lutheran churches produced a number of doctrinal statements, of which the most important probably is the *Formula of Concord* (q.v.), which appeared in 1577 as the successor of several other attempts at unity. This *Formula of Concord* became authoritative in most of the German states, but as the theological controversy did not cease it was followed by the *Nassau Confession* (1578) which was crypto-Calvinist (q.v.). This was opposed by the *Saxon Visitation Articles* (1586). Lutheran confessions have also been drawn up by the churches of Denmark, Poland, Bohemia, and Hungary. American Lutherans accept the *Augsburg Confession*, generally preferring the unchanged form.

3. *Reformed Confessions.*—The earliest reformed confession was the *Sixty-seven Articles of Zurich* issued by Zwingli in 1523. These correspond in a way to the theses of Luther, but served more directly as a basis for subsequent confessional formulas. In 1532 a Synod at Berne issued a voluminous statement, which was intended to give direction and content to preaching of the pastors. In 1530 Zwingli issued a confession of faith to Emperor Charles V., and in 1531 his *Brief and Clear Exposition of Christian Faith to Francis I. of France.*

Other early reformed confessions were those of East Friesland (1528) and the Four Cities (*Tetrapolitana*) drawn up for presentation to Charles V. at the Diet of Augsburg. Subsequently various cities like Basel, Mühlhausen, Lausanne, Zurich

issued confessions. In 1536 appeared at Basel the *First Helvetic Confession*, one of the grand documents of reformed faith. In 1552 was issued the *Confessio Rhaetica* which attempted to give some sort of unity to the Protestant movement in Switzerland. In 1566 appeared the *Second Helvetic Confession* drawn up by Henry Bullinger, one of the greatest of the Protestant confessions. It consists of thirty chapters and covers the entire field of theological and ecclesiastical interest.

The Calvinist confessions of faith resemble fundamentally the Zwinglian, but present the reformed faith from the point of view of Calvin's system. The number of these confessions is large and some are of national import. Many of them are the product of State churches, the most important of them being the *Gallican Confession* (1559); *Helvetic Consensus Formula* (1675); the *Heidelberg Catechism* (1563); the *Belgic Confession* (1561); the *Canons of the Synod of Dort* (1619) which organized the five points of Calvinism in opposition to the Arminians (see Five Articles); the *Scotch Confession* (1560); and the *Westminister Confession* (1646–47). This last confession was first submitted to Parliament December 1646 without, and in April 1647 with proof texts. It consists of thirty-three chapters each with several subdivisions. It is probably the most complete presentation of the Calvinistic doctrine. With the *Westminster Confession* should be joined the *Larger* and the *Shorter Catechism* which reproduce the general teaching of the *Confession* in catechetical form. The *Westminster Confession* has been adopted by the Presbyterian churches throughout England and America, and has never been seriously modified, although in 1902 the Presbyterian Church in the United States of America passed a Declaratory Statement regarding certain of its articles, particularly those dealing with phases of theological thought more characteristic of the 17th. than of the 20th. century. The United Presbyterian Church of America and the Cumberland Presbyterian Church have issued their own somewhat modified editions of the *Westminster Confession*.

Space will not permit a detailed discussion of confessions of other Calvinist groups. It will be enough to mention a few of the most important.

*a) Congregational Confessions.—Browne's Statement of Congregational Principles* (1582) was issued in the form of a catechism. Congregationalism issued a number of local confessions, in London and Amsterdam, and New England. Of these, perhaps the *Cambridge Platform of Church Doctrines* (1648) is the most important for New England, and the *Savoy Declaration* (1658) for Great Britain. The Congregational denomination in America at the present time has no authoritative confession, but the National Council of Congregational Churches issued in 1865 a *Declaration of Faith* in some detail. This was followed by the *Oberlin Declaration* of 1871, the creed drawn up by a body of twenty-five commissioners in 1883, a *Union Statement* issued in 1906, and the *Kansas City Creed* in 1913.

*b) Baptist churches* have never had an authoritative creed but have drawn up a number of confessions of faith chiefly for the purpose of fixing relations in Associations. Not to mention the earlier confessions of the Anabaptists and the Mennonites which probably won considerable numbers in the 16th. and 17th. centuries, the oldest Baptist confession is that of the *Seven Churches in London* which appeared in 1644. From that time on the great movement of Baptist churches was Calvinistic in theology. The *Philadelphia Confession* which was adopted in 1742 as the basis of the Philadelphia Association is practically the *Westminster Confession* modified to meet the Baptist position relative to the sacraments and the church. The *New Hampshire Confession* was issued in 1833 and is more generally used in the north than the *Philadelphia Confession*. Its Calvinism is not so extreme as that of the latter. Free-will Baptist churches have issued various declarations and confessions setting forth the Arminian rather than the Calvinistic theology.

4. *Anglican Confessions.*—After the separation of the Church of England from Rome, under Henry VIII., the King issued in 1536 *Ten Articles*, which did not oppose the Catholic doctrines, although somewhat under the influence of Lutheranism. The following year appeared the *Institute of a Christian Man*, or *Bishops' Book* in which purgatory was repudiated and salvation declared to depend solely on the merits of Christ. In 1539 appeared the *Six Articles*, which attached a heavy penalty of violation of the Catholic doctrines. The *King's Book*, 1543, repudiated the Pope, but again reaffirmed the Catholic doctrine. The *First Book of Common Prayer* was authorized in 1549 and is Lutheran as regards the Lord's Supper. From that time on the process of reformation moved toward the Calvinistic view of the Lord's Supper. In 1553 the *Catechism* and the *Forty-two Articles of Religion* were submitted to the clergy for subscription. In the reaction under Mary, the gains made by the reformed faith were temporarily lost. On the accession of Elizabeth, the church's doctrine was published in the *Catechism* in 1570, and in 1571 appeared a revision of the *Articles of Faith*, known as the *Thirty-nine Articles*. These *Thirty-nine Articles* and the *Prayer Book* are the doctrinal basis of the Anglican Church in England and the Protestant Episcopal Church in the United States of America. Because of their history they represent no single theological movement, but, unlike the confessions of both the Lutheran and the Reform Churches, are susceptible of wide variety in interpretation. Speaking generally, however, it may be said that the *Thirty-nine Articles* tend to express a more Calvinistic point of view than does the *Book of Common Prayer*.

5. *Methodist Articles.*—The Arminian movement organized its beliefs most effectually in the famous protest which led to the Synod of Dort (q.v.). Among the early Methodist Churches the fundamental standards of doctrine consisted of John Wesley's *Notes on the New Testament* and the first series of his sermons. Mr. Welsey never repudiated the *Prayer Book* or the *Thirty-nine Articles* of the Church of England, and his work was never predominantly theological. In consequence the Methodist movement lays emphasis more upon immediate experience of God and has always been less interested in formal orthodoxy than in the spreading of the Gospel and the conversion of sinners.

When the Methodist Church was organized in America, a convention was held in Baltimore, December 24, 1784, and at that time the first *Discipline* of the Methodist Episcopal Church was adopted. This *Discipline* constitutes one element of the theological confession of the Methodist Church which also includes Wesley's sermons, his *Notes on the New Testament*, twenty-five of the *Thirty-nine Articles* of the Church of England, which, however, were revised so as to remove all possibility of a ritualistic interpretation in the Anglican or Roman sense.

Various branches of the Methodist Church, such as the Methodist Protestant and the Free Methodist have their own articles of faith, but speaking generally they differ more as regards church organization than doctrine. Shailer Mathews

**CONFESSIONAL.**—Properly an enclosed seat where the priest hears confession through a grill

without touching the other person. The word covers also what goes on in the confessional, namely confession, and the sacrament of penance (q.v.).

Many points in the early history of confession are controverted. Originally public and for grave offences, penance developed along lines of safety, secrecy and universality. Annual confession has been required in the West since the Fourth Council of the Lateran (1215), and is preliminary to the Easter duty of receiving Holy Communion. Annual confession is a minimum demand, supplemented in those parishes which urge daily communion by advice to confess ordinarily once a week.

The Protestant reformers made private confession optional, and usually substituted therefor a public general confession. Under the leadership of E. B. Pusey private confession has been revived in many parishes of the Anglican communion since the middle of the 19th. century. The attempt to make confession and absolution (q.v.) prerequisites to the reception of the Eucharist in the Church of England is unauthorized.

Advantages claimed for confession include a new beginning, self-knowledge, contrition, humility, sincerity, and the modern tendency to consult the expert. Protestants say that the confessional is not required by Scripture, lessens the power of self-direction, destroys moral autonomy, and makes possible a secret and ultimately foreign control in private and in political affairs. If the priest as judge gives the benefit of the ethical doubt (see PROBABILISM), there is danger of lowering the standard.

Roman legislation punishes solicitation within the confessional, and ordinarily invalidates the absolution of a partner in guilt. Civil law safeguards the secret of the confessional.

W. W. ROCKWELL

**CONFESSIONALISM.**—The disposition to exalt a creed or a confession of faith as the standard of Christian faith.

**CONFESSOR.**—(1) In the ancient church, a martyr or one who confessed his faith in the face of persecution. (2) An appellation bestowed on certain holy men of the past, as Edward *the Confessor*. (3) A R.C. priest who has power to administer the sacrament of penance.

**CONFIRMATION.**—A word of two-fold significance: (1) In the Roman Catholic, Greek, Lutheran, Anglican, and other churches it is an initiatory rite, consisting of the imposition of hands and prayer by bishop, priest, or pastor, implying a strengthening of the soul by the Holy Spirit.

In the Greek and Roman churches it is the second of the sacraments (q.v.), administered by anointing with holy chrism in conjunction with a formula of consecration. It imprints an indelible mark upon the recipient's soul. In the Greek church it follows baptism in the same service, in the Roman church after an interval of about ten years. In the Protestant churches employing the rite it is postponed until the fourteenth or sixteenth year when the candidate, after instruction in the Ten Commandments, the Lord's Prayer, the Creed, and the simple duties connected with the church, renews for himself the baptismal vows assumed by his sponsors, and is now prepared for full communion. What exact divine gift is conveyed in confirmation is a question which receives various answers.

(2) Confirmation signifies also the assent of constituted authorities by which the election of bishops is ratified by the church.

C. A. BECKWITH

**CONFITEOR.**—A formula of General Confession, so-called from the beginning word, "I confess to Almighty God," etc. In the early Antiochene and Alexandrine liturgies, the celebrant began the Mass with such a G.C. It is found in the Roman Missal since the 11th. century, and is in present R.C. frequent use.

**CONFLICT OF DUTIES.**—See DUTY.

**CONFORMITY.**—In countries such as England and Germany where there is a state church, adherence to that church. See NON-CONFORMITY.

**CONFRATERNITIES.**—Religious brotherhoods or associations in the R.C. church, usually composed of laymen who, with ecclesiastical sanction, undertake some philanthropic, educational or religious work. The earliest type was the monastic brotherhood of England in the 8th. century. Modern confraternities are a development of mediaeval trade guilds which were under the patronage of a saint. See CATHOLIC SOCIETIES.

**CONFUCIANISM.**—See CHINA, RELIGIONS OF.

**CONFUCIUS (K'UNG-FU-TSE)** (551–478 B.C.).—One of the most renowned teachers of China. Living in the period of distress when the ancient feudalism was breaking down he devoted his energies to the task of bringing peace to the empire. His life was comparatively uneventful. He held, with distinction, public offices in his native state and was an itinerant advisor of neighboring provinces but finding the rulers unwilling to follow his suggestions he retired from public life and devoted himself to the collection and editing of the ancient records with the purpose of showing how the virtuous rulers of the past had secured peace and prosperity to China. He died defeated and discouraged by the apparent futility of all his efforts to help his native land. Over two centuries later the Han dynasty recognized the value of his political philosophy and exalted him to the position of teacher of China which he has held for over two thousand years.

His system is typical of the naturalism of Chinese thought. Heaven, nature and man are a solidarity in which every unit must perform its own peculiar function to secure the harmony of the whole. Virtue is natural and human nature is good. With families properly ordered through self-control and knowledge the states would be properly governed. The emperor should be a sage appointed by Heaven because of his virtue whose example and correct performance of duty would keep the whole realm of human affairs in harmony with the cosmic order under the control of *Tien*, Heaven or Destiny. Peace and equilibrium in human life are secured by each member of the social whole knowing and doing the duty belonging to his status. Evil is a disturbance of order and is overcome by a return to propriety. Duty is elaborated on the basis of the five relationships of ruler and subject, parent and child, husband and wife, elder and younger brother, friend and friend. The supreme virtue is *jin*, humanity or benevolence which seems to include justice, courage, love, loyalty, reverence, filial piety and righteousness. It is explained in Confucius' words: "*Jin* is to love all men" and "Do not do to others what you would not wish done to yourself." He laid great stress upon knowledge but it was the pragmatic knowledge of social duties and how to perform them. He was agnostic regarding the supernatural, indifferent to the rites of religion, spirits, prayer and immortality. The supreme blessedness and the complete life are this-worldly and to be found by faithful performance

of social duties in whatever status the individual is found. "The holy man is the incarnation of righteousness in the service of humanity." (Knox.)

As a professed conservative Confucius looked back to the good old ways of the peaceful past when the rulers of China acted as the earthly embodiment of the cosmic law and were examples to men. Two great results followed from this emphasis after the Han dynasty—the classics became the sacred books of public education and the divine right of virtuous rulers was established. The sage himself was exalted to divine rank and has through the centuries received both public and private worship. A. EUSTACE HAYDON

**CONGREGATION.**—(1) An assembly of people, whether organized or not, for worship and religious instruction. (2) Under the Levitical law, the whole assembly of Israel. (3) In the R.C. church (*a*) a committee of high clerics charged with the conduct of church business,as the congregation of cardinals, (*b*) a committee of bishops in a conference which arranges the agenda, (*c*) a religious order bound by a common rule, but not by vows. (4) The name given the whole Scotch Reforming party in the second half of the 16th. century, their leaders being known as the "Lords of the Congregation."

**CONGREGATIONAL SINGING.**—Singing in which the whole assembled congregation participates; an element of worship common to the history of Christianity, although the council of Laodicea (4th. century) forbade it.

**CONGREGATIONALISM.**—As a form of church polity this is defined by two principles: (1) autonomy of the local church; (2) the right and duty of fellowship with sister churches. Chief churches sharing the same general features are Congregationalists, Baptists, the Christian connection, Disciples of Christ, Unitarians, and Universalists. More specifically the term designates the history and activity of the first mentioned of these Christian bodies.

I. ENGLISH CONGREGATIONALISM.—1. *Origin and History.*—After several "Separatist" and "Puritan" movements, beginning in 1526, Robert Brown formed a church in Norwich (1580). Soon after, other churches were organized at Gloucester, Bury St. Edmunds, London, and Gainsborough (1602), and Scrooby (1606). The two last emigrated to Amsterdam in 1606 and 1608 respectively —the Scrooby church removing again to Leyden in 1609. With varying fortunes of toleration, persecution, and again of toleration, under the "Act of Toleration" (1688), the Separatists of Great Britain who became Congregationalists gradually attained independence. The distinctive features of their history are (1) the definition of their polity and doctrine in distinction from the Presbyterians; (2) the leavening of their religious life by experience derived from the Methodist revival; (3) a modification of individualistic in favor of a social temper, resulting in denominational consciousness, municipal reform, and missionary extension.

2. *Fellowship and Missions.*—Fellowship is fostered by County Unions, the Congregational Union of Scotland (1812), of Ireland (1829), of England and Wales (1833) with its Declaration of Faith (declaratory only). Foreign missionary work is under two societies, the London Missionary (1795) and the Colonial Missionary (1836); its insular work is under the Church and Home Missionary societies. Churches in Great Britain and her dependencies number about six thousand with membership of about seven hundred and fifty thousand. There are eight training schools for theological students.

II. CONGREGATIONALISM ON THE CONTINENT.—There are a few Congregational churches in Germany, Hungary, Norway, Poland, Portugal, Switzerland. Holland has nearly a score of free churches, Sweden more than a thousand with over one hundred thousand members.

III. CONGREGATIONALISM IN AMERICA.—1. *History.*—A portion of the "separatist" of Scrooby church at Leyden emigrated to Plymouth, Mass., in 1620, and were designated as "Pilgrims." The Massachusetts Bay Colonists—"Puritans"—who left England (1628) for religious reasons, yet with no intention of rupture with the mother church, influenced by the Plymouth church founded Congregational churches in Salem (1629), Boston (1630), and in neighboring towns before 1640. Two other colonies went out from these: the Connecticut colony under Thomas Hooker (1634–1636), the New Haven colony under John Davenport (1638). In the Connecticut and Massachusetts Bay colonies until 1664 and 1693 respectively suffrage was restricted to church members. In the early identification of church and state arose the "Half-Way Covenant" (q.v.) by which for more than a century many "unregenerate" persons were reckoned as church members. By 1700 Congregational churches had spread over nearly the whole of New England. In the first half of the 19th. century, by an arrangement with the Presbyterian church, few churches were organized west of the Hudson river; this agreement was dissolved in 1852 and the formation of Congregational churches rapidly increased, mostly in the northern states, until (1918) they number 6,050 with 808,415 members.

2. *Fellowship.*—This is expressed in local councils, conferences (semi-annual), state associations (annual), the national council (biennial), and an international council (occasional). There are also ministerial associations. In the past twenty-five years great gains have been made in co-operative activity, interest in social reforms, centralizing control of missionary organizations, and defining a denominational consciousness. The chief agent in this movement has been the National Council which is composed of representative delegates of the churches. Its aim is to foster the unity of the churches and to promote their common interests and work in national "international and interdenominational relations."

3. *Missions.*—The missionary interests of the denomination are cared for: in foreign fields by the American Board of Commissioners for Foreign Missions (1810); in the home field through the Congregational Education Society (1816), the Congregational Home Mission Society (1826); the Congregational Sunday School and Publishing Society (1832); the American Missionary Association (1846); the Congregational Building Society (1853); and the Congregational Board of Ministerial Relief (1907).

4. *Theology and Creeds.*—Three types of theology have appeared: (1) the Colonial, to about 1750—Calvinistic; (2) The New England theology (q.v.) from 1750 to 1900—Calvinistic, modified by Arminianism; (3) transition to the historical and scientific method. Corresponding to these types, creedal expressions have been formulated: (1) the Cambridge Synod (1648) and the Savoy Declaration (1680), embodying substantially the Westminster Confession; (2) the Burial Hill Confession (1865) and the Commission Creed (1883); (3) the Kansas City Creed (1913).

5. *Controversies.*—Several controversies have disturbed the churches: (1) the witchcraft delusion (1688–1692); (2) the Half-Way Covenant (q.v.);

(3) the New England theology (q.v.); (4) the Universalist and Unitarian controversy (1780–1825); (5) the controversy over Horace Bushnell (1842–1870); (6) the Andover controversy (1882–1893).

6. *Education.*—Congregationalism has from the first fostered education, founding Harvard College (1636) and Yale College (1701), following these with more than forty other colleges and universities, eight theological seminaries in the United States, besides many colleges and seminaries in foreign lands. C. A. Beckwith

**CONGRESSES.**—Assemblies or conferences of representative persons for purposes of deliberation and discussion. The name *Church Congress* is given to such gatherings of the Church of England or the Protestant Episcopal church of the U.S.A. *Catholic Congresses* are R.C. gatherings, usually national in character. Such religious congresses usually make ecclesiastical or theological pronouncements for the body which they represent.

**CONGRUISM.**—The theory that the effectiveness of the divine grace is conditioned by the co-operation of the recipient.

**CONGRUITY.**—(1) A term in scholastic theology indicating the natural capacity of man to acquire merit, in contrast to the merit achieved by supernatural aid (condignity, q.v.).

(2) The later scholastic doctrine that human nature has of itself a meritorious fitness for the grace of God, and is able to perform certain lower ethical actions.

**CONNEXIONALISM.**—The name of a rather loosely-defined polity. Occasionally, since the middle of the 18th. century, a group of ecclesiastical units, more closely interrelated through some form of general authority, than is admissible in a purely congregational polity, has been called a Connexion. This term has been used to designate a circle of societies, like that under the headship of John Wesley, which lacked the status of a church proper. Quite as frequently, however, it has been incorporated into the title of an independent church. Thus we are referred to the New Connection of General Baptists, the Methodist New Connexion, and the Wesleyan Methodist Connexion. H. C. Sheldon

**CONON.**—Pope, 686–687.

**CONSALVI, ERCOLE** (1757–1824).—Italian cardinal and statesman; secretary of the conclave at the outbreak of the French revolution, and secretary of state to Pius VII. He proved his ability as a diplomat and organizer in securing the restitution of and in reorganizing the States of the church.

**CONSANGUINITY.**—The term applied to all blood-relationships, whether licit or illicit, as distinguished from affinity, an artificial relationship created by adoption, sponsorship, or intermarriage (excluding that between the married persons). More comprehensive than affinity is kinship, which may be established by common membership in a clan or other similar group. The American anthropologist, L. H. Morgan, was the first to show that among various peoples, such as the Red Indians, the Australians, and the Polynesians, degrees of relationship are distinguished, not as ties between individuals, but as ties between social classes or generations. Even where consanguinity is recognized, it may count for little or nothing unless socially ratified. Rivers instances the ease of the polyandrous Todas of India, among whom a ceremony performed during pregnancy determines which of the husbands of the mother is to be considered, for all social purposes, as the father of the child. Consanguinity, then, is not necessarily the decisive factor in the formation of relationships. Too close consanguinity is an impediment to marriage according to various religious and civil regulations. See Marriage.

Hutton Webster

**CONSCIENCE.**—The perception of moral distinctions accompanied by the feeling of personal obligation to do what is morally right.

There is no more elusive word in the vocabulary of ethics. The actual existence of the sentiment of moral obligation is admitted as a fact of experience; but the explanations and applications of this sentiment are so various as to cause perplexity.

I. Historical Conceptions of Conscience.—

1. *The religious conception* of an invisible and mysterious power or presence watching over the enforcement of what is morally right is characteristic of primitive thinking. Tribal or family obligations are thus surrounded by the dread of what may occur if these are not fulfilled. Conscience is developed when the sense of inner obligation binds one. It is frequently thought of as the voice of God in the soul. Socrates spoke of the demon within him whose guidance he must follow. Many Christian teachers have regarded conscience as a divinely implanted faculty.

2. *The scholastic definition* distinguished between *synderesis* (by which is meant a general recognition of the authority of moral law), and *conscientia*, which acknowledges the duty of specific acts of moral obedience. Out of this distinction arose Catholic casuistry (q.v.) which dealt with "cases of conscience," i.e., the discussion of duty in concrete instances where circumstances are peculiar.

3. *Intuitionist theories* assume conscience to be an innate faculty of moral judgment. Some exponents have gone so far as to regard conscience as inherently capable of determining what is right in each instance. Conscience would thus be infallible. Others have held to a general native sense of moral obligation, but have admitted that conscience must be educated like any other faculty of judgment. See Moral Sense.

4. *Empirical theories* seek to explain conscience as the acquired knowledge that certain acts or attitudes are visited with disapproval and punishment, while others are approved and rewarded. When the fact of social sympathy is taken into consideration, this acquired knowledge may come by emotional and imitative processes, so that its rational character may be lost sight of because of the power of emotion. It may *seem* like a divine inward voice; but its genesis can be traced in human experience.

II. The Principal Facts.—

1. The existence of a feeling of obligation is undeniable. Such feeling is indispensable to high-minded living. The great loyalties which we admire presuppose it. It is desirable that a man should feel uneasy in the presence of duty unfulfilled, and that he should feel pleasure at duty performed. This is the fact of conscience. *Why* mankind should be so constituted as to experience this feeling is no more and no less mysterious than is the reason for any other emotional reaction.

2. So far as the content of conscience is concerned, it seems to be largely the product of social sympathy and social regulation. The child, both by sympathetic imitation and as a result of discipline, is emotionally and mentally committed to certain attitudes. Thus the precise dictates of conscience differ widely among different social groups. For example, blood feuds are almost

religiously sacred in some communities, and are vigorously condemned in others.

3. The recognition of imperfections in existing moral standards suggests a higher morality than that of prevailing custom. The conscience of a particularly earnest and thoughtful individual may lead to a defiance of existing customs in the interest of an ideal. In such a case conscience points beyond mere social sympathy, suggesting religious loyalty to a higher order.

4. A religious interpretation of life brings conscience into relation with the divine will, and thus invests the loyalties of morality with superhuman significance.

Popular questions concerning conscience should be answered in the light of the facts. Since the content of our moral consciousness is demonstrably derived from experience, conscience is not infallible. Conscience not only may be educated; it is always the product of education. A man ought always to follow conscience, but ought equally to make sure that he does not identify conscience with a mere inherited emotion which his reason criticizes. The recognition of the empirical character of moral judgments would obviate the dogmatic stubbornness of many "conscientious objectors." In any case "conscience" should not be so isolated as to prevent the modifications of moral ideas which enlarging experience ought to bring.

GERALD BIRNEY SMITH

**CONSCIENTIOUSNESS.**—Loyalty to the dictates of conscience, or faithfulness to duty.

**CONSECRATION.**—The religious act or ceremony of separating, dedicating, or setting apart as sacred certain persons, animals, places, objects, and times. Among primitive peoples certain persons and objects being considered as set apart for sacred purposes, were *tabu* (q.v.) or dangerous. The means of consecration are varied, including the direct work of the god or consecrating agency, unusual meteorological occurrences, participation in a sacrifice or sacrament, the saying of charms, blowing, laying-on of hands, branding or singeing a person, the use of names, and the tying on of amulets, talismans, etc. In the Christian religion consecration ceremonies are connected with the dedication of persons to holy offices, elements used in the sacraments, church buildings and utensils, and burial grounds. Analogously consecration is used of any solemn dedication such as to one's country or to a cause.

**CONSENSUS PATRUM.**—The collective and unanimous teaching of the Church Fathers of the first five centuries of the Christian era; one of the sources of authoritative Catholic doctrine.

**CONSENT, AGE OF.**—See AGE OF CONSENT.

**CONSEQUENCE.**—The results of a line of conduct in distinction from the conduct itself. Utilitarianism (q.v.) is an ethics of consequences, evaluating conduct in terms of results.

**CONSILIA EVANGELICA.**—Evangelical Counsels; in R.C. ethics, the designation of certain stringent moral ideals based on the New Testament and commended to those who seek especial holiness in distinction from commands that are obligatory on all Christians. The distinction appears in the writings of Tertullian, Cyprian and Ambrose, but was finally formulated by Thomas Aquinas.

**CONSISTORY.**—An ecclesiastical court: (1) The papal consistory consists of the college of cardinals over which the pope presides and convenes for formal ratification of measures. (2) The Dutch Reformed consistory corresponds to the session in Presbyterian polity. (3) The French Reformed consistory corresponds to the presbytery in a presbyterial body. (4) The Lutheran consistory is officially appointed by the state. (5) An Anglican consistory has jurisdiction in a diocese.

**CONSOLATION.**—(1) The alleviation of sorrow or disappointment; used also to denote the agency or the act of bringing consolation, religion being frequently an agency. (2) A compensation for loss or sacrifice. The evening meal of Monks was decreed by the synod of Angers (453) to be a consolation for the loss of sisters, mothers and friends.

**CONSTANCE, COUNCIL OF** (Nov. 5, 1414—Apr. 22, 1418).—The second and possibly the most important of the various so-called reforming Councils of the 15th. century. It was summoned by Pope John XXIII. and the Emperor Sigismund to consider the reform of the Church, to end the schism between the rival Popes, and to pass on the teaching of John Huss with the attendant disorders in Bohemia. The Council deposed two of the rival Popes—John XXIII. and Benedict XIII. The third pope Gregory XII. abdicated. The Council decided that Popes were amenable to Councils, and that the latter should be summoned at regular periods. Cardinal Oddo Coloma was elected Pope as Martin V. John Huss was condemned and burned July 6, 1415, and Jerome of Prague, May 30, 1416. This action, however, failed to end the religious controversies in Bohemia. The efforts of the Council to reform the Church were defeated by the higher clergy, especially the Cardinals. Such suggestions for reforms as were adopted or recommended were ignored by Martin V. See BASEL, COUNCIL OF.

SHAILER MATHEWS

**CONSTANCY.**—Steadiness or immutability of motives or conduct. The ethical task is to develop constancy in right modes of thought and action, and in opposition toward evil.

**CONSTANTINE.**—Roman Emperor, 306–337, was converted to Christianity, 312. He granted the Christians freedom of religion by the so-called Edict of Milan, 313. By his order the council of Nicaea convened in 325. During the post-Nicene Arian controversy and in dealing with the Novatians, Donatists, and others, his policy was to preserve by an opportunist policy the undivided church.

**CONSTANTINE.**—The name of two popes:

*Constantine I.*—Pope 708–715.

*Constantine II.*—Pope 767–768; a layman before his election by a faction; not recognized by Catholic authorities as a legitimate pope.

**CONSTANTINOPLE, COUNCILS OF.**—The First Council of Constantinople (2nd. ecumenical) in 381 re-affirmed the Nicene formula and re-dealt with the Arian controversy. It established four doctrinal canons which were accepted by the Roman and Greek churches, and three disciplinary canons which were accepted only by the Greek church.

The Second Council (5th. ecumenical) in 553 and the Third Council (6th. ecumenical) in 680–81 dealt with the Monothelite controversy. The Fourth Council (8th. ecumenical) 869–70 deposed Photius, patriarch of Constantinople, and decided that Constantinople should be the first of the four eastern patriarchates. See TRINITY; ARIANISM. Councils were also held at Constantinople in 692 and 754, the latter of which condemned the use of images in churches.

SHAILER MATHEWS

**CONSTANTINOPOLITAN CREED.**—The formula supposedly adopted by the Council held in Constantinople in 381. This Decree became widely known as the Nicene Creed, because it was regarded as expressing the views of the Council of Nicaea held in 325. There has been considerable speculation as to whether the Nicene Creed, so-called, however, is really the formula adopted by the Council of 381. In the absence of precise records, it is probable that this matter will always be one of conjecture. The Creed is very similar to the Baptismal Confession used by Cyril of Jerusalem.

SHAILER MATHEWS

**CONSTITUTIONS OF CLARENDON.**—A body of laws promulgated at the Assize of Clarendon (q.v.) by Henry II. of England in 1164 in his struggle with Thomas Becket (q.v.), defining the spheres of the civil and the ecclesiastical courts.

**CONSTITUTIONS, PAPAL.**—Enactments of the pope of Rome, which the church believes to be obligatory for those involved.

**CONSUBSTIANTIATION.**—A term applied to the Lutheran doctrine of the Lord's Supper, according to which, after the words of institution, the substantial body and blood of Christ become sacramentally united with the bread and wine which remain unchanged, the union subsisting only until the purpose of the consecration has been fulfilled.

**CONTEMPLATION.**—Concentrated meditation; a means employed for the attainment of the highest good in certain types of mysticism such as Buddhism, the Yoga school of Hinduism and certain R.C. orders.

**CONTEMPT.**—An attitude of despising, often expressing itself as an unsocial ethical or religious attitude toward an object or person considered as inferior.

**CONTENTMENT.**—A mental state of satisfaction or quiescence. When induced either by moral or religious experience, it is regarded as highly commendable.

**CONTINENCE.**—Self-restraint in regard to the passions and appetites, especially sexual passion, as in celibacy; an ideal emphasized in monasticism as conducive to purity of life.

**CONTINGENCY.**—Possibility of an occurrence not predictable by any rule. The Scholastic philosophers used the term for what is accidental in contrast with what is logically necessary.

**CONTRITION.**—In R.C. theology, repentance springing from the highest motive, viz., the love of God and genuine sorrow for sin; contrasted with attrition (q.v.). See PENANCE.

**CONTUMACY.**—Contempt of authority. In English law contempt of the ecclesiastical court is punished by a writ *de contumace capiendo*, this statute taking the place of the older custom of excommunication.

**CONVENT.**—The word has two meanings: (1) a religious community of men or of women viewed in its corporate capacity; (2) the buildings occupied by such a community.

Strictly, "convent" is used of a branch of a religious order, not of part of the more flexible form of organization called a congregation. Popularly the word is restricted to female religious, though it is perfectly proper to speak of a convent of men. In this article the term will be taken in its popular sense.

1. *Rise of convents.*—The Egyptian Pachomius (died 346), who instituted the first Christian monastic rule, put a nunnery under the charge of his sister. The word nun is from the Coptic, signifying "clean, pure." Under the Rule of St. Basil convents of women were founded in the East, and particularly under that of St. Benedict, in the West.

2. *Enclosure.*—Not all nuns are "enclosed," i.e., forbidden to leave the grounds of their convents. The French Revolution and conditions of work in Protestant countries have brought about widespread relaxations of the ancient enclosure, which had restricted the social work of nuns very largely to keeping boarding-schools.

3. *Immuring.*—In ancient Rome vestals who lapsed from virginity were buried alive, and under the older canon law fallen nuns were to be "immured." This means "shut up within four walls" (close confinement); the punishment of burial alive is said to be legendary.

4. *Abuses.*—Rumors have led to demands for the state inspection of convents. The machinery of the Roman church is adequate to remedy abuses. The rule that nuns must be given two or three times a year the opportunity to confess to a priest other than their regular confessor gives opportunity for the denunciation of malfeasants in office.

W. W. ROCKWELL

**CONVENTICLE.**—(1) A private or secret meeting for worship. Conventicles were held in the early church and in the schools of Wyclif. (2) In Great Britain, the meetings of dissenters from the established church. In the reign of Charles II., thousands of Scotch Covenanters were fined or imprisoned for attending conventicles.

**CONVENTICLE ACT.**—An act passed (1664) against persons in greater numbers than four, of sixteen years and upward, attending services "in other manner than is allowed by the Liturgy." A third offense was punished by deportation from the realm for seven years. A second act (1670) lessened the penalties of the earlier enactment but imposed fines upon officials for neglect in enforcing the statute. Severe persecution therefore followed until in 1672 the king interposed his dispensing power by granting to the nonconformists licensed meeting places for worship and such preaching as was not derogatory to the Established Church. Roman Catholics were permitted to meet only in their homes. In 1673 Parliament disannulled the king's declaration of indulgence but passed a "Relief Bill" permitting worship to nonconformists who took the Oaths of Supremacy and Allegiance and subscribed to the doctrinal articles of the Established Church. This continued to be the status of nonconformist worship until in 1812 the Conventicle Act was repealed.

P. G. MODE

**CONVENTUALS.**—A branch of the R.C. religious order of Franciscans (q.v.), dating as a separate order from 1517. Sometimes they are called "Black Franciscans," from the color of their garb. They number about 2,000.

**CONVERSION.**—Changing or causing to change from one state or condition to another; transformation. Broadly, a thoroughgoing change either of nature or function. A converted man is a man profoundly altered in moral disposition or in mental attitude.

In Ethics, conversion describes a radical change of moral character; involving motives, aims, ideals;

a changing from an evil or indifferent to an earnest moral attitude.

In religion, conversion involves this moral change with some implication of the divine power that has wrought the change. Religiously, conversion is a radical spiritual and moral change, commonly attending a change of belief, and involving profoundly altered spirit and conduct, "a change of heart." The conversions of Paul and of Augustine are striking examples.

Historically, the experience is associated with various religions. Moreover, in a more general sense it may be applied to a social group as well as to an individual. The more familiar meaning refers to individual conversion in the Christian sense.

Conversion was conceived by the older theologians as a "work of grace," a specific, miraculous divine act by which a man was brought from a condition of enmity toward God into a state of salvation. By some sacramental or other duly authenticated agency, the radical change was accomplished, and the man henceforth had a "new heart" which was both guarantee and source of the transformed life. Commonly, conversion was regarded as an instantaneous occurrence in which the miracle of transformation occurred, though the adjustment of the whole life to the inner change might be gradual.

Modern theology describes conversion in terms of the laws of ethical and religious transformations. The divine power which effects the change is regarded as operating not lawlessly, but by social, psychological and ethical laws which it is the task of scientific study to trace and set forth. The fact of religious and ethical awakening is a matter of common experience. The manner of conceiving the change and of effecting the conversion is a field in which religious psychology must speak with authority. See REGENERATION; HOLY SPIRIT; SALVATION.

HERBERT A. YOUTZ

**CONVICTION OF SIN.**—An inward sense of personal sinfulness such as leads to genuine repentance.

This experience of guilt in the sight of God has been characteristic of some of the spiritual leaders in Christianity, notably Paul, Augustine, and Luther. It has been emphasized in evangelistic preaching in America during the 18th. and 19th. century, as the indispensable condition of salvation by grace. While there are instances of Christian experience which do not involve this profound sense of sin, it is nevertheless a typical feature in many conversions. See SIN; REPENTANCE.

GERALD BIRNEY SMITH

**COPE.**—A semicircular cloak used in the R.C. Church as a liturgical vestment on ceremonial, but not on sacerdotal, occasions.

**COPTIC CHURCH.**—The native Egyptian church as distinguished from that of the Greeks and other churches of Egypt. While Coptic tradition traces an unbroken succession of patriarchs from the 1st. century on, it is probable that Christianity did not reach the native Egyptians much before the end of the 2nd. century, and the Coptic church can hardly be said to have had a separate existence until by the adoption of Eutyches' doctrine of the single nature of Christ, Coptic Christianity diverged from Catholic belief. The rejection of the Eutychian doctrine by the Council of Chalcedon (A.D. 451), was not accepted by the Copts who adhered to the Monophysite doctrine. The Coptic church has maintained itself through the Moslem occupation of Egypt and still constitutes a small fraction (nearly 700,000) of the population.

EDGAR J. GOODSPEED

**CORD, CONFRATERNITIES OF THE.**—R.C. associations, the members of which wear a cord or a cincture in commemoration of a saint, or as a symbol of purity.

**CORNELIUS.**—Pope, 251–253; exiled and martyred by the emperor Gallius.

**CORONATION.**—A ceremony whereby a monarch is inaugurated in office, so-called from the placing of the crown on the head. In O.T. history kings were anointed by the priest and crowned. When Europe became Christian a religious liturgy was arranged for coronation ceremonials. In the struggle for papal domination, the claim was that the Emperor must be crowned by the pope, a custom broken by Napoleon.

**CORPORAL.**—A piece of linen spread over the altar when the Eucharist is handled.

**CORPORATION ACT OF 1661.**—An act promulgated by the English parliament compelling all members of municipal bodies to receive the Holy Communion in the Anglican form. The act was suspended from 1689, but not abolished until 1769.

**CORPUS CHRISTI.**—A R.C. festival in honor of the Real Presence in the Eucharist, observed on Thursday after Trinity Sunday, originating with Robert, Bishop of Liége, 1246 and becoming ecumenical in 1264 by a bull of Urban IV.

**CORPUS DOCTRINAE.**—The designation of certain 16th. century collections of doctrinal formulas put forth as representative statements of specific types of faith or of churches, especially the Lutheran and Calvinistic collections. With the Formula of Concord (q.v.), the importance of other Lutheran collections declined.

**CORRECTION.**—The act or process of rectification or discipline (q.v.), designed to remove a wrong or an error.

**COSMOGONY AND COSMOLOGY.**—Cosmogony means the birth of the world, and cosmology the description of the world (or universe, the *kosmos*), but both words are now applied to the various theories which have been advanced concerning the origin of things. Cosmogony is more usually applied to the mythological explanations, cosmology to the more philosophical.

When men began to inquire how the world in which they found themselves came to be they gave the answer either in terms of external nature or in terms of human experience. Thus it was possible to say that the process was like the revival of vegetation after the deadness of winter, or that it was like the building of a hut which the man knew to result from his own exertions. In the latter case there must be a Creator; in the former this was not so essential, but the tendency of the mind to personify forces external to itself is so inveterate that the most mechanical of early theories does assume the existence of the gods. This however only pushes the inquiry further back for the question of the origin of the gods themselves was soon raised. It is difficult to say whether the Chaos and Night which some of the Greeks placed at the beginning was first conceived of as personal or not. Some mythologies posit a cosmic egg from which the world developed.

Since the forces of the world are often in conflict many cosmogonies describe rival and contending gods, like the Titans against Zeus. Parallel to this is the Babylonian myth according to which the

watery chaos personified as a monster, Tiamat by name, is conquered by Marduk, representing the ordered universe. The body of the defeated Tiamat furnished the material out of which the world consists. Her body was split into halves, the lower making the earth, the upper the vault of the sky. Elsewhere we meet a similar conception, according to which the earth is the body of a giant, the rocks being his bones, the vegetation his hair, the streams his veins. Again Heaven and Earth are husband and wife, and all animate beings are their offspring.

Where a creator god is credited with the making of the universe he is not always thought to be the unique One or even one of the more important divinities. He might be one of the smaller animals or even an insect. An American Indian myth tells how the muskrat brought up mud from the bottom of the primeval ocean and thus created the dry land. Apparently the idea of a *creatio ex nihilo* is not readily grasped by primitive man. The Hebrew account in its earliest form does not affirm creation in the strict sense. It assumes a desert land already in existence but without animals or plants. The creation is likened to the work of the cultivator who redeems the desert by watering and planting it. The other Hebrew account (Gen. 1) seems to start with a watery chaos on which the Almighty exercises his skill. In this (priestly) account we see the product of a strong religious faith working on material originally mythological. This material was probably borrowed from Babylonia. But the Hebrew writer rigidly excluded every polytheistic allusion, and he avoided anthropomorphism, making each act of the drama proceed from a spoken word; God spake and it was done; he commanded and it stood fast. In this account moreover we discover an evolutionary element; the successive acts of creation form an ascending scale culminating in man. These acts are now brought into the six days of the week, in order that the sanctity of the Sabbath may be emphasized by the divine example.

In modern times cosmogony takes the form of some theory of cosmic evolution in which physical forces shape the universe in accordance with scientifically ascertainable laws. See Evolution.

H. P. Smith

**COUNCIL OF BASEL.**—See Basel, Council of.

**COUNCILS AND SYNODS.**—Assemblies representing Christians of some locality in which decision is made relative to the doctrine or administration of the group represented.

The difference between the Council and the Synod is not easy to draw, possibly the most striking difference being that the latter is more local than the former.

Councils are by no means limited to Christians, for the history of Buddhism abounds in records of the meeting of representative persons to deal with heresy or undertake to organize correct views to be held by the clergy and their fellows.

Christianity, as a religion of a group, has almost from its inception held meetings in which matters of policy or belief were decided. The earliest of such meetings is the so-called Council of Jerusalem held for the purpose of adjusting the relations between the Pauline and the Jewish group of Christians.

1. *The Ecumenical Councils.*—These are seven in number and were never thoroughly ecumenical. Their membership was composed largely of eastern clergy with only a few from the west. These councils are:

*a*) The First Council of Nicaea (325) which formulated the belief in the consubstantiability of the Son with the Father.

*b*) The First Council of Constantinople (381) which restated the position of Nicaea and condemned Apollinarianism (q.v.).

*c*) The First Council of Ephesus (431) which condemned Nestorius and aproved the use of the term "Mother of God" (q. v.).

*d*) The Council of Chalcedon (451) which declared the presence of two naturcs in the one person Christ.

*e*) The Second Council of Constantinople (553) which condemned the Three Chapters (q.v.).

*f*) The Third Council of Constantinople (680–681) which condemned Monothelitism (q.v.).

*g*) The Second Council of Nicaea (787) which favored the use of images.

The Fourth Council of Constantinople (869–70) is sometimes reckoned as an eighth ecumenical council.

It will appear that the ecumenical councils did not proceed far in the development of the fundamental beliefs as contained in the Apostles' Creed.

The R.C. church lists twenty councils as ecumenical, but those not mentioned above were wholly composed of R.C. clergy.

2. A very large number of other councils, however, were held dealing with various questions which arose in the church. In fact the entire history of the early church might be said to be found in the development of a group of authoritative beliefs as organized in councils and synods. It would be impossible in the space at our disposal to give any account of the decisions of these councils in detail. It is, however, well to call attention to the fact that the 11th. century councils showed very decided intention to reform the church, especially the morals of the clergy; the 12th. century councils were concerned largely with the relations of the papacy with the church and with the development of the dogmas of transubstantiation (4 Lateran 1215); the Council of Lyons (1274) attempted unsuccessfully to end the schism between the Greek and the Latin churches; the councils of the 15th. century including those of Pisa (q.v.), Constance (q.v.), and Basel (q.v.), were largely concerned with the reforming of the administration of the church. In the period of the Reformation the most important R.C. council was that of Trent (q.v.) which was convoked 1542–1563 for the purpose of undertaking reform both of the matters of administration and of doctrine in view of the progress of the Reformation (q.v.). The Vatican Council held in 1869–1870 defined the dogma of papal infallibility.

The Protestant groups have also held innumerable councils and synods for the purpose of correcting heresy or working out reforms. Most Protestant bodies have such meetings with more or less authority holding sessions at regular intervals. These are generally known as conventions, conferences, or associations. In American practice the word Council commonly is used for meetings called for special decisions while Synod is used as an official designation for the authoritative body of some definite territory. Shailer Mathews

**COUNCILS (BUDDHIST).**—There is evidence of a succession of councils held in the early centuries of Buddhism for the purpose of preserving the law and discipline of the movement but confident assertion regarding them is impossible at present. The first three are the best attested. (1) A council held at Rāgagriha under Kāśyapa in 447 B.C. when the law (*dhamma*) and discipline (*vinaya*) were established with the assistance of Ānanda and Upāli. (2) A council at Vaiśāli in 377 B.C. which decided regarding certain practices of monks of that place not provided for by the law. (3) A council at Pātāliputra under Aśoka about

242 B.C. which had the character of real ecclesiastical authority backed by the king. The authority of most of the Buddhist councils came from the consensus of elderly saints who claimed to preserve the original tradition of Buddha.

A. EUSTACE HAYDON

**COUNSEL OF PERFECTION.**—See CONSILIA EVANGELICA.

**COUNTER-REFORMATION.**—A term commonly applied to the reaction in the R.C. church against the Protestant Reformation, which had aroused serious-minded men to the painful consciousness of widespread depravity and urgent demand of reformation of both clergy and laity.

The reforming activity, which had already begun with Catholic princes like William IV. of Bavaria, continued for a hundred years, from the middle of the 16th. to the middle of the 17th. century, with the twofold aim of reclaiming those who had abandoned the church for Protestantism and of correcting the abuses which had brought on the Reformation. Prominent among the men who gave themselves to the task were: Ignatius, Canisius, Cardinal Bellarmine, and other Jesuits; Philip Neri, Cardinal Baronius, and other Oratorians, by their sincerity in preaching and writing; Vincent de Paul by his congenial active charity; missionaries like the Franciscan Fidelis of Sigmaringen; Bishops like Francis de Sales, Charles Borromeo, Otto of Walburg, Hosius of Ermland. Julius Echter alone, it is said, brought back more than 62,000 Protestants to Roman communion.

The authoritative procedure began with the appointment of a commission of cardinals by pope Paul III. to carry out the programme drawn up by cardinals Contarini, Morone, and Caraffa in 1537. The Inquisition, generally under zealous Dominicans, effectively stopped the spread of the new faith in Italy, Spain, and the Spanish Netherlands. The crowns of France and Bavaria were strenuous in maintaining the discipline *"cujus regio illius religio."* The persecution of the Huguenots, culminating in the massacre of St. Bartholomew's Night (1572), was an effect of their zeal. Austria, despite the tolerant inclination of Maximilian II., persistently withstood the Reformation.

In its effort to correct the abuses which had brought on the Reformation, the R.C. church convened its bishops in numerous synods and enacted disciplinary decrees for the reform of the clergy and laity. The most important by far was the Council of Trent (1545–1563) (q.v.). Besides anathematizing the teachers and teachings of Protestantism, the council enacted "reformatory decrees" providing for more efficient methods in teaching Catholic theology and philosophy (Session 5), more exact seminary discipline (S. 23, c. 18), more frequent diocesan synods (S. 24), insisting on the duty of residence of bishops and pastors (SS. 6 and 23), simplicity of clerical dress and life (SS. 14 and 25), frequent diocesan and parochial visitation (S. 6), regulation of ecclesiastical benefices (S. 7), care in the ordination and installation of clerics (S. 21), restoration of monastic discipline (S. 25), and correction of the misuse of excommunication (S. 25). To protect the faithful from dangerous reading it drew up the *Index librorum prohibitorum*, and provided a safe guide in Catholic doctrine in the *Catechismus Romanus*. The "Inquisition" was to be more vigilant and exercise its power under the bishop in each diocese. The *professio fidei tridentina* was to be required of all Catholics. Pius V. unflinchingly executed the laws of Trent. Gregory XIII. was kinder than Pius and his reform ran smoother, but withal quite as effectively. It was a relief when Sixtus V. happily turned the attention of Catholics to literature and art, incidentally, as it were, introducing reform in the study of Scripture, in Canon Law, and in Liturgy, which has perhaps more than anything else brought about concord and proper understanding of devotional practices—the point whence the Reformation started. So thorough and far-reaching was the reformatory work of the Council of Trent that the church has since that time done little more than apply and enforce its decrees, which, with slight modification, are still in force.

J. N. REAGAN

**COURAGE.**—One of the cardinal virtues in Greek and in mediaeval Christian ethics. It denotes in Greek philosophy the capacity of a man to control impulses and to subordinate emotions in the interest of the rational end prescribed by wisdom. Christian moralists emphasized the fearless fortitude of martyrs and saints and the persistent turning away from temptations. In modern times the term is employed in the military sense of fearlessly facing danger, and in a social sense of resolutely facing disapproval of others or personal disadvantage for the sake of loyalty to principles. See VIRTUES AND VICES.

**COURTS, ECCLESIASTICAL.**—Congregational action on internal disputes and moral offenses soon developed the Bishop's Court which obtained fixed procedure when synodal legislation came (4th. century). Constantine (321) allowed episcopal courts to arbitrate in civic cases belonging to state courts. This soon ceased, but the mediaeval Bishop's Court dealt with testaments and contracts, infraction here being sin. The appeal from the bishop is to the archbishop, the highest tribunals being three Roman courts: The Sacred Penitentiary, The Sacred Roman Rota, The Apostolic Synatura. Protestant procedure varies with the denomination. The Presbyterian courts are the session, the presbytery, the synod, the General Assembly. Methodism provides a judicial committee with an appeal to conferences.

F. A. CHRISTIE

**COUVADE.**—A custom among certain primitive peoples of putting the father to bed after the birth of a child, in recognition of paternal obligation.

**COVENANT.**—Any formal and solemn agreement between two individuals or two groups or between individuals or groups and a god or gods. The covenant is usually sealed by means of symbolism. In covenants between men the purposes include the adoption of a stranger into a tribe, the making of peace between enemies, the production of kinship relationship or of friendship or of identity of interests, and the founding of an alliance; and the covenant is symbolized by mutual drinking, infusion or smearing of blood as in the blood-covenant (q.v.), by an interchange of names, garments, weapons or utensils, or by a common meal. In covenants between men and deities the religious ceremonial is the symbol which expresses an exchange of duties, worship or gifts from men in return for some boon from the god. The commoner symbols of such covenants are eating the sacrificial meal, ceremonies in which the blood of the sacrificial victim is the vehicle, and totemistic rites. Sometimes meteorological phenomena are regarded as covenant-signs, as the rainbow in Gen. 9:16. Covenants constituted important factors in the religion of Israel, and an important development of Protestant theology was based on the conception of a covenant between God and man. See COVENANT THEOLOGY;

**COVENANT OF WORKS; COVENANT OF GRACE.**—See COVENANT THEOLOGY.

**COVENANT THEOLOGY or FEDERAL THEOLOGY.**—A type of theology in which the relations of God and man are presented under the form of a covenant or contract (*foedus*).

The theologian Johannes Cocceius (q.v.) is commonly regarded as the founder of this type of theology. As a matter of fact, the conception of God's relations to man under the form of a contract was not unknown to writers before him, although he may fairly well be said to have given the theology its first systematic form.

According to the covenant or federal theology, God is represented as having established two covenants with man; the first, or Covenant of Works, was made with Adam, the representative of the human race. This covenant promised life and happiness as a reward for obedience and death as the penalty of disobedience. This covenant of works Adam, again as representative of the human race, broke, and thus brought upon humanity the penalty of death. God then subsequently made a second covenant or Covenant of Grace with Christ, the representative of his people. According to this new covenant, the promise was made of salvation to those who believed in Jesus Christ. The covenant of grace includes various subordinate covenants as: that of Redemption made between God and Christ that God should give Christ spiritual seed; the Abrahamic as declared to Abraham and his descendants.

The Covenant theology thus starts from the general point of view of Calvin. By it, the covenant of grace exists only between those elected by God for salvation. Christ is the Son of God and acts for those for whom he was to be the representative and head. To this end, he became incarnate in order to unite the deity with humanity, thus becoming the federal head of the elect humanity. For them he suffered, making expiation for those whom he represented.

It is significant that this type of theology has not found wide acceptance except among those reformed churches which belong to countries in which the idea of the covenant in political affairs is more or less familiar. The Council of Trent especially condemned the Covenant theology.

SHAILER MATHEWS

**COVENANTERS.**—A party holding to the principles of the Reformed church, originating in Scotland, and playing an important part in the Scottish and English history of the 17th. century. In 1557 and again in 1581 these "godly bands" covenanted to resist the encroaching of the Catholic church. In 1638 there was a renewal of the covenant of 1581 in opposition to the attempt of Charles I. and Laud to foist the English liturgy on Scotland. In 1643 the leaders of the English parliament, after defeat in the civil war, entered into the Solemn League and Covenant (q.v.) with the Scots for the establishment of the Reformed church in both countries in return for military help. The Covenanters dominated Scottish political life from 1638 to 1651, but were weakened with Cromwell's victory, and lost their power with the accession of Charles II.

**COVERDALE, MILES** (1488–1568).—English translator of the Bible; was at first a priest, then an Austin friar, afterwards converted to Protestantism. His translation was the first complete Bible published in English (1535.)

**COVETOUSNESS.**—Inordinate desire for the acquisition and possession of anything.

**COWARDICE.**—An attitude of shrinking from hardship or danger such as to lead one to evade duty when it involves discomfort or peril. Cowardice is thus essentially anti-social and in times of great social need, e.g., in war, is readily seen to be contemptible. In less dramatic ways it insidiously prevents a positive espousal of moral ideals and thus contributes to the breaking down of social morality. See COURAGE.

**COWL.**—(1) A cloak with a hood attached or simply the hood of such a cloak, used by the monks of certain R.C. orders.

**COWPER, WILLIAM** (1731–1800).—English poet and hymn-writer; joint author with John Newton of the Olney hymns, 1779.

**CRANMER, THOMAS** (1489–1556).—First Protestant archbishop of Canterbury; was the mainstay of Henry VIII. in the separation of the English church from the church of Rome, and the leader of the reformation movement in England, repudiating celibacy, pilgrimages, masses for the dead, and prayers to the saints. The First and Second Prayer-books of Edward VI. and the Forty-two articles were chiefly his work. Eventually he was burnt at the stake for his Protestant views during the temporary reversion to Roman Catholicism in the reign of Mary.

**CREATION.**—See COSMOGONY.

**CREATIONISM.**—(1) The doctrine that the origin of the material universe is due to a creative act of God, usually regarded as opposed to the evolutionary hypothesis. (2) The doctrine that every human being begins life with a new soul especially created by God, as opposed to traducianism (q.v.).

**CREED.**—The statement of fundamental religious beliefs which the group holding them regards as essential to salvation, or in a looser sense any formulation of beliefs. The Christian creeds as distinct from confessions of faith are held by Christians generally and are used in public worship.

A creed in the strict sense of the term is usually limited to the Christian religion. Elements of belief are, of course, to be found in other religions, notably in the Four Noble Truths of Buddhism. The Christian religion, however, is the only one in which there has been any authoritative formulation of faith as the basis of membership in an organization, conditioning the right to be a member of a given religious group.

In a wider sense it is possible to find creeds in most of the great religions, especially after they have come in contact with the Christians or have been brought into conflict with some other religion.

1. *The Apostles' Creed*, the evolution of which through the old Roman Creed or Rule of Faith can be traced from at least the beginning of the 2nd. century, is the oldest Christian creed. It doubtless found its origin in some baptismal formula and may be regarded as the summary of what the early church believed was fundamental in Christianity. It is to be noticed, however, that the Apostles' Creed makes no reference to the love of God, any theory of atonement, or Christian morality.

2. *The Nicene Creed*, so-called, is supposed to be that adopted by the Council of Nicene 325 A.D. As a matter of fact, however, the creed which is commonly used in the churches as the Nicene Creed is one probably adopted at the Council of Constantinople (381). It is impossible, however, to get at the correct form of the creed adopted at Constantinople, even in light of its being quoted in

Chalcedon in 451. It has been claimed by many that the Nicene-Constantinopolitan creed was that of Cyril of Jerusalem, but these questions thus opened are not settled to the satisfaction of all scholars. Essential elements of this creed are: "We believe in one Lord Jesus Christ, the son of God, begotten of the Father, only begotten, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, of one substance with the Father," etc., the central words of which may be said to be "begotten" and "of one substance." The Nicene Creed also contains anathemas upon those who differ from its formula.

3. *The Creed of Chalcedon* (451)-was adopted for the purpose of settling disputes concerning the person of Jesus. This creed organized the doctrine of the incarnation. Its essential phrases, added to the Nicene formula, are "We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation; born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparately; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning (have declared) concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the Holy Fathers has handed down to us."

4. *The Athanasian Creed* (*Symbolum Quicunque*) was attributed to Athanasius but it is now held generally that this is incorrect. It seems rather to represent a theological atmosphere of the Latin churches in Gaul, Spain, and North Africa. It was never adopted by the Greek church in its precise form. The probability is that it arose in the churches of Gaul or North Africa and developed by use until perhaps the beginning of the 9th. century. It is very probably composed of two parts, possibly with separate authors, a damnatory clause in the middle indicating the point of junction. On the matter of authorship, however, there is no uniformity of opinion. While in its present form it does not date from earlier than the 9th. century, in its essence it probably was used for centuries before that time. Whatever or whenever it may have originated, the Athanasian Creed found its way into the use of the western church. In the Roman Catholic Church it seems to have been used generally for morning services, mostly in Advent and Lent. Of late years its use has been restricted in the Anglican church pretty largely to certain festivals, like Easter and Whitsuntide. The Protestant Episcopal Church of the United States omits the Athanasian Creed from the prayer book. It was held in high respect by Protestant theologians of the Reformation period, being formally adopted by the Augsburg Confession. Whatever ritual use is made of the creed, however, it undoubtedly represents the trinitarian position in its most uncompromising form. SHAILER MATHEWS

**CREMATION.**—See DEATH AND FUNERAL PRACTICES.

**CRESCENT.**—The visible part of the moon in its first or last quarter, the symbol on the Turkish standard. Hence metaphorically, the Turkish power, or Muhammadanism itself.

**CRIME.**—See PENOLOGY.

**CRIOBOLIUM.**—A ceremony performed in connection with the cult of the Great Mother, Cybele and Attis. The ram whose blood was allowed to fall upon the devotee was consecrated to Attis and served the same purpose as the blood of the bull in the taurobolium (q.v.).

**CRITICISM, BIBLICAL, HIGHER, TEXTUAL, LOWER.**—See BIBLICAL CRITICISM.

**CROMLECH.**—A circular enclosure formed by large standing stones set some distance apart within which the dead were buried in prehistoric times. The burial places within are often marked by cairns, dolmens, or mounds so that it is probable that the large enclosure was a place intended for the observance of rites connected with the cult of the dead. These stone circles are found in France, Norway and the British Isles. The best known example is Stonehenge.

**CROMWELL, OLIVER** (1599–1658).—Lord Protector of England, a supreme example of Puritan faith in the divine guidance and of Puritan hatred of political or religious tyranny joined with a narrow conception of liberty. As the Lord's warrior against Charles I. he recruited his troops from men who fought only for religious faith, chiefly Independents opposed like himself both to monarchy and the establishment of Presbyterianism. His stern zeal created the Irish problem by his ruthless slaughter of captives, suppression of Catholicism, and division of estates among his soldiers. As head of the state his policy was to maintain a state church with Puritan worship tolerating non-conformists only of a Puritan type. Personally in sympathy with complete toleration he protected Jews and liberated imprisoned Quakers.
F. A. CHRISTIE

**CROSIER.**—An ecclesiastical ornament, distinctive of a bishop. It is in form a shepherd's staff, symbolical of pastoral authority. It may have been a Christian adaptation of the Roman augur's *lituus*, or originally simply the elder's *baculum*. Its present form and significance date from the 5th. century.

**CROSS.**—A figure made by the intersection of two or more lines transversely. The cross as an instrument was frequently made of wood, and in ancient times was put to two uses, as a mystic or religious symbol and as an instrument of punishment.

As a religious symbol it appears in pre-Christian times among the Egyptians, Indians, Chinese, Buddhists and Europeans. Its use was widespread among American Indians. The significance was either as a symbol of the four winds, associated with the four points of the compass, or as emblematic of the active and passive elements in nature, or as a phallic symbol, or as an emblem of Thor's hammer, symbolizing destruction. As an instrument of punishment and a consequent emblem of suffering, the cross is pre-Christian, but the crucifixion of Jesus attached to it new significance for Christians. From the time of Constantine it has been the recognized symbol of the Christian religion. The "Holy Cross" has its special churches, and so-called fragments have been venerated. It has been placed on flags and ensigns, in heraldic devices, upon churches and

ecclesiastical utensils. It is carried in ecclesiastical processions and used as a personal ornament by ecclesiastical dignitaries and others. The watchword of the Crusades was "to take the cross." The making of the "sign of the cross" as a ceremony implying devotion and truthfulness is of early origin, as appears from the writings of Tertullian and Augustine. The performance of healings and other miracles through the employment of the cross is evidence of the magical purposes to which it was put. The stress placed on the significance of the death of Jesus in Christianity has led to the use of the word "cross" as a synonym for atonement (q.v.) and sometimes for the Christian religion. The cross continues to be a sign of suffering and of work done in sympathy with an alleviation of suffering, e.g., the Red Cross Society (q.v.).

A. S. Woodburne

**CROSS-ROADS, BURIAL AT.**—At one time the method of disposition of the bodies of suicides and executed criminals. An ancient Teuton practise was to offer human sacrifices, frequently criminals, on altars erected at cross roads. Hence the origin of the earlier Christian practise of burial.

**CRUCIFIX.**—A cross with an image of the crucified Jesus. See Symbols.

**CRUCIFIXION.**—(1) The infliction of the death penalty by means of nailing or binding the victim to or impaling him on a cross; a mode of capital punishment employed in many oriental countries. (2) The death of Jesus Christ on the cross at Calvary.

**CRUELTY.**—The deliberate infliction of suffering and pain. Modern legislation aiming at the prevention of cruelty to those unable to protect themselves such as children, defectives, and animals, is evidence of a growing humanitarianism.

**CRUSADES, THE.**—A warlike episode in the relations between the eastern and western half of the Mediterranean world during the Middle Ages, characterized by military invasions of Palestine by Christian armies.

The lure of the Levant was strong in western Europe as the 11th. century approached its end. This was due to general cultural superiority of long standing, but, like all else in the mediaeval world, it took on religious, theological color: the Holy Land, the Holy Sepulchre loomed large in men's minds. Meanwhile social and economic distress was prevalent at home. Feudal disorganization, the incipient disaggregation of the Germanic Roman Empire, the birth throes of national developments, famines, etc., weighed heavily, especially on the lower strata of society. The schism between Rome and the Byzantine Church was a recent wound on the body politic of Christendom, still keenly felt on occasion, and not yet appearing so hopeless as a few centuries later. The most distinctly mediaeval institution of western Europe, the papacy, had arrived with Gregory VII. (Hildebrand) nearly or quite at its apogee. In it, as in the heart of western Christendom, met more information about and concern for all the things just mentioned, than in any other individual or body of men in Europe.

East of the Mediterranean the Seljuk Turk invasion, followed by speedy conversion and absorption into the Mohammedan world, had caused a brief but forceful revival of the conquering power of Islam, especially in the direction of Byzantium. The pressure of this thrust helped to create new difficulties and disorders on the northern frontiers of Byzantium. The lapping waves of its floodtide disturbed Jerusalem, also, and added to the plaints of pilgrims from the West.

On request for aid from Byzantium, Gregory VII. had planned a project very like the later Crusades, a campaign led by himself, to safeguard Byzantium's frontier, to gain control of the Holy Sepulchre, and incidentally to effect a reunion of the churches. The project was dropped when Gregory presently involved himself in political difficulties at home. Not long after his death the great French Cluniac Urban II. in a happier collocation of similar circumstances set in motion the first Crusade. The most distinctly mediaeval institution, as was fitting, had set on foot the most characteristically mediaeval movement. (The connection of Peter the Hermit with the origination of the crusading idea is a legend.)

It was a magnificent concept. Without jeopardizing his dignity by attempted personal leadership Urban quietly asserted the supremacy of the papacy over all Christendom. Disunited Europe was to be unified in a great movement against a common foe. The economic distress of western Europe would be alleviated, the Byzantine Empire saved and perhaps reconstituted, the Byzantine church reunited with Rome, the holy places of Christian origins be brought under Christian, more particularly papal, rule. And thus a splendid beginning would be made in the establishment of the Christian *civitas Dei* on the earth. The similarity of this program with that of the Moslem holy war (*jihād*) is striking.

By unusual good fortune, finding the power of resistance of the Moslem world at its lowest ebb, this first expedition, despite poor organization and inefficient equipment and leadership, gained its most tangible objective, possession of Jerusalem, July 1099. How, by a more or less constant stream of reinforcements, now and again reaching the dimensions of an expedition similar to or greater than the first (some count seven, others twelve, etc.), Jerusalem remained more or less securely in Christian hands for almost exactly 100 years (with interruption), and some strips of the Syrian coast were held about a century longer, cannot be told in detail. The more important and well known of these expeditions are: the one generally known as the third Crusade, led by [Frederick I. Barbarossa of Germany, Philip Augustus of France, and Richard I., Lionheart, of England; the crusade of Frederick II. (the last powerful Hohenstaufen), who, though excommunicated by the pope, gained by diplomacy what could not be got by force of arms, possession of Jerusalem for a brief space; the crusades of St. Louis of France, out of the second (and last) of which grew a crusade of interest and importance to readers of the English tongue, that of Edward I. of England. As for the other purposes with which the Crusades were begun: the economic distress of Europe was relieved at least temporarily, perhaps in a measure permanently, by the fostering of trade and commerce; the papacy in and with the crusading movement attained its greatest power, but presently, having overstrained it, saw it begin to slip away; the Byzantine church was more seriously estranged than ever before; the Byzantine empire was hastened on its way to destruction, making room for that counterthrust of Islam against Europe, which is properly called the Ottoman Empire (improperly Turkey, or Turkey in Europe). It was under Pope Innocent III. (1198–1216), apparently at the zenith of its glory and power, that the degeneration and rapid decay of the crusading idea set in. The crusading movement was diverted from war against non-Christians in and for the Holy Land to warlike

movements against the schismatic Greeks of Constantinople; against heretical Albigenses in the south of France; against non-Christian peoples on the eastern frontiers of Germany; against an insubordinate Christian prince, John Lackland of England. The "crusade" against the Hohenstaufen ended, indeed, in the complete destruction of this dynasty; but it marks, also, the distinct decline of papal sovereign power of the mediaeval type, and no effective crusading movement was thereafter actually started on its way to the Holy Land.

To name precise moral or religious values created, gained, established, enhanced or diminished in whole or in part by the Crusades is a very difficult perhaps an impossible task. That cultural elements, good, bad, and indifferent, many rather intangible, must have filtered in from the East, goes without saying. Begun with an avowedly fanatical purpose, these movements had a way of leaving a fair number of their devotees more broadminded in the end. Something like an historic outlook on life and the world was attained by mediaeval Europe. Luxuries became necessities; the standard of living was perceptibly raised. Some countries, e.g., Germany, were unfavorably influenced in their development; in some, Italy, England, evil and good effects are fairly well balanced against each other. A few benefited distinctly. Spain was helped in its efforts to throw off African (Moorish) overlordship. France during, and in considerable measure through the Crusades developed into a great, well ordered, nation; its historic claims in the Levant are of this mediaeval time and type. M. SPRENGLING

**CRYPT.**—A hidden vault or subterranean chamber; specifically those in the catacombs used for burial, and those under certain churches employed as cemeteries, chapels, confessionals.

**CRYPTO-CALVINISM.**—An opprobrious term used in the 16th. century to denote a Calvinistic conception held by certain Lutherans in regard to the presence of Christ in the Lord's Supper.

**CRUX ANSATA.**—An Egyptian cross with a loop handle, bearing a striking resemblance to the sandal cord called iu Egyptian by the same name. Whatever its origin, it has been to the Egyptian and eastern Semitic world the symbol of life or of life-giving power. Similar forms are found in India and America.

**CUCHULAIN.**—In Irish mythology, the name of a cycle of romances, centering in a sun-hero of the same name.

**ÇUDRAS.**—See SUDRAS.

**CUDWORTH, RALPH** (1617–1688).—English philosopher, most renowned of the Cambridge Platonists His chief religious and ethical doctrine was based upon a priori principles, viz., the reality of a supreme intelligence and of a spiritual world, the eternal reality of moral ideas, and the reality of moral freedom.

**CULT.**—The system of beliefs and practices pertaining to a particular social group or specific divinity. Thus we speak of the cult of Dionysus, the cult of Osiris.

Each of the great gods of Greece had his own cult and there was in fact a local cult for Zeus in each main center of his worship. These cults of any one god disclose resemblances just as the character and legends ascribed to him in different places have a family likeness. It is also noticeable that the cults of the various deities among a given people show marked kinship. Thus the bright, humanized deities of all the Greek cults stand in marked contrast to the dark, grotesque gods of Hinduism. As a cult is a system of rites and beliefs so a religion like the Egyptian or Christian religion comprehends within the stages of its development and within its differing sects a variety of cults. The word cult, in common usage, tends to be applied to the more primitive and less familiar types of religion. We hear of strange cults and oriental cults.

Durkheim has emphasized not only the fact that the cult is a system of diverse rites, festivals and ceremonies, but that they reappear periodically. For example one speaks of marriage rites but not of a marriage cult, of rites of birth but not of a cult of the new-born child. He makes much of this in the criticism of animism as a stage of religion, holding that there is no cult of ancestor worship among the Australians but only rites of burial and mourning. The primitive cult as Durkheim expounds and illustrates it in terms of the Australian tribes includes a negative and a positive side. The negative cult includes the *tabus*—interdictions. These interdictions restrain the uniuitiated from touching the sacred objects used in the ceremonials; from touching blood, a corpse, and sacred food objects. They prohibit the sight of certain things and speech under certain circumstances. In connection with such *tabus* the negative cult includes means of overcoming such barriers. Among these are abstinences, unctions, lustrations and benedictions. Ascetic practices are common. The rites are often cruelly painful. The positive cult includes ceremonies to insure the prosperity of the animal or vegetable species serving the clan as totems. These totems are their sacred objects, their deities. The very life of their gods are felt to depend upon the enactment of the cult. These sacred beings are subject to the rhythm of renewal and decay. Vegetation dies every year and many animals perish. Man is no disinterested spectator of these changes. His life depends upon them and he therefore seeks to help them. He sheds his blood for them in the rites, he imitates the processes of their production to make them thrive. Such performances are magical in character and show that the group ceremonies of religion as well as the black arts of private persons are full of magic. The difference between the magic of individuals and the public, ceremonial magic of religion is that the latter is more powerful and is directed toward the welfare of men and gods.

The cult is thus seen to be more than a dramatic representation of the processes of growth in nature or human life. It is the very means of growth for gods and men. "The gods would die if their cult were not rendered." Jane Harrison has made the same interpretation in Greek religion and has traced the origin of the god Dionysus to the cult which pertains to him. This she regards as typical and supports this view from parallels in other peoples. These views, which are shared by other scholars, have given a new meaning to religious cults. They are held to furnish an understanding of the natural origin and development of religion and of the birth of the gods in the social consciousness generated by the performance of the cult.

The cult is complex. It involves not only the performance of the rites but the myths or beliefs which accompany the same. In primitive stages the action and external details are more fundamental and persistent than the beliefs or myths. Correctness in ceremonial minutiae is more carefully

guarded and more easily observed than individual beliefs. In fact this is the case throughout the higher stages of the religions of civilized man. The cult reflects in interesting ways the activities and interests of the people among whom it arises. The central objects in it are likely to be the features of the environment which are of most concern in practical life. Frequently these are the staple food objects, animals among hunters, cereals among agriculturalists. The bear is sacred to the Ainu and the center of his cult. Rice for the Malay, maize for the American Indian, the sheep for ancient Hebrews, the Nile and the Sun for the Egyptians, their Emperors for the Chinese and the Romans, held their main interest. In all of these peoples, however, there were many centers of sacredness and a consequent variety of cults. It is possible in many cases to trace modifications of the cult under the influence of conquest and migration. Meal and wine appear in the Hebrew ritual after they enter Canaan where they became tillers of the soil and vine growers. Other changes occur in the manner of observing the cult. At first all members of the group, at least all initiated males, participated. Later it was performed by selected individuals for the group. A striking instance of this is seen in the official cult of China in which the emperor and the officials maintained elaborate ceremonials which were intended to take the place of the local cults. Changes also occur by transfer of cults through contacts of cultures as may be seen in the spread of Buddhism in China and Japan.

EDWARD S. AMES

**CULTURE EPOCHS.**—The name given to the great stages in the development of the human race. The term is often used in connection with the theory that the individual in his growth from infancy to adulthood actually passes through the cultural stages—primitive, savage, barbarian, semi-civilized—through which the race has passed.

The theory of recapitulation has had a great influence on education. It has been supposed that the child should be given the stimuli corresponding to the culture epoch in which he was at a given time. This theory is now severely criticized.

THEODORE G. SOARES

**CUMBERLAND PRESBYTERIAN CHURCH.**—A sect of Presbyterians which separated from the Presbyterian Church in the U.S.A. in 1810. Owing to a great revival in Kentucky and Tennessee, the demand for ministers necessitated the ordination of men of inferior educational standards which led to dissension and separation. The synod drew up a confession of faith in 1816 which was a modified Calvinism, rejecting predestination, limited atonement and original sin. In 1906 a re-union with the Presbyterian Church in the U.S.A. was consummated, though nearly half the membership refused to participate in the union. See PRESBYTERIANISM.

**ÇUNYATA.**—See BUDDHISM, sec. III.

**CURATE.**—(1) A minister or priest who is an assistant to the rector or vicar of a parish. (2) Canonically, a holder of a benefice who was responsible for the "cure" of souls. Cf. the French *curé*.

**CURE OF SOULS.**—A phrase used in the R.C. and Anglican churches to designate the spiritual care of members of a congregation by the clergy.

**CURIA.**—The usual term for the "curia Romana," or system of officials who comprise the papal government. See POPE; ROMAN CATHOLIC CHURCH.

**CURIALISM.**—An attitude in ecclesiastical matters exalting the papal authority as supreme.

**CURSING.**—See BLESSING AND CURSING.

**CUSTOM.**—A norm of voluntary action that has been developed in a social group. Custom is to be distinguished on the one hand from *habit*, which is a relatively persistent mode of activity in the individual, and on the other hand from *usage*, which is a mere "folkway," or "social habit," without the normative character of custom. Custom is, therefore, a habit which has become common to a social group and more or less sanctioned by it.

Custom, being built upon the basis of acquired habit, can scarcely be said to exist in the lower animals, but it is all important in human social evolution, which proceeds largely by the method of accumulating and modifying acquired habits in individuals. Thus custom is the basis of both law and morality in human society, while primitive religion concerns itself mainly with the maintenance of custom. Custom is also the basis of cultural and historical continuity in human groups, although tradition (the handing down through oral or written language of knowledge, standards, and values) plays an equal part, being indeed essentially the more subjective side of custom in the group. Sumner calls customs *mores*.

CHARLES A. ELLWOOD

**CYBELE.**—A Phrygian goddess whose cult spread widely in Asia Minor and around the Mediterranean during the Greco-Roman period. She is the symbol of the fruitful, all-producing earth while her consort Attis represents the vegetation which grows, dies and is reborn. Emasculated priests performed the wild ceremonies of the cult which absorbed that of many other similar deities in the empire and developed elaborate mysteries giving hope and assurance of resurrection to the individual initiate. See MOTHER GODDESSES; MYSTERY RELIGIONS.

**CYCLE.**—The conception of a cycle or "Great Year" of time marked dramatically, at the beginning by the entrance of a new order of being, in its middle by a characteristic development, and at the close by a more or less cataclysmic finale wiping out all that has passed and completing the tale, has been developed independently in several centers of civilization. Its foundations in virtually all cases are two: first, a notion of periods or ages, in cosmogony and in culture history, that is, a doctrine of Ages of the World, such as the classical division of world-history into a Golden, Silver, Bronze, and Iron Age; and second, calendric computations resulting in a "Calendar Round" or cycle of nameable dates, at the end of which the series must be begun anew. Commonly, the cosmogonical and culture-history myths belong to an older stratum of speculation. As soon as there is sufficient progress in astronomy to give mensurable series of years the calendric cycles are discovered, and as these eventually assume vast proportions, they are naturally conceived of as the measures of the older mythic cycles. The most frequent basis for the computation of cycles is the discovery of the synodic periods of the heavenly bodies. According to the Egyptian notion, the Sothic cycle represented the recurrence of the New Year's day of their civil year of 365 days and their astronomical year of $365\frac{1}{4}$ days upon the same date, which took place at the end of 1460 astronomical years. The Babylonians computed a great cycle of about 33,000 years, its beginning and end being marked by the appearance of all the planets in

the same zodiacal sign. The Maya of Yucatan computed a cycle of nearly the same length, based upon the recurrence of day-signs in orders determined by various calendric factors. But of all such cycles the vastest are those computed by the Hindus, the sum of the years of the four ages of a "Day of Brahm" reaching the vast period of 4,320,000 years, while the corresponding "Night of Brahm" endures through a thousand times this number. H. B. ALEXANDER

**CYNICS.**—A school of Greek philosophers originating between Socrates and the Stoics. They emphasized the freedom of the human will and absolute individualism in morals. Morality must be in ultimate harmony with reason. Their individualism was a denial and neglect of social virtues. The dog was popularly regarded as their emblem, their name coming from that source or quite as probably from the Cynosarges, their Athenian place of meeting. They are important as the forerunners of Stoicism. In the early days of the Roman Empire the word had not gained the opprobrium later associated with it. Epictetus uses cynic as the description of the true philosopher.

**CYPRIAN OF CARTHAGE** (ca. 200–258).—Bishop of Carthage, martyr and saint in the R.C. calendar. Cyprian's contribution to Catholic thought was his formulation of the doctrine of the one church, the sole ark of salvation, bound by one united episcopate of apostolic succession, a doctrine developed in opposition to Novatianism(q.v.) with reference to the treatment of those who had lapsed during the Decian persecution. He favored toleration and the readmission of penitents. Through his influence both religion and ethics were ecclesiastically standardized and the primacy of Rome was greatly advanced.

**CYRENAIC.**—A post-Socratic school of Greek philosophy founded by Aristippus of Cyrene, whose main tenet was positive hedonism. Aristippus held that prudence discriminates between pleasures and guides to ethical conduct.

**CYRIL AND METHODIUS.**—Two brothers who were "apostles to the Slavs"; Cyril died 869 and Methodius 885. Cyril invented the Slavonic script, and the brothers translated the New Testament and certain portions of the Old Testament into Slavonic. They also began the use of Slavonic for certain portions of the liturgy.

**CYRIL OF ALEXANDRIA** (376–444).—Bishop of Alexandria and Church Father, a noted dogmatic theologian and defender of orthodoxy, and champion of a Christology that insisted on two natures but one person in Christ. He made regrettable use of his power in the persecution of Jews, heretics and pagans, was the chief opponent of Nestorius (q.v.), and the power behind the strife in which Hypatia was murdered.

**CYRIL OF JERUSALEM** (ca. 315–386).—Bishop of Jerusalem, defended the Nicene creed during the Arian controversy as a result of which he was twice deposed and reinstated. His strength as a pastor is evidenced by his great work addressed to catechumens.

## D

**DAEVA.**—See DEVA.

**DAGDA.**—An agricultural god of the Irish Celts, called "Good God," "Creator," "Lord of Great Knowledge." He had power over the supplies of corn, milk and fruit. His cauldron was always a source of plenty. He is probably the Irish god of fertility corresponding to the under-world Dis-Pater of the continental Celts. See DANU.

**DAGOBA.**—See STUPA.

**DAGON.**—A Philistine god, perhaps the principal deity, probably a god of agriculture. He was worshiped in parts of Phoenicia and in Babylonia.

**DAIBUTSU.**—Colossal images of Buddhas found in Japan. The two most notable are that of Nara erected about 750 A.D. and that of Kamakura dedicated in 1252 A.D. They are both seated figures and, respectively, 53 feet and 49 feet 7 inches in height.

**DAI NICHI.**—The Absolute in the Shingon Buddhism of Japan around which all things, real and phenomenal, center. Dai Nichi is Buddha as the ultimate truth or reality. By the common people it is identified with the sun and so with Amaterasu, the sun-goddess of the old nature religion of Japan.

**DAITYAS.**—Demonic enemies of the gods in Vedic religion, the progeny of a goddess, Diti, and of similar nature to the Dānavas and Asuras.

**DAKHMA.**—Towers in which the bodies of the dead are exposed to be devoured by birds according to the Parsi custom.

**DALE, ROBERT WILLIAM** (1829–1895).—English Congregational divine and theologian, who took an active part in political and educational affairs. He was a noted preacher and a strong administrator. His best known theological work was *The Atonement* in which he modified the doctrine of penal satisfaction in the direction of a mystical doctrine of vicarious suffering.

**DALMATIC.**—A loose garment worn by deacons of the R.C. church over the alb and cassock when celebrating high mass.

**DAMASUS.**—The name of two popes.
*Damasus I.*—Pope, 366–384; was zealous in discovering and adorning the tombs of the martyrs; encouraged the preparation by Jerome of the Vulgate edition of the Bible.
*Damasus II.*—Pope, July 17–Aug. 9, 1048.

**DĀNAVAS.**—A class of demons in Vedic religion.

**DANCING.**—Dancing includes all bodily movements of an artistic character, as distinct from those which are merely useful like running, or communicative like gestures.

1. *Significance of dancing.*—The dance is a universal human expression of powerful emotions, such as social joy or religious exaltation. As an art it combines two modes of esthetic enjoyment. The spectators *see* the plastic movements as so many swiftly changing pictures; the participants *feel* the rhythm of music. Among civilized people dancing has become merely a frivolous amusement, but among uncivilized folk it has often a serious meaning. Grosse emphasizes the social importance of dancing for small primitive groups, the members of

which meet in amity and move rhythmically in accord. As a school of "solidarity," it has doubtless been a noteworthy factor in the evolution of culture.

2. *Mimetic and formal dancing.*—The mimetic dance is histrionic rather than saltatory. Those who take part are usually men; they wear masks and costumes to represent animals, ancestors, or deities, and they act out a narrative, legendary or historical. Such a dance has often a magical character, as in the buffalo dance of the Plains Indians. Here the performers represented buffaloes and reproduced the scenes of a buffalo-hunt, with the idea that the real animals would thereby be attracted to the neighborhood of the camp. Magical pantomime of this sort forms the germ of the drama, as developed, for instance, by Greeks, Japanese, and Hindus. The formal dance does not attempt to enact anything; it is purely saltatory. There are, of course, intermediate instances.

3. *Varieties of dancing.*—Both mimetic and formal dances may be classified, according to their place in primitive life, as festive, ritual, warlike, hunting, courting, matrimonial, funereal, and the like. Of these, the ritual or sacred dances have lingered longest in the higher religions. Christianity retained the dance in its rites as late as the 8th. century A.D. HUTTON WEBSTER

**DANTE, ALIGHIERI** (1265–1321).—Dante's poetry and prose mirror not only the life of his native Florence but the whole mediaeval civilization of his time. His first poetic effort, the *Vita Nuova*, allegorizes the Beatrice lost to his love into an image of divine truth. Having served his city in war and government in troubled times he was a victim of factional strife and in banishment (1302 ff.) endured privations in Paris and North Italy till he found refuge finally (1317) with the ruler of Ravenna. Living in exile, an enthusiastic Ghibelline he hoped for the regeneration of Italian life by the restoration of the German imperial authority. This inspired his *De Monarchia* (1317) which argues that the peace needed for human welfare can be offered only by a universal monarch elevated above all possibility of envy and greed. The imperial power is directly instituted by God and not by the pope. God's will fulfils itself by both state and church. The monarch secures man's earthly happiness, the pope reveals the path to enjoyment of God. The *Divine Comedy*, the fruit of his last years, is a poetic description of the three realms of Hell, Purgatory and Paradise, an intricate allegory reflecting the theology and cosmology of the scholastics and a series of judgments upon men and events. This powerful image of the mediaeval society, history, and thought reveals also the wrestling of a great heart with the problem of human life.
F. A. CHRISTIE

**DANU.**—The mother of the gods in the ancient religion of the Irish Celts. She is probably an underworld figure and hence an Earth-mother, symbol of fertility. Certain traditions point to a cult of human sacrifice connected with her. She is giver of wealth and plenty.

**DARWINISM.**—See EVOLUTION.

**DAŚYUS (DĀSUS).**—Names applied to the darker-skinned peoples of India conquered by the invading Aryans. The words have the double meaning of enemy and slave.

**DAVIDSON, ANDREW BRUCE** (1831–1902).—Scottish theologian. He was an authority on the Hebrew language, and a pioneer in Great Britain in the field of Old Testament exegesis and criticism, his influence being always on the side of theological moderation.

**DEACON.**—One of the minor officers in the church.

The word is derived from the Greek *diakonos*, servant, and would seem to indicate that the office originated in the employment of persons to perform certain services for members of the church. Some have identified these origins with the appointment of the seven (Acts 6:1–6), but the term deacon is not there used. In the course of time, groups of similar officials, usually seven in number, appeared in various churches throughout the Roman Empire. Their chief office seems to have been to care for the poor and the sick.

At the present time, deacons are to be found in all forms of organized Christianity.

1. In the Catholic Church (Roman, Greek and Anglican) the deacons are the lowest of the three sacred orders. They have the rights and duties of the priest except those of pronouncing absolution from sin and consecrating the elements in the eucharist.

2. In the Lutheran Churches, deacons are regarded as belonging to the clergy, or as recognized workers in some form of charity. They are not ordained as preachers and so are not, strictly speaking, pastors. There is also a tendency among Lutherans to build up fraternities of deacons who become social service workers of the Inner Mission (q.v.).

3. In the Reformed Churches, the deacon is an assistant of the pastor and is chosen by the church for a longer or shorter period. His chief duty is the administration of charity and the general oversight of the spiritual interest of the body of the church. In Presbyterian Churches deacons are sometimes ordained, but they are not members of the governing body of the local church. In churches of the Congregational order, the deacons are chosen and appointed for the general administration of the spiritual needs of the church and have care of the poor among its members.

4. In the Methodist Episcopal Church, the deacons are regarded as an order (in so far as the Methodist church recognizes orders) in that they are elected and ordained. Their duties are essentially the same as the ordained minister, except that they are not pastors. See ORDER, HOLY.
SHAILER MATHEWS

**DEACONESS.**—A woman official in the church in general co-ordinate with the Deacon.

In the early church the activity of women led to the recognition of some of them as a class with peculiar duties. These were known at first as "the widows," but by the 4th. century, if not earlier, they were known as deaconesses. Their chief duties were to minister to the women of the church as a class of assistants to the deacon. In some cases, they seem to have been ordained, but apparently did not administer baptism or celebrate the Lord's Supper. The Protestant Churches have usually had some form of woman official whose business it is to care for sick women and perform other duties which it is not desirable for the deacons to perform. They are chosen by the churches, but strictly speaking are not regarded as an order.

Of late years, there has been a very decided development of deaconess's work in the Lutheran, Reformed and Episcopal Churches. In America, there is a marked development of the deaconess's work especially among the Methodists. Candidates are licensed, given probationary work and training for two years, and after passing an examination are admitted into the office. Thereafter, they usually wear a uniform dress. The other Protestant

denominations are establishing institutions for the training of women who, whether known as deaconesses or not, have for their chief duties the eare of religious work among women and children and the ministry to the poor. SHAILER MATHEWS

**DEAE MATRES.**—Mother-goddesses, Earth-Mothers, whose cults appear in the pre-Christian era in the Germanic and Celtïe provinces of the Roman empire; also called *Matronae* and worshiped in triads.

**DEAN.**—A clergyman in the Roman and Anglican churches who is: (*a*) chief official in a eathedral or collegiate ehurch; (*b*) the assistant to a bishop in matters spiritual and temporal; (*c*) a minister with pastoral duties who acts as deputy of a bishop or archdeacon, as a *rural dean;* (*d*) the *dean of the arches* presides over an ecclesiastieal eourt in England.

**DEATH AND FUNERAL PRACTICES (PRIMITIVE).**—1. *Explanation of death.*—Like birth, initiation, and marriage, death is one of the four great events in the life of man. Naturally it is viewed with peculiar awe, and many attempts are made to explain it. It is regarded as the result of disobedience to a divine command, or of a eurse, or of a whim or careless act of some animal, or of revenge, etc. In any event primitive man holds it to be unnatural. It may be due to the permanent escape of the soul (temporary escape merely eausing illness), or to the direct act of a supernatural being, or (most usually) to witchcraft (q.v.).

2. *Treatment of the dying.*—In view of the fear attaching to death we occasionally find practices which savour to us of cruelty. The dying may be abandoned, lest he take the living with him to the realm of the dead, or he may even be buried alive. Here economic considerations may also play a part, in view of the frequent difficulty, in savage civilization, of providing even for the living and healthy; what was once a common necessity may have become stereotyped as a custom. Frequently the dying man is removed from his house or from his bed, and in the latter case he is often laid on straw, etc. The underlying motive seems to be fear of death, and removal from the bed is apparently a modification of the older removal from the house, this being substantiated by the burning of the straw, thus paralleling the frequent destruction of a house in which death has occurred. Since at death the soul is believed to leave the body permanently (not temporarily, as in dreams and often in illness), efforts are sometimes made to keep the soul, as by inhaling the last breath or by calling upon it to return.

3. *Between death and funeral.*—Since due provision must be made for the escape of the soul, windows are often opened (sometimes only for a short time, lest the spirit return), or a hole made in the house. Food and drink are frequently prepared; and the dead man's bees, eattle, trees, etc., are informed of his decease and are sometimes put in mourning, i.e., they are disguised so that the spirit will be unable to take them with him. Wailing and dirges, occasionally even destruction of property, are practically universal. Apart from natural grief, these ceremonies, particularly when repeated on set occasions, seem, in most cases, intended to placate the dead by showing the poignancy of sorrow which his decease has caused. Before the final disposal of the eorpse it is usually washed or painted, and dressed, in its best attire and with its ornaments, etc.; the eyes are closed (perhaps to prevent the ghost from seeing); and the body is placed in the position (squatting or prone) which it is finally to take, although occasionally the corpse is seated in state. During the time between this toilet and the funeral the corpse is usually watched night and day, either on the chance that the wizard who has caused the death may be caught, or to guard the dead body or its soul from demons, or because it is still a member of the household, or to protect the living against danger of being snatched away in sleep (when the soul readily leaves the body) by the ghost. Where these "wakes" are associated with merriment, they seem to be parallel with funeral-games, etc. (see Sec. 7). Naturally, as being a thing of dread, death imposes on the survivors pollution of varying extent and manifold taboos. See WAKE.

4. *Disposal of the corpse.*—The object of the funeral rites is (*a*) to give rest to the dead and (*b*) to free the survivors from the pollution of death. Certain eategories are, however, excluded from these rites, especially infants and young children; those uninitiated in tribal or religious rites; slaves and the very poor; those who die evil deaths, as by suicide, by lightning or other manifestation of divine anger, by drowning, by ordeal (q.v.), by eertain diseases, e.g., leprosy or smallpox; women dying in childbed; debtors; executed eriminals; and those guilty of such offenses as sacrilege or treason. On the other hand, holy men and kings, being exempt from various usual restrictions and being bound by certain special obligations, often have funeral rites widely divergent from those of ordinary folk.

The corpse is disposed of in several ways: by cannibalism (q.v.), usually with a view to acquiring th desirable qualities of the deceased; exposure on the ground or in trees, usually in unfrequented places; disposal in caves, casting into water, frequently with the belief that water forms a barrier whieh prevents the ghost from returning; inhumation; preservation in the house, probably that the spirit may still remain in his home and with his family; cremation, often to deprive the dead of all his earthly habitation, thus severing him eompletely from the living and uniting him with the departed; and mummification, closely akin to house-disposal. Occasionally the eorpse is bound or mutilated in such a way as to prevent the ghost from returning to distress the living.

5. *The grave.*—As being the home of the dead, the grave is often fitted out with much elegance. Graves may be either scattered or grouped; they may contain many eorpses or only one; their inmates are interred in various positions, often crouching in the lower eivilizations; strict rules are often observed as to the direction of the head of the corpse; the dead body frequently has the protection of a eoffin, whether of wood, pottery, wicker-work, or hide; and the shape of the grave varies according to definite customs. Very frequently the grave contains, besides the eorpse, the bodies of his wives, slaves, favorite animals, etc., slain to serve him in the other-world, as well as food and drink, and implements of various kinds, whether whole, or "killed" (i.e. made of his own status) by being broken, or in miniature models, etc.; and also various articles which have been polluted by contact with the corpse.

6. *The funeral.*—The lapse of time between death and the disposal of the corpse varies widely; in regard to choice of time of day for such disposal sympathetic magic often plays a part. In general funeral rites show a mixture of fear and affection. Thus the corpse is frequently taken from the house in an unusual way (e.g., through a hole broken for the occasion); efforts are made to eonfuse the ghost so that it may be unable to find its way back to its earthly home, or various obstacles are placed along the road by which the dead body has been carried; and the spirit may be bluntly told that its

presence is no longer desired. The funeral is characterized by manifestations of grief, often of an excessive degree. Where blood is shed in these rites and caused to fall on the corpse or on the grave, and where hair is similarly cut, the intention—in part at least—seems to be the wish to have a corporeal bond of union with the departed, as in the converse desire to have a lock of hair or some trinket, etc., of the deceased. Where fires or lights are burned before or during the funeral, the intention may be either to help the spirit by warmth and light, or to keep the ghost away. While returning from the funeral various means are often adopted to prevent the spirit of the deceased from following the mourners; and on reaching home they purify themselves from the pollution of death, especially by fumigation and bathing.

7. *Funeral feasts and games.*—Before or after the funeral it is very customary to hold feasts, of which the departed is believed to partake; and in some instances these feasts are of the nature of farewells to him. The wide-spread custom of funeral combats and games seem in origin to be intended to drive the ghost away, while at least some of the danees are designed to awaken the procreative instinct in antagonism to death.

8. *Mourning and tabus.*—Death imposes on the survivors a wide variety of *tabus*, abstinenees, mutilations, etc. Very frequently there is a reversal of the ordinary garb—e.g., black instead of white—apparently as a form of sympathy with the dead and to denote that the persons wearing it are under a special *tabu* which is the reverse of everyday existence, just as death is the reverse of life. The duration of these *tabus* varies extremely. Not only individuals, but houses, and even villages, require purification; or the house and belongings of the deceased may be destroyed. In particular the name of the dead man, as being an essential part of him may be *tabu*.

9. *Second funeral.*—Among many peoples the corpse is taken up after a longer or shorter interval, and then receives its final disposition, this being the custom especially where the spirit is believed to remain near the corpse till all the flesh has decayed. Very often this ceremony is so held that it may be performed simultaneously for large numbers of dead. The bones may then be buried or may be kept in the houses of the survivors. The motives seem to be the final severance of the spirit from the living and his admission to full rank in the other-world, or (in the latter case) provision for a place for him to visit or to reside in his earthly abode.

10. *Effigies.*—Very often effigies of the departed are made. In some cases these are mere memorials, but frequently they are intended as abodes of the spirit.

L. H. Gray

**DEATH AND FUNERAL PRACTICES (DEVELOPED).**—I. Classical Period.—*The Greeks* held funeral solemnities to be religious. Upon death, the eyes were closed by a near relative. The corpse was washed in hot water and anointed, clothed in white and laid on a couch. Around this friends raised loud laments, or hired mourners took this part accompanied on the flute. The bereaved tore out their hair to strew on the corpse. Funeral rites lasted for three, or even seven days and more. Either burning or burial was practiced. The body was borne on a bier to the funeral pyre, upon which were placed objects dear to the deceased, even animals. Sacrifices were slain, while attendants wailed and chanted during the burning. The flames were put out by pouring some sacred liquid over them. Charred bones and ashes were gathered into an urn to be buried or entombed. A funeral repast ended the ceremonies.

*The Romans* practiced both burial and burning from early times. A distinguished man's funeral was pre-announced by a herald, and burial expenses were defrayed by the city. The funeral cortege was made up (1) of hired mourners, (2) of bearers of ancestral images kept in the home-hall, (3) relatives clad in black, (4) then of players, dancers, mimics, one of them imitating the deceased's words and actions, (5) of the corpse borne on men's shoulders, (6) this was followed by a crowd of both sexes. A noble citizen's cortege came through the Forum, that the body might lie in state before the rostrum where "a eulogy" was pronounced by a relative, friend, or magistrate appointed by the Senate. Women as well as men were honored by an official "eulogy." This differs from the Egyptian way, which demanded a *trial* of the deceased.

A corpse not burned was placed in its marble sarcophagus. Sometimes an inscription was laid in the coffin with the letters, D.M. or D.M.S., i.e., *Diis Manibus Sacrum*. Monuments over the grave or elsewhere were erected bearing some epitaph, including the name and a list of virtues. Both public and private burial grounds are found. The former, e.g., *Campus Martius* and *Campus Esquilinus*, were devoted to great men by vote of the Senate. Burial of the poor was outside the Esquiline gate.

Christians under pagan Emperors placed their dead in catacombs, as that of St. Calixtus a few miles out near the Appian Way, wherein was a chapel; and bodies were laid in rock-hewn niches sealed and inscribed.

Mourning periods in memory of the dead were fixed by law, that of a widow being ten months. Anniversary feasts memorializing the date of death were observed at the grave, often attended by games, and gladiatorial shows, and distribution of food; the mob would at times extort from heirs at their expense these anniversary feasts and games.

II. Burial in Other Lands.—In India the Hindus practice a rude form of cremation. Parsees place their dead on "towers of silence" that birds may devour all the flesh. In China the dead are buried; but burial often is delayed during several years to allow geomancers to locate a "lucky grave." This makes China one huge graveyard, as is the case in Korea also. The Japanese use both cremation and burial, usually with Buddhist rites.

III. Hebrew Burial and Thoughts of Death.—Relatives must bury their dead, but humanity requires that no body be left unburied. The tomb was not immediately covered, but was left open the first three days that friends might see that the dead did not come to life. Upon death the eyes are closed by the nearest kin, a son or brother, the mouth is held closed by a band drawn over the cheekbones, the body placed on sand or salt strewn on floor to retard decay, and a metal or glass disk is laid on the navel to avoid swelling. The body is then washed, and anointed with fragrant oil, and wrapped in linen clothes. To be buried without garments is a disgrace. Objects favored by the deceased, as writing tablet, pen and inkstand, key or bracelet are put into the coffin or grave. It came to be the rule to cover the face, except that of a bridegroom. The bier was borne on shoulders of barefooted friends, one set changing with another to allow this honor to as many as possible. Women preceded the bier, lamenting and singing dirges. Mourners threw grass behind them on leaving the cemetery. Interment was not immediate in the family sepulchres of Palestine, but the corpse was left in its chamber till reduced to a skeleton; then its bones were collected, wrapped

anew, tied together like a mummy and solemnly interred.

It was a custom to visit cemeteries to sleep there and hold communication with the dead, for they were believed to be still semi-conscious and very sensitive to the words and behavior of the living around them. Praying for the intercession of the dead was an early practice. It was customary to bend the thumb of a corpse so that the whole hand resembled the word, *Shaddai* (the Almighty). A small stick was laid in the crossed hands (to serve as a cane), a tiny bag of earth of the Holy Land under the head, and a three-toothed wooden fork to be used in digging a subterranean way to the Holy Land on Resurrection-day, when all Jewish dead will arise in Paradise. A towel and glass of water were beside the body so that the soul might bathe when it returned to it.

With modern Jews burial "is not religious." Respect for the person who has died calls for consecrated ground and a simple ritual. Jewish sentiment favors utmost simplicity and economy in funeral necessities. It is customary to honor the recurrence of the death-day of parents.

IV. Roman Catholic Burial Rules.—Except in contagious cases, burial of the dead must be from the church. The priest meets the body at the door of the church and conducts it to the communion rail. Then follows the requiem Mass. A final absolution is pronounced over the coffin. There is a ritual of prayers at the grave. It is the common usage (though not a Church rule) a month after burial to hold "The Month's Mind" with Mass at the church. Also year-by-year there is observed an anniversary Mass as a continuous memorial to the dead. When a person is dying a priest visits the sick-room with the *Viaticum*, or last sacrament, and grants extreme unction to the dying.

V. Burial as Practiced among Protestants.—For denominations which use a prayer-book, e.g., The Church of England and Protestant Episcopal, Methodist, and Lutheran churches, a funeral and burial ritual is provided. With other denominations the conduct of funerals is a matter of the individual minister's practise. Quite generally in rural regions burials are from the home; a brief sermon is preached; and neighbors attend at the grave in large numbers. Fraternal orders, as Masons and Odd Fellows, use elaborate religious rituals at the cemetery. While burial is the rule, cremation is steadily growing in favor. See Future Life, Conceptions of the.

Quincy L. Dowd

**DECALOGUE.**—The Ten Commandments said to have been revealed to Moses at Mt. Sinai. See also Law, Hebrew; Hexateuch.

The Ten Words probably arose out of the need of the Hebrew community for certain basal principles of conduct, the practice of which would enable them to live together harmoniously. Such an origin carries with it the necessary conclusion that the commandments originally had not universal scope and significance, but only relative application. This means that such a precept as "Thou shalt not steal," for example, was intended to prohibit theft by one Hebrew from another and had no application to the conduct of Hebrews toward non-Hebrews (cf. Deut. 14:21). The ascription of universal application to the Decalogue came only after the prophets and sages of Israel had succeeded in leading Israel to think in terms of monotheism and of universal human brotherhood.

That the Decalogue is not now in its original form is clear from the name given to it in Hebrew, "the ten words," and from a comparison of the form in Deut. 5 with that in Exod. 20. The original *words* have undergone expansion in most cases; the old form is preserved in the 6th., 7th., 8th., and 9th. laws, all of which would be accurately described by the Hebrew term for *word*.

The striking characteristic of the Decalogue, as compared with other early Semitic religious law, is the relatively large place given to ethical precepts as over against ritual, which is represented only in the Sabbath-law. This is in keeping with the character of the religion of the prophets, the glory of which is in its right estimate of the supreme importance of ethics in religion. The Christian interpretation of the Decalogue has always made it universally applicable and treated it as the Magna Charta of ethics. J. M. Powis Smith

**DECISION.**—The act of selectively determining a course of conduct where alternatives are presented.

**DECIUS** (201–251).—Roman emperor, who organized a systematic persecution of Christians, the object being the reinstatement of the old Roman religion. As a result of controversies due to this persecution Novatianism (q.v.) arose.

**DECLARATION OF INDULGENCE.—An** act promulgated by Charles II. of England in 1672 whereby penal laws against non-conformists and Roman Catholics were suspended.

**DECREE.**—A formal authoritative statement, emanating, e.g., from an ecclesiastical council, or from the pope.

**DECREES, DIVINE.**—The eternal judgments or purposes of God whereby he has predetermined whatever is to transpire. Calvinistic theologians referred the course of history and the ultimate fate of individuals to these decrees. See Election; Predestination.

**DECRETALS.**—Authoritative ecclesiastical documents.

Catholic church law consists of canons voted by councils and decisions made by popes either in the form of *constitutions* or permanent ordinances, *encyclicals* instructing bishops in particular cases, *decrees* adopted on the advice of cardinals, and *decretals* strictly so-called, which are interpretive laws. Decretals were first joined to canons by the Roman Abbot Dionysius (ca. 500 A.D.) and others were added in a later Spanish collection wrongly attributed to Isidore, bishop of Seville. All these materials enriched by the forged Donation of Constantine and many forged decretals made the famous Pseudo-Isidorian collection ("False Decretals") produced in the Frankish church (ca. 852). Decretal became later a term for the collections of laws made under papal auspices like the *Decretum Gratiani* (ca. 1150) which with the official collections of Gregory IX. (1234), Boniface VIII. (1298), Clement V. (1313), and Chappuis' collection of decretals from John XXII. to Sixtus IV. form the *Corpus Juris Canonici*. Later papal decrees are found in collections of Bulls and Briefs (q.v.).

F. A. Christie

**DECRETALS, FALSE.**—See False Decretals.

**DEDICATION.**—The rite or process of solemnly consecrating to religious usage or to the service of a deity, as the dedication of a church as a place of worship. See Consecration.

**DEFENDER OF THE FAITH.**—A title conferred upon Henry VIII. of England by Pope Leo X in 1521 for his work on the seven sacraments in refutation of Luther. The title was revoked by

Paul III., but restored by parliament in 1544, and has continued to be a designation of English monarehs.

**DEFILEMENT AND PURIFICATION.**—The idea of *defilement*, or pollution, in religion does not, in its more ancient forms, make any clear distinction between physical and spiritual uncleanness. Defilement was incurred by eontact with the dead, by childbirth, by sexual intercourse, by the ehanges of life; it was incurred again by disease or contact with disease, by bloodletting, whether in erime or war or sacrifice; by sacrilege, broken *tabu*, contact of sacred and profane, even of the old and new; sin itself was a defilement, but in large part eonceived as a physical or magical taint rather than a spiritual eondition. The latter conception, of a spiritual defilement or impurity, appears only with great advances in religious ideas, and ehiefly in Christianity, although it is present also in the thought of the elassical poets and philosophers, the *Choephorae* and *Eumenides* of Aeschylus, for example, being studies of the sin and purification of Orestes, in which the ritual element gives way to the moral.

*Purification*, or eleansing, is naturally eonceived also as primarily a physical process, and a great portion of the rites exacted of individuals in primitive religions are purificatory in character. Forms of purification are by bathing or sprinkling with consecrated water or sacrificial blood; by fumigation with incense or anointing with oils; by the use of herbs or drugs, especially emetics and cathartics; by the sweat-bath, very common among American Indians; by shaving and depilation; and in the case of material things, by fire. Along with the use of these go priestly offices and eeremonies, such as exorcisms, incantations, lustrations, prayers, sacrifices. In the higher forms of religion, confession, the undergoing of penance, and finally renewal of religious life through readmission to sacred rites, become the important means of purifying the defiled; while eventually the ideas of sin and repentance replace the more primitive eonception. Defilement and purification, in primitive forms, pertain not only to individuals, but to whole groups, as armies of warriors, or even nations; and again to places, as the house in which death has occurred, or to seasons, as the harvest season. H. B. ALEXANDER

**DEGENERATION.**—Biologically, the act or process of reduction from a higher or more eomplex to a lower or less eomplex type; analogously, deterioration from a higher to a lower ethical standard of behavior.

**DEGRADATION.**—In ancient canon law, the punishment which was sometimes meted out to delinquent elergy, withdrawing all the rights of orders from them. This penalty eeased with the rise of the doctrine of the indelible character of holy orders in the 12th. century.

**DEICIDE.**—The murder of a god; (1) In certain religions the slaughter of men or lower animals who were regarded as incarnations of the deity, such as the slaying of the totem animal. (2) The mimetic rite in connection with the mystery religions (q.v.). (3) Rare, the crucifixion of Jesus Christ.

**DEIFICATION.**—The elevation of men and women, the phenomena of nature, lower animals or abstract qualities to the rank of deities, the purpose being to obtain some needed help which the worshiper believes the deified person, power or object might be able to impart. The deification of men and women is commonest among such peoples as the Greeks, Romans, Egyptians and Indians where the gods were pictured in vivid anthropomorphic symbols. If gods acted like men, the next step was natural—heroie men after death should attain deity. In some instances, as with the Roman emperors of the Augustinian age, the title of "god" was given the living sovereign, as emblematic of power. See EMPEROR WORSHIP. The deification of natural phenomena is frequent among primitive peoples, one of the most frequent forms being a god or goddess of fertility. Where the existence of a people depended on the supply of a certain animal, that people frequently identified itself with the animal and treated it with special reverence, as we see in the practises of totemism (q.v.).

**DEISM.**—A philosophy and theology that represent God's relation to humanity as expressed through universal natural law rather than through revelation.

Deism is distinguished from atheism in that it affirms the existence of God: from pantheism in that it is dualistic; from theism in that it conceives the relationship of God as less immediate, eonstant and personal. To a very eonsiderable extent, it is the expression in theology of the social mind that in the politics of the 17th. and 18th. eenturies developed the eonstitutional monarchy in England. As certain prerogatives were transferred from the king to the nation, so the deist eame to conceive of God as a creator who permitted his creation to administer itself through natural law. Deism was an attempt to put faith in God upon a scientific basis by discovering in humanity a so-called natural religion, independent of any particular cult and revelation. In a sense the movement was apologetie in that many of its representatives undertook to show that historical Christianity was fundamentally in accord with natural religion.

As a system, it may be said to have taken its rise in the works of Lord Herbert of Cherbury in the first half of the 17th. eentury. As organized by him, deism included five fundamental positions: the existence of God; the duty of worship; the identification of worship with morality; the need of repentance from sin; rewards and punishment. The anti-supernaturalism of Lord Herbert's position was advanced by the philosopher Hobbes, who traced all religion back to the primitive fear of nature from which arose anthropomorphie conceptions of natural forces. The process of placatiug the God thus created was a part of the social life of different communities and in more highly developed peoples, religion became a phase of political life. Such a position, of course, left no room for miracles in the strict sense, although Hobbes undertook to give some of them a rationalistic interpretation which ante-dated some of the efforts of rationalism itself. In the latter part of the 17th. century, Charles Blount still further developed the deistic position although giving more weight to the possibility of miracles. All three of the above writers criticized the biblical material and raised questions as to the historical accuracy of all accounts of the supernatural. During the latter part of the 17th. and the first half of the 18th. eenturies, the deistic movement became one phase of the general philosophical movement which eharacterized English life. Speaking generally, it represented the effort on the part of the philosophers and some preachers to remove the supernatural as an essential element in religion and to conceive of any religion, Christianity included, as a social evolution of a universal reaction to natural laws. Deists differed in the extent to which they recognized the teaching of Christianity as logically tenable, but were particularly skeptical as to any immediate personal

working of God especially if it involved miracles or revelation.

The deistic movement had a very considerable influence on the development of French philosophy. Its outcome, however, in France was more completely atheistic than in England.

The real contribution of deism to the development of thought lies not so much in its particular tenets as in the fact that the deists anticipated the modern studies in comparative religion and to some extent the historical criticism of the Scriptures. They were, however, too speculative in method to hold their own with the advance of critical scientific method, and their religion was too devoid of emotional warmth to compete with a rationalistic orthodoxy. SHAILER MATHEWS

**DELITZSCH, FRANZ** (1813–1890).—German theologian, an ardent Lutheran, much interested in the conversion of the Jews to Christianity; a scholar of great renown in the post-biblical, rabbinic and talmudic literature, being called the "Christian Talmudist."

**DELPHI.**—See ORACLE.

**DELUGE.**—The usual term for the biblical flood described in a secondary element of the Yahwistic narrative and the priestly sections of Gen. chaps. 6–8.

The story belongs in a cycle of similar traditions widely diffused over the world, the most conspicuous exceptions being Arabia, Egypt, Central Africa, Japan and Northern Asia. Of these traditions a certain number embody reminiscences of separate local inundations (e.g., in China, N.America, and various parts of Greece), while others are mythical explanations of natural phenomena, in some instances colored by Christian influence (as among the American Indians and South Sea Islanders). On the other hand, the biblical story, together with the classical Greek legend of Deucalion (the wanderings of which can be traced with considerable certainty by way of Phrygia and Syria) and the later E. Indian traditions, point clearly to an ultimate source in Babylonia. The relation of these traditions was already manifest from the fragments of Berossus, and is now placed beyond all doubt by the decipherment of the original tablets, some of which date from B.C. 2100. Here it is related how the gods sent a flood to destroy Shurippak, an ancient city near the Persian Gulf, but Ea revealed their purpose to his favorite Sit- (or Par-) napishti, who saved himself on a ship, together with his wife and certain of his people, and animals and goods of various kinds, and was thereafter translated to dwell with the gods "at the mouth of the rivers." The story has probably grown round some tradition of a tidal flood, accompanied by a cyclonic storm, which overwhelmed the neighborhood of Shurippak; but it is so heavily colored by mythical elements that no great account can be taken of its historical significance. The chief value of the story lies in a comparative study of the underlying moral and religious ideas. See ASSYRIA AND BABYLONIA, RELIGION OF. ALEX R. GORDON

**DEMETER.**—In Greek religion, the goddess of agricultural and civilized life. See GREEK RELIGION; MYSTERY RELIGIONS.

**DEMIURGE.**—Literally a craftsman capable of creating objects. In Gnostic speculations, used to designate the creator of the world as distinct from the supreme God. See GNOSTICISM.

**DEMOCRACY.**—An ideal of political or social organization in which the individuals of a group, whether it be large or small, political or industrial, are free and able to direct the affairs of the group.

In the political sphere it is fairly well understood because of the constitutional development of the past century and a half.

The term had an earlier usage in the Greek city states, and occasionally in governments of the Middle Ages where, as in the case of the cantons of Switzerland, the people had the right of self-determination. In its modern political sense, however, democracy is largely the outgrowth of the constitutional development of England and the United States due to the rise of the middle class. The results of this growth have been felt in modifying the governmental ideas and practices of most nations to such an extent that sovereignty is regarded as vested in the people of a state who have power to choose their own government and pass their own laws through elected representatives.

The ideal is now being extended to industrial relations and may be said to have entered into a second phase of influence. Various theories for such extension have been advanced. See SOCIALISM; COMMUNISM. The establishment of industrial democracy would mean at least the determination by the workers of the conditions under which they should labor, as regards sanitary arrangements, length of working day, number of working days in the week, division of profits, control of productive processes, etc.

The bearing of these developments upon religious thinking has been profound, although unfortunately not sufficiently realized by the churches. In all Protestant churches, however, there is a very marked movement toward the participation of laymen and women in ecclesiastical affairs. Many church assemblies, conventions, and other central bodies have passed resolutions in support of a larger share on the part of the worker in self-direction in and of the industrial process. It must not be overlooked, also, that in many respects this new attitude of mind in politics and industry is very unlike that from which orthodox theology emerged. Some readjustment will undoubtedly be necessary by which the doctrinal formulas born of analogies drawn from oriental monarchies can be made more effective in a world that no longer permits such monarchies. In such recasting as has already been attempted there is an increasing emphasis upon the democratization of monopolized privileges within both the churches and society. This is vitalizing a number of doctrines especially those dealing with God, Jesus Christ, and the Atonement.

SHAILER MATHEWS

**DEMONIAC, DEMONIACAL POSSESSION.**—See DEMONS.

**DEMONS.**—The word demon (from the Greek word *daimon*, probably signifying originally "apportioner") is used to designate a lower order of superhuman beings (see SPIRITS) who as a rule are thought to be enemies of mankind. Demons may be distinguished on the one hand from gods and on the other from ghosts (q.v.). At times the ghost may deport itself not unlike a demon but the latter is generally, though by no means always, a creature of the other world rather than a disembodied human spirit. In contrast with angels (q.v.), who are prevailingly regarded as friendly toward mortals, demons are usually assigned a hostile rôle. They cause disease, misfortunes, and dire calamities.

Belief in the existence of demons is widely current in many religions. Savages have always peopled the world about them with hosts of demonic powers (see ANIMISM), while the adherents of even the most highly developed ethnic faiths frequently give a large place in their thinking to demonology.

In ancient times speculation about demons throve particularly among the Egyptians, the Babylonians, the Assyrians, and the Persians. Hebrew thinking upon this subject was comparatively simple previous to the exile, but during the Persian and Greek periods of their history the Jews developed an extensive demonology resembling in many particulars that of the Babylonians and the Persians. Belief in demons was common also among the Greeks, yet they did not draw the distinction between good and evil spirits so sharply as did the Jews. Jewish views were taken over extensively by the Christians, who regarded all demons as evil powers organized under the leadership of Satan (q.v.). Christians also consigned all the gods of paganism to the demonic sphere. Mohammedan demonology was similarly elaborate, combining as it did ancient Arabic belief in evil spirits with features derived from both Judaism and Christianity.

The natural dwelling-place of evil spirits was the lower regions, or remote and desolate parts of the earth, but their sphere of actual operations included practically the whole universe. They were credited with ability to move about unseen and might lodge in a tree, a stone, an animal, or a human being. A characteristic form of demonic activity was that of "possession," in which the demon was assumed to reside within the individual who was thus under the control of this foreign power and was impelled to various forms of strange conduct. Familiar examples of this type of belief, which is current in many religions, are furnished by the New Testament accounts of Jesus' encounters with persons possessed by an evil spirit (e.g., Mark 1:23 ff., 34; 3:11, 22; 5:1 ff.; 9:17 ff.).

The ancients gave much attention to the problem of ridding the possessed one of the evil spirit. Many magicians and exorcists appeared who practiced with greater or less success the art of expelling the demon by calling to their aid other more powerful spirits (see MAGIC; EXORCISM). Thus Jesus credited his success to the assistance of God (Matt. 12:28), while his enemies ascribed it to collusion with Beelzebul, the chief of demons. Subsequently, when Jesus' disciples had attained their belief in his exaltation to a position of superiority in the world of heavenly spirits, they took up the practice of exorcizing in his powerful name. For several centuries the exorcism of demons continued to occupy a prominent place in the attention of Christians. S. J. CASE

**DENCK, HANS** (ca. 1495–1527).—One of the ablest leaders among the Anabaptists (q.v.), whose writings were marked by profound mysticism and deep spiritual insight.

**DENIS, SAINT.**—First bishop of Paris, martyred at Paris, either under Valerian (253–60) or Maximian (285–305). In a biography of the 9th. century he was identified with Dionysius the Areopagite. He is venerated on Oct. 9 as the patron saint of France.

**DENNEY, JAMES** (1856–1917).—Scottish Presbyterian theologian, author of *The Death of Christ, Jesus and the Gospel*, and other theological works, dealing especially with the doctrine of the atonement. He attempted, without radical departure from conservative theology, to adjust Christian doctrines to the demands of modern thinking.

**DEONTOLOGY.**—From the Greek, meaning "discourse on duties"; a designation sometimes used for ethical science, denoting a conception of ethics in which duty rather than goodness, virtue, or right is paramount.

**DEPARTMENTAL GOD.**—In the history of religions, a deity regarded as presiding over a specific department or subdivision of human affairs, as, e.g., education or agriculture.

**DEPOSITION.**—In ancient ecclesiastical discipline a removal from office meted out to delinquent clergy, at first the same as degradation (q.v.). A deposed cleric may, however, be reinstated without reordination.

**DEPRAVITY.**—A confirmed moral corruption of tastes and impulses. Theologically the equivalent of original sin (q.v.).

**DERVISH.**—(*Darwish*, a Persian word; in Arabic, *Fakīr*), a member of a Mohammedan religious brotherhood of mystic ascetics, similar to Christian friars.

Legends trace their origins to the patriarchal age of Islam and to the prophet; they do not appear in history before the 11th. century A.D. They have complete initiates, also lay members similar to Christian "tertiaries." By various means, chiefly hypnotic, they seek religious ecstasy. At present they are the lodges and clubs of the lower classes.

Many orders have flourished and still flourish. Best known in the west are the Mevlevis (dancing dervishes), Rufaïs (howling dervishes), Kalandaris (Calendars of the *Arabian Nights*), and the Senussis. M. SPRENGLING

**DESCARTES, RENÉ** (1596–1650).—French philosopher and mathematician, known as the "father of modern philosophy," because he began the method of appeal to rational inquiry in contrast with the theological supernaturalism of the Middle Ages.

**DESCENT TO HADES.**—The visit of Jesus to the under world described in I Pet. 3:19; 4:6. These obscure references reflect a belief, probably suggested by Ps. 16:10, quoted in Acts 2:27, 31 ("Thou wilt not leave my soul in Sheol"), that Jesus between his death and his resurrection visited the world of the dead and preached to them. Eph. 4:9, 10 perhaps refers to the same interpretation of the interval left by the gospel narratives between Jesus' death and resurrection. The idea that the Messiah would preach to the departed was not unknown among the Jews. That Jesus should have preached especially to the antediluvians is perhaps explained by the especial interest shown in the 1st. century in their spiritual destiny. Some scholars however, amend the text to read, "In which also Enoch went and preached to the spirits in prison," and find in the passage only a reference to Enoch's mission to the fallen angels described in Enoch, chaps. 12, 13.

In the early church the descent to Hades was emphasized (as in the *Gospel of Nicodemus*) and became an essential part of the interpretation of the death of Christ as a ransom to Satan. It was natural, therefore, for belief in it to become an element of the Apostles' Creed. EDGAR J. GOODSPEED

**DESCENT OF MAN.**—The theory that all organic life, and hence man, is derived from and genetically related to earlier forms. See EVOLUTION.

**DESECRATION.**—The act or process of diverting from a sacred to a secular usage; sacrilege; as the profaning of a temple or sacred vessels.

**DESIGN.**—The explanation of instances of adaptation in nature by reference to a conscious and deliberate plan of action; an argument frequently used for the existence of God.

**DESTINY.**—(1) Antecedently determined lot or fortune, the determination being sometimes referred to human, and at other times to divine agency. (2) An inscrutable and immutable power assumed to be in control of both human and cosmic processes.

**DETERMINISM.**—The hypothesis that the human will, in the exercise of the power of choice between alternative courses of conduct, is absolutely controlled by existing conditions, psychological or external. Moral freedom is thus held to be a delusion.

**DEVA.**—The general name for God in Hindu religion (fem. *devī*). In the Zoroastrian religion the term is applied to devils, the enemies of men and of Ormazd.

**DEVIL.**—A designation for an evil spirit, particularly the chief of demons (q.v.). Primitive man early became conscious of the fact that nature was sometimes kindly and sometimes hostile, and thus there arose a belief in the activity of good and evil spirits—gods and devils. All the historic faiths have personalized these forces of good and evil, and where there is a disposition to elevate one god to a place of supremacy above all other good spirits—e.g., in Zoroastrianism, Judaism, Christianity, and Islam—evil spirits also tend to assume a hierarchical arrangement with a chief devil at their head. Among the Jews this prince of demons is usually called Satan (q.v.), the early Christians refer to him sometimes as Satan and sometimes as the devil, but in the later history of Christianity the latter term becomes the more common. The devil figured prominently in the Christian thinking of the Middle Ages, and even for Luther he was a very realistic personage, but his prestige has waned somewhat in modern times. S. J. CASE

**DEVIL-WORSHIPER.**—One who worships the power or spirits of evil, a practise common to many primitive tribes in Africa, Asia and America; the specific designation of the Yzedis—a Mesopotamian tribe.

**DEVOTION AND DEVOTIONAL LITERATURE.**—The experience of quiet confidence in communion with God, and books conducive to such experience. See also WORSHIP.

1. *The experience of devotion.*—Religion is always both subjective and objective, an appreciation of the will of God and an active undertaking of it; piety and service. In a healthy religious life these are intimately united, though one or the other may at any moment be in the ascendancy. The danger of an over-emphasis on a contemplative or introspective religious experience divorced from active human service is evident.

Within the range of subjective religious experience devotion is to be distinguished for its peaceful and joyous character. Struggle with temptation and doubt, painful wrestling with the problems of life—these are not devotion. They are occasional and incidental religious experiences, while devotion may be regular and naturally responsive to summons. We may not say, "I will now enter upon spiritual struggle," but we may say, "I will betake me to devotion." This is not to eliminate from devotion heart searching, prayer for forgiveness, longing after holiness, all of which are inevitable to the devout soul.

2. *The experience of devotion may be cultivated.*—Like all other experiences it develops by practice. Brother Lawrence, one of the most devout of men, entitled his work, "the practice of the presence of God." Devotion is a condition of spiritual relaxation, an escape from the tensions of life. Devotion is a deliberate withdrawal from the world, and an endeavor to see things whole. It is akin to the mountain contemplation of a landscape. To be healthy, it must, of course, be a withdrawal from life in order to go back the more strenuously into life. It is the endeavor to get God's point of view. It is unhurried, though it may be brief. It is the "quiet hour." And it is the spirit of receptivity. In devotion the human spirit expects to be spoken to, to be encouraged and comforted, to be filled with the Holy Ghost.

3. *Devotional leaders.*—In religion, as in all other human interests, the gifted souls lead the mediocre. Poets and painters help us to appreciate nature, musicians stimulate our love of harmony, good men lead the way toward virtue. So the devout lead others to devotion. This leadership is sometimes designed, whence have come the great manuals of devotion. More often the saint is simply constrained to express his own experience, and his book becomes the classic for those who seek to share what he has found.

4. *Devotional literature* is very abundant. Psalms, prayers, and hymns belong to it. A few of the great works may be mentioned. *The Soul's Progress in God*, by Bonaventura, is a typical work of mediaeval mysticism. *The Imitation of Christ*, by Thomas à Kempis, is still a classic for Catholic and Protestant alike. *Rules and Instructions for a Holy Life*, by Robert Leighton, is a piece of Scottish devoutness from the troubled 17th. century. *Introduction to the Devout Life*, by Francis of Sales, is an example of Jesuit devotion. Brother Lawrence has been noted above. *The Rule and Exercise of Holy Living*, by Jeremy Taylor, *The Saints' Everlasting Rest*, by Richard Baxter, and *The Rise and Progress of Religion in the Soul*, by Philip Doddridge, are familiar English manuals. Among the numerous modern works are *The Still Hour*, by Austin Phelps, *My Aspirations*, by George Matheson, *The Greatest Thing in the World*, by Henry Drummond, *The Meaning of Prayer*, by Harry Emerson Fosdick.

A devotional literature having the note of modern reality is a desideratum. Rauschenbusch's *For God and People—Prayers of the Social Awakening* is an essay in this direction.

THEODORE G. SOARES

**DE WETTE, WILHELM MARTIN LEBRECHT** (1780–1849).—German theologian, professor at Basel. Adopting a free, critical attitude he strove for a better understanding between theology and science, approaching the study of doctrine from the side of feeling and morality.

**DHARMA.**—A Hindu word meaning law, justice, or duty, the performance of which gives salvation. In Buddhism it came to mean the ultimate cosmic law or order or truth. See DHARMAKĀYA.

**DHARMAKĀYA.**—The Buddhology of some important sects of *Mahāyāna* Buddhism is trinitarian, the Buddha possessing three bodies—*dharmakāya*, *sambhogakāya*, and *nirmānakāya*. The *dharmakāya*, "body of the law" or of the "truth," is the substratum or essential buddhahood or ultimate nature of all the Buddhas and the real nature of all beings. It is called the "void" or "reality." When this ultimate reality assumes a supra-mundane form, endowed with all the glories and powers of a transcendant Buddha, visible only to the spiritual vision of saints, it is called the *sambhogakāya* or "body of bliss." The *nirmānakāya* is the human, illusory form appearing to the vision of ordinary men, as e.g., in Gautama. See DOCETICISM (BUDDHIST).

**DHIKR.**—A religious ritual used by the Moslem dervish fraternities to assist in remembrance of God and to glorify him. The verbal form varies but usually consists of some or all of the 99 names for Allah.

**DHYĀNA.**—Meditation. The religious practice of Hindu and Buddhist groups in which one concentrates the mind upon a single idea in order to arrive at that complete poise of mind leading to suppression of the senses, ecstasy, quiet joy and finally indifference to joy or sorrow.

**DIASIA.**—A primitive social rite of Greece in which offerings were made to underworld powers associated with the dead. The huge snake representing the underworld power was in later times displaced by the Olympian god, Zeus, under the euphemistic name, *Meilichios*, "Easy-to-be-entreated." But the rites were somber and gloomy; the offerings were abandoned wholly to the dreaded deities and their chief purpose was to ward off evil from the living.

**DIASPORA.**—The term means dispersion, scattering, but it has come to be applied specifically to the distribution of the Jews among the Gentiles, particularly after the Exile. By the beginning of the Christian Era the Jews of the Diaspora, perhaps exceeding in number their kinsmen of Palestine, were to be found in all the lands about the Mediterranean.

**DIATESSARON.**—(Greek, "through four") a harmony of the four gospels so as to make one continuous narrative, especially that composed by Tatian (q.v.) in the 2nd. century.

**DICHOTOMY.**—Technically, a logical division whereby a genus is divided into two species; more popularly, a division into two parts. In the latter sense the theory that man is divided into two parts, the material body and the immaterial spirit or mind.

**DIDACHE, THE.**—Also called the *Teaching of the Twelve Apostles*, an ancient Christian document, discovered in 1875 and published in 1881. It consists of (1) moral precepts, chaps. 1–6, to guide Christian conduct, to be taught to catachumens in preparation for baptism; (2) a manual of church life, chaps. 7–15, with definite instructions as to baptism, fasting, prayer, the Eucharist; the treatment of teachers, apostles (i.e., missionaries), prophets, and visiting brethren; worship on the Lord's Day; and the appointment of bishops and deacons; (3) an eschatological conclusion, chap. 16. The work in its present form shows abundant influence of the Gospel of Matthew, and was probably written between 130 and 150. The first part of it is based on an earlier form of the *Didache* which has come to light in a Latin version (1900), and proves to be a document of Jewish Christianity of the last quarter of the 1st. century.

EDGAR J. GOODSPEED

**DIES IRAE.**—Latin, "Day of Wrath" or Day of Judgment. Also the designation of a well-known hymn of the R.C. church, so-called from its opening words.

**DILLMANN, CHRISTIAN FRIEDRICH AUGUST** (1823–1894).—German Lutheran theologian; a noted scholar in the field of the Ethiopic language and literature.

**DIOCESE.**—The territory of the churches under the administrative authority of a bishop. The traditional custom was for the episcopal title to be attached to the see where the cathedral is, and not to the diocese, but in modern times the title is frequently attached to the diocese.

**DIOCLETIAN.**—Roman emperor, 284–305, who instituted the longest and most severe persecution of Christians in the empire. Donatism (q.v.) originated at the time of the Diocletian persecutions.

**DIOGNETUS, EPISTLE TO.**—An early Christian apology, one of the writings of the Apostolic Fathers. The author is unidentified, and the date uncertain, being somewhere between 150 and 300.

The letter refutes idolatry and Judaistic ritualism, and makes a vigorous defence of Christianity on the ground of the morality of Christians and of the revelation of God through his own Son.

**DIONYSIUS.**—Pope, 259–268, reorganized the Roman church after the Valerian persecution; engaged in a doctrinal controversy with Dionysius, bishop of Alexandria.

**DIONYSIUS THE AREOPAGITE.**—A convert to Christianity under the preaching of Paul at Athens (Acts 17:34); by other writers said to be the first bishop of Athens, tradition adding that he was martyred there. In the 6th. century certain mystical theological Greek works of a Neo-Platonic type were ascribed to him, although criticism shows that these could not have been composed before the 5th. century. These treatises were of great influence on later Christian thought. Another mistaken tradition identified St. Denis of Paris with Dionysius.

**DIONYSOS (DIONYSIA).**—God of fertility who was brought to Greece from his native Thrace. In the original form of dancing, coarse satire and fertility symbolism his rites are similar to many vegetation cults. In Greece, however, the winter and spring festivals, known as the Rural and the Great or City Dionysia, developed into stately ceremonies. The rude dialogue and dancing of the revelers clad in goat-skins were transformed into the classical tragedy and comedy of Athens. The religious character was maintained however and in the comedy many elements of the ancient fertility magic persisted.

**DIPLOMATICS, PAPAL.**—The study of ancient official documents originating in the papal chancery. The science of diplomatics has to do with questions of authenticity, signatures, dates etc.. and originated as a check on forgeries.

**DIRECTION, SPIRITUAL.**—The guidance of individuals toward the acquirement of spiritual well-being. In Roman Catholicism such direction must be given by the church.

**DIRECTORY, CATHOLIC.**—A book containing the regulations of the R.C. church for the mass and office for each day of the year.

**DISCERNMENT OF SPIRITS.**—The ascertainment whether the alleged supernatural activity of an "inspired" person is due to the Spirit of Christ. The practice arose in communities such as primitive Christianity, where good and evil are referred to good and evil spirits respectively.

**DISCIPLES OF CHRIST.**—A religious body of American Protestantism which has grown out of a movement led by Thomas and Alexander Campbell.

In certain sections of the country it is known as the "Christian Church," or the "Church of Christ." It is congregational in polity, but for co-operation

in missionary, benevolent and educational enterprises the congregations are affiliated in district, state and national organizations. The central official body by which all subordinate and particular boards and societies are co-ordinated and through which the national organizations function is known as the United Christian Missionary Society. This board is administered by managers responsible to the annual general convention of the churches.

I. History of the Disciples Movement.—1. *Beginnings* (1807–1812).—Thomas Campbell, a minister in the Anti-Burgher branch of the Seceder Presbyterian church in the north of Ireland came to America in 1807 and began to labor in Washington County, western Pennsylvania. As a result of certain experiences in Ireland, Campbell had become imbued with an intense feeling against sectarianism and the evils which arise from it. Engaging at once in an effort to mitigate the sectarian strife of his new field and incurring opposition he ultimately found it expedient to withdraw from the Presbytery's jurisdiction. Thereupon he continued his efforts for Christian unity, and organized the "Christian Association of Washington" setting forth its principles in a document called the "Declaration and Address." In substance this was an arraignment of the entire denominational order and an impassioned appeal for the union of all Christians upon the basis of the divine order of faith and practice as expressly revealed in the New Testament.

2. *Doctrinal development and controversy* (1812–1850).—Alexander Campbell, son of Thomas Campbell joined his father in the movement. Possessing a mind of singular strength and vigor, together with an energetic and aggressive spirit, the young man, then in his twenty-first year, came quickly to be the recognized leader. In accordance with the principles of the "Declaration and Address," he applied himself to the study of the New Testament in order to discover the divine basis of union. He presently began to advocate the *Restoration of Primitive Christianity in order to the Union of Christians and the Conversion of the World.* As Mr. Campbell had adopted believer's baptism (only) and that by immersion only, his movement was viewed with favor by the Baptists of his region, and he and his associates continued with the Baptists for several years. On account of increasing friction and controversy over certain doctrines concerning the operation of the Holy Spirit in conversion, the design of baptism, and some other points, there was a separation about 1832 and a union was made with the "Christians," followers of Barton W. Stone, who, with another company of people led by Walter Scott, also of Ohio, had come independently to religious positions similar to that of the Campbells. The coalescence of these several bodies now constituted a movement of considerable magnitude, and since it was possessed of an intense evangelistic spirit, as well as a clear and simple religious message adapted to the conditions of the time, it made rapid progress.

3. *Period of organization.*—In 1841 Mr. Campbell had founded Bethany College, Va., primarily for the training of preachers and teachers. Although he had for some years strongly opposed all kinds of organizations for religious enterprises, other than the churches themselves, he now began to modify his attitude and became in 1849 the first president of the American Christian Missionary Society, which position he held for the ensuing seventeen years. Other organizations followed until today the Disciples are equipped with practically every form of agency for service known to Protestant Christianity.

II. Present Status of the Disciples.—1. *Religious positions.*—The Disciples still regard as their main purpose the restoration of the unity of the people of Christ, and they still seek its accomplishment by the restoration of New Testament Christianity in its faith and practice. This they understand to require as its minimum: (1) the congregational form of polity; (2) the use of biblical names only to describe the Church, or the people of Christ, e.g., Disciples, Christians, Church of Christ, Church, etc.; (3) the baptism of penitent believers only and that by immersion, as being scriptural baptism; (4) the confession of faith in Jesus as the Son of God as the only doctrinal test in order to baptism and membership in the Church; and (5) the weekly celebration of the Lord's Supper, as a memorial of his suffering and death.

In common with all the larger Protestant bodies the Disciples today include divergent schools of thought whose lines of cleavage are defined by the acceptance or non-acceptance of the main results of modern scientific, historical and critical studies as these bear upon biblical interpretation and religious philosophy. Those who accept these results are disposed to re-interpret if not to abandon the Restoration idea as developed by the Campbells, and to favor the mutual recognition of the full Christian status of each other's membership, upon the part of all evangelical bodies. The greater number of the Disciples, however, still holds to a somewhat reduced, though real, ideal of "Restoration" and while denying "legalism" affirms stoutly the permanent necessity of baptism by immersion as the pre-requisite of membership in a church of New Testament pattern.

2. *Statistics and general information.*—The Disciples number (1919) 1,193,423 communicants, the great majority of whom are found in the states of the middle west, particularly Missouri, Iowa, Oklahoma, Texas, Kentucky, Indiana, Illinois, and Ohio. They have 8,912 churches, 6,031 ministers and 8,643 Bible Schools with 961,723 pupils. They have a dozen or more colleges in the United States of which the principal ones are Drake University, Des Moines; Butler College, Indianapolis; Transylvania College, Lexington, Ky.; and Hiram College, Hiram, O. The three leading religious journals are the *Christian Century,* of Chicago, the *Christian Evangelist,* of St. Louis, and the *Christian Standard,* of Cincinnati. The official publication of the United Christian Missionary Society, St. Louis, Mo. is *The World Call.* During the fiscal year 1919–1920 the constituent societies and boards of the United Christian Missionary Society raised $7,776,459.

Charles M. Sharpe

**DISCIPLINE.**—A system of training intended to shape habits and create aptitudes so as to make individuals effective members of a social organization.

The most widely familiar type of discipline is seen in the realm of military training, where exacting and long-continued drill makes one a reliable factor in a military unit. Religious communities usually have some form of discipline. The extent of it varies, being extremely precise and exacting in some monastic orders, and becoming informal and flexible in most modern churches. The Catholic church furnishes a thorough training for its members. Books of discipline were essential items in the church life of early Protestantism, but have largely disappeared from present day training. The official maintainence of correct doctrinal views and of approved religious habits on the part of church members, which was formerly seriously undertaken, has now generally given way to moral suasion and spiritual influence.

Formal discipline in education, which was at one time rigorously enforced, is also yielding to more informal methods of influence.

**DISPARITY OF WORSHIP.**—Dissimilarity of religion or worship between two individuals; regarded by the R.C. church as an impediment to marriage on the ground that marriage is a sacrament and that an ecclesiastically recognized baptism is essential to receiving the sacrament of marriage.

**DISPATER.**—The under-earth god of fertility of the Celts of Gaul. He is represented with horns and armed with a hammer. From him men come to their life on earth and return at death to his under-world realm. The name comes from Caesar.

**DISPENSATION.**—A dispensation by act of the proper authority suspends the operation of a law in a given case. It may be granted before or after the law is infringed. A dispensation does not alter the law, nor does it give any class the privilege of being an exception to the law. It does not set up a special rule.

According to the present Roman Catholic theory a dispensation is not an administrative but a legislative act, so that only the lawgiver, his successor or his delegate can dispense. Formerly it was held that a bishop might dispense in all cases not specifically reserved to the pope; now, except in certain emergencies, a bishop may dispense from extra-diocesan laws only in case the pope has specifically granted him that right.

It is now held that the pope may dispense even from disciplinary canons of ecumenical councils, and in a very few cases, such as the obligation of vows and oaths, even from "laws of God."

The Council of Trent in 1563 ordered that dispensations be given gratis (Sess. xxv *de ref.* c. 18); but practice ordinarily imposes four charges; expenses, tax, eleemosynary fine, and alms.

W. W. Rockwell

**DISSENT AND DISSENTERS.**—A term signifying disagreement in respect of opinion or practice; in England practically synonymous with separation from the Established Church. Making their appearance early in Elizabeth's reign as Anabaptists, Separatists, Presbyterians, Brownists, and others, the Dissenters encountered the obstructive tactics of Archbishop Whitgift, and subsequently vigorous repressive measures from Archbishop Bancroft. Though imprisoned and ejected from their benefices, they so strengthened their position that when Archbishop Laud a few decades later revived Bancroft's policy, he countered a national reaction that hurried him to the scaffold and precipitated revolution. During the Cromwellian régime, with its enlightened application of tolerance, the Baptists and Quakers made notable progress. With the restoration of the Stuarts, Anglicanism succeeded in enacting the Statute of Uniformity (1662), which, resisted by the Dissenters, forced hundreds of clergymen into the ranks of the non-conformists. Under the repressive influences of the Conventicle, Five Mile, Corporation, and Test Acts the Dissenters endured terrible hardships, refusing the favors of Charles' indulgence and dispensation, until a national revulsion against the economic unwisdom and inhumanity of persecution, coupled with fear of a Romanist rising, precipitated the Revolution, with its Act of Toleration which conceded several privileges to the Dissenters. Although the statutes of the Restoration period remained unrepealed, the Dissenters gained ground during the 18th. century on account of the inefficiency of the Anglican clergy, the Wesleyan revival, and the liberal tendencies of the French Revolution. In the 19th. century the reform programs of Peel, Gray, Palmerston, and Shaftesbury threw the Established Church on the defensive. The Rome-ward tendencies of the Oxford Movement embarrassed the Anglicans even more. With their increased prestige, Dissenters have been able to effect national organization on a broad, aggressive basis. Repressive statutes such as the Test Act have been repealed. Rights of admission to universities have been secured, and a vigorous campaign has been waged to remove disabilities in elementary and secondary education. Church disestablishment has been mooted upon more than one occasion, and looms up as a political issue of the near future.

Peter G. Mode

**DIVINATION.**—(Latin *divinatio*, from *divus*, *dius*, belonging to a deity.) The name applied to a great variety of practices, magico-religious in character, by which knowledge of secret or future things is sought.

1. *Divinatory signs.*—These may be classified (following Toy) according as they relate to the external world or to men's inward experiences. Omens (see Omens) are outward signs in *ordinary* events, which, as far as human initiative is concerned, are accidental. The appearance, movements, and cries of animals, in particular, furnish many omens. Prodigies and portents are outward signs in *uncommon* occurrences, the first appearing in the forms of men and animals (birth of twins, monstrous births, etc.) and the second being seen in the physical world (eclipses, comets, thunder and lightning, earthquakes, etc.). Divinatory signs which require human initiation include dreams, presentiments, trance revelations, and prophetic inspiration.

2. *Divinatory methods.*—These may be classified from a psychological point of view (following Thomas) as either autoscopic or heteroscopic. Autoscopic methods depend upon some change in the consciousness of the soothsayer. They are either sessory automatisms (crystal gazing), or motor automatisms (table-turning), or mental impressions (clairvoyance and dreams). In heteroscopic divination the soothsayer looks outside himself for guidance. The commoner method includes: (*a*) belomancy, or divination by arrows; (*b*) sortilege, or casting of lots; (*c*) haruspication, or inspection of entrails of animals; (*d*) augury, or divination from living animals; (*e*) palmistry; and (*f*) astrology.

3. *Divination and magic.*—In so far as divination contains no reference to any supernatural power, it must be considered simply as one department of magic. The same logical fallacies which generate so many magical practices also make their appearance in divination. The Melanesian supposes that the cry of a non-domestic animal in a house prognosticates a death, apparently because of the resemblance of the sound to the wailing of mourners. The Polynesian, when he took omens by the way his sticks fell, declared it a good omen if the stick representing his own tribe fell on top of that representing the enemy, and *vice versa*. Examples of this sort might be multiplied endlessly.

4. *Divination and religion.*—But the closest affiliation of divination is with religion, as the root of the word (*divus*) indicates. Dreams, visions, and prophecies are supposed to be divinely inspired. Ominous animals are messengers of the gods. Prodigies and portents are heaven-sent. Oracles dispense superhuman knowledge. Even in the case of divination by mechanical means, the explanation given by the lower races is that the movements are caused by spiritual agency. In short, except when corrupt and decadent, divination rests largely

on the assumption that it is possible for man to learn the will of those Powers which reveal themselves in the natural world.

5. *Efficacy of divination.*—Have divinatory practices any intrinsic efficacy? The answer is easy as respects heteroscopic divination, for in the whole "monstrous farrago" resides no truth or value whatever. On the other hand, it is possible that autoscopic methods may make use of subconscious suggestions, or of actual impressions from external objects or external minds. The scientific investigation of crystal-gazing, automatic writing by the *planchette*, presentiments, and clairvoyance has not proceeded so far that we may dismiss them all with certainty as utterly fallacious.

6. *Uses of divination.*—Among most uncivilized peoples, as well as those of archaic civilization, divination holds an important place in both public and private life. As a religious practice (haruspication, augury, and the like) it is closely connected with the rites of sacrifice and prayer. It forms a recognized mode of judicial procedure, being often employed, especially under the form of the ordeal, to indicate the innocent and make known the guilty. Divination also appears in folk-medicine as a means of discovering the cause of the illness from which the patient suffers.

7. *Survival of divination.*—In its private aspects divination lingers far into civilization. Palmistry and astrology flourish yet; dream books are still consulted; and fortunes are still told by means of playing cards. The folk continue to take omens from seeing and meeting animals, to "read the spealbone" (scapulimancy), and to rely on the divining-rod to discover water or hidden treasure. Ancient superstitions yield but slowly to either science or common sense. HUTTON WEBSTER

**DIVINE RIGHT.**—A right alleged to be derived from God, hence giving absolute authority to the holder.

The doctrine that a king derives his authority from God has been wide-spread. The code of Hammurabi, e.g., represents the king as receiving from Shamash the laws which he promulgates. The deification of kings and emperors was a familiar phenomenon in the ancient world. The Mikado of Japan was regarded as endowed by Heaven to rule.

In Christianity the doctrine of divine right found religious expression in the conception of the infallible authority of the Apostolic Church, which derives its divine commission from Christ. The pope, as vice-regent of Christ has an authority not derived from human consent.

During the Middle Ages political authority was believed to rest upon a divine provision. "The powers that be are ordained of God." Later with the emancipation of nations from ecclesiastical control there came naturally an exaltation of the direct divine authority of the ruler. The Stuart monarchs in England by their stubborn insistence on unconditional divine right provoked the revolution which initiated parliamentary sovereignty. The absolutist assertion attributed to Louis XIV., "*L'État, c'est moi*" met its overthrow in the French Revolution. The doctrine continued into the 20th. century in the dynasty of Russia and in Prussia, but with the Great War of 1914 was completely discredited.

GERALD BIRNEY SMITH

**DIVORCE.**—The legal dissolution, in whole or in part, of the marriage bond. Modern law recognizes two sorts of divorce, absolute divorce (*a vinculo matrimonii*) and limited divorce (*a mensa et thoro*). Usually when the word is used alone we mean absolute divorce; limited divorce is commonly called "legal separation" and constitutes a very small per cent of the total number of divorces in Protestant countries.

Divorce is a practice common among practically all peoples. Speaking generally, marriage is not necessarily of life-long duration. Among primitive peoples divorce is common for a variety of causes, but chiefly because children fail to be born. Among peoples organized on the basis of maternal prerogatives the right of divorce usually rests exclusively with the wife; among paternally organized peoples, especially in the patriarchal stage, it frequently rests exclusively with the husband, although among the Greeks and Romans (sporadically among the Jews), wives had won the right to divorce their husbands well before the beginning of the Christian era. Among all ancient peoples divorce was a private act requiring no public legal procedure, although in order to check the evils of loose divorce in Rome Augustus finally required the presence of seven witnesses. Among practically all modern civilized peoples, however, divorce takes place through formal procedure in courts of law, the practice of granting divorce through legislative enactments for each separate case having now largely been discontinued.

Divorce is important sociologically as an indication of the relative instability of the family. While not all unstable family life gets recorded in the divorce courts, in a country like the United States where divorce is relatively free, the vast majority of unstable unions show up in the divorce statistics. It is significant of modern social conditions that divorce statistics during the last half century have shown a rapid increase in nearly all Christian countries. This is especially true of the United States, which leads the world in the number of divorces granted each year (in 1905, 67,976). In the rest of the Christian world, taken as a whole, there were less than 40,000. In Germany the number was 11,147 in the same year; in France, 10,860; and in Great Britain and Ireland, 821. In France the ratio was one to every thirty marriages, in Germany one to every forty-four, in England one to every four hundred, while in the United States the ratio was one divorce to twelve marriages. By 1916, however, the number of divorces granted in the United States reached 112,036, while the ratio was one divorce to every nine marriages. These census statistics show that divorces in the United States are increasing more than three times as fast as the population. See FAMILY.

Divorce statistics from non-Christian countries are seldom reliable. We have the following, however, from Japan: In 1905, 60,179 divorces; in 1903, 65,571; in both years the proportion being one divorce to six marriages in Japan. Previous to the adoption of the new legal code in Japan (July 16, 1898) the divorce rate was much higher, although the new code still permits divorce by mutual consent. For example, in 1897 there were 124,075 divorces in Japan or one to three marriages. The French government furnishes the following statistics regarding the Mohammedan population of Algeria: In 1905, 14,569 divorces granted; in 1904, 15,084, in each year the proportion being one to two marriages, though the usual ratio in Algeria is one to three marriages. CHARLES A. ELLWOOD

**DOCETISM.**—The doctrine that Jesus Christ, because divine, could not have had a material body, but only a body which seemed (from Greek *dokein*, to seem) to be real. The belief was due to the prevalent conception of matter as inherently evil. Docetic views were held by the Gnostics, Manichaeans, to some extent by Origen, and by various sects and individuals in the history of Christianity.

**DOCETISM (BUDDHIST).**—While the conservative Theravādins maintained the position that Buddha was a real human teacher who had in his own life shown the way of salvation for men, the drift of all later schools of Buddhist teaching was toward a docetic treatment of his human life. The reason for this lies partly in the social mind of India and partly in the teachings of the early faith itself. The Hindu emphasis upon transmigration led to the construction of elaborate speculations regarding the previous lives of Buddha. The dominant philosophy of the age taught the unreality of the phenomenal world and the sole reality of the world-essence or Brahmā. Moreover, Gautama emphasized the ultimate reality of *dharma* or truth and the cosmic ultimate law of *karma* as over against the changing flux of the "aggregates" (*skandas*) of personality and the illusory nature of the world revealed and clung to by the senses. When Buddhist teachers speculated regarding the person of Buddha attributing to him transcendent powers and multiplied his manifestations indefinitely it was natural to proceed to the conclusion that the Buddhahood behind all the Buddhas was more real than any individual manifestation. When this was coupled with the idea of the *dharmakāya* (q.v.) as the essence of reality and the "body of truth" and with the idea of *prajnā* or the finding of reality only by transcending the phenomenal and rational in mystic contemplation it was easy to identify the real Buddha with this *dharmakāya* and to think of the historical Buddha as a docetic appearance assumed for pedagogical reasons. A variety of docetic views are represented, e.g., by the teachers of the Prajnā school such as Nāgārjuna, by the trinitarian, Ashvaghosha and by Vasubandha and Asanga. While Tantric Buddhism may not properly be called docetic it is pantheistic and practically ignores the historical Buddha, Sākyamuni.

A. Eustace Haydon

**DOCTOR.**—The Latin word for *teacher*, used of certain eminent fathers of the church on account of their learning and orthodoxy. The Greek Doctors are Athanasius, Basil the Great, Gregory Nazianzen, and Chrysostom; the Latin are Ambrose, Jerome, Augustine, and Gregory the Great. The name with a descriptive adjective was used as a title for many mediaeval scholars.

**DODS, MARCUS** (1834–1909).—Scottish theologian, professor of New Testament Exegesis and principal of New College, Edinburgh. His principal activity was in the field of Biblical scholarship.

**DOGMA.**—A doctrine of theology officially defined and declared to rest on divine authority.

According to Roman Catholic theory, Christ organized the church and committed to the apostles the truths which every loyal Christian is expected to affirm. In the course of Christian history some of them have been expressly formulated by ecclesiastical councils, as e.g., the dogma of the Trinity. In case of uncertainty as to the content of doctrine, the church is to decide. A distinction is made between dogmas, which are ecclesiastically authorized, and the personal opinions of a theologian.

Protestantism rejected the authority of the Catholic church, and consequently abandoned the Catholic notion of dogma. The conception of scripturally authorized doctrines, however, is logically the same as that of Catholicism; and the official creeds of the various Protestant bodies have served as standards of dogma. When the conception of religious authority is modified, the dogmatic conception of doctrine vanishes.

Gerald Birney Smith

**DOGMATICS or DOGMATIC THEOLOGY.**—That branch of theological study which systematically expounds and organizes the dogmas of a church. See Dogma; Systematic Theology.

**DÖLLINGER, JOHANN JOSEF IGNAZ VON** (1799–1890).—German Church historian and leader of the Old Catholics (q.v.). His historical study led him to take a tolerant attitude in matters of doctrine, and to urge the independence of church and state. He was an opponent of the dogma of papal infallibility as enunciated in 1870 by the Vatican council, and as a result was excommunicated. Thereupon he allied himself with the Old Catholic party, and as its leader strove for the reunion of Christendom. In later years he came to a more favorable appreciation of Luther and the Protestant Reformation.

**DOLMEN.**—A prehistoric grave formed by setting up slabs of stone and covering them with a cap-stone. The whole was then covered by a mound of earth.

**DOMINICALE.**—A white linen cloth formerly worn by women in the R.C. church at the Eucharist; applied either to the veil worn or the napkin upon which the bread was placed; still retained in Italy.

**DOMINIC, SAINT** (1170–1221).—Founder of the R.C. order of the Dominicans (q.v.).

**DOMINICAL LETTER.**—A letter used in certain ancient calendars to denote Sunday, and to assist in determining the date of Easter. The first seven days of the year were marked A to G. The letter marking the first Sunday in the year designated all Sundays, excepting in leap-years.

**DOMINICAN ORDER.**—The Order of St. Dominic includes three parts: the Friars Preachers, the Dominican Sisters (Second Order), and the Brothers of Penitence of St. Dominic (Third Order). The Dominican Order received papal confirmation in 1216. The founder, Dominic, a Castilian, had worked in Southern France to win back the Albigensian heretics. He aimed to organize and train good preachers, skilful controversialists, stern moralists, who should beg their way as mendicant friars. They won great distinction in university life; to them belonged Albertus Magnus and Thomas Aquinas (qq.v.). They had many controversies with the Franciscans (Thomists vs. Scotists; Immaculate Conception); and later protested insistently against Jesuit concessions to converts from heathenism. Dominicans were usually asked to take charge of the Inquisition (q.v.). The French Revolution dealt them a staggering blow, from which they have been rallying since about 1850. In 1910 their religious numbered 4472.

W. W. Rockwell

**DOMITIAN.**—Roman emperor, 81–96 A.D., who caused a brief but severe persecution of Christians in 96.

**DONATION OF CONSTANTINE.**—A forged document, written probably between 752 and 778, purporting to have been addressed by Constantine the Great to Pope Sylvester I., and lending support to the papal claims of territorial possessions and of universal spiritual authority.

**DONATISM.**—A schismatic Christian sect, originating in the 4th. century in N. Africa, holding that the sacraments were valid only when administered by a priest of blameless life. The Catholic church held that the validity of the sacraments was

not dependent on the character of the ministrant. Donatus, from whom the sect was named, was a prominent leader. Augustine (q.v.) and Optatus (q.v.) did much to heal the schism, but the Donatists persisted until the Saracen invasion of the 7th. century.

**DONUS or DOMNUS.**—Pope, 676–678.

**DOOR.**—The place of entrance into or exit from a house, temple or other enclosure. Being a means of separating the outside world with its troubles from the inside world with its comforts, it had a sacred character for primitive man. Consequently magical and religious rites and customs arose, e.g., offering sacrifices to propitiate the household patron deity, etc. Guardian spirits are believed to reside sometimes in household doors and again in temple doors. Many peoples suspend charms and amulets from doorways to inhibit demonic influences. Analogously death is portrayed as the door between life and death, and the heavenly and lower worlds are frequently pictured as abodes with doors or gates and guardians. Similarly Jesus is symbolized by the door as a means of entrance into life. In Babism (q.v.) *Bab* means gate, bearing a like significance.

**DORNER, ISAAK AUGUST** (1809–1884).—German theologian, whose most important works were on Christology, Christian Doctrine and Christian Ethics. His theology combined elements of Schleiermacher and Hegel, together with an appreciation of historical development.

**DORT, SYNOD OF.**—Held in Dort, Holland, November 13, 1618, to May 9, 1619. The Synod marks the nearest approach which the reformed churches ever made to developing an ecumenical character. Practically all of the Calvinist Churches of Europe were there represented, with the exception of those of Anhalt, Brandenburg, and France—the delegates from the latter country being forbidden by Louis XIII. to leave the country.

The chief business of the Synod was that of considering the Remonstrance proposed by the Arminians. The representatives of the Arminian position were permitted to state their views in writing, but were not permitted to speak against their opponents; and withdrew from the sessions of the Synod, although offering to answer questions submitted to them in writing. Finally they were expelled from the Synod.

The Synod decided that the five Articles of the Remonstrance (q.v.) were contrary to the doctrine of the reformed church, and that the Heidelberg Catechism and the Helvetic Confession were sustained by Scripture. The five chief doctrines affirmed by the Synod became the determining elements in the development of the Calvinistic and Arminian theologies. See FIVE POINTS OF CALVINISM.

SHAILER MATHEWS

**DOUAI BIBLE.**—An English translation of the Bible prepared for the use of Roman Catholics by English scholars in the University of Douai in France. The N.T. was published at Rheims, 1582, and the O.T. at Douai, 1609, whence the name.

**DOUBLEMINDEDNESS.**—A lack of clear convictions, leading to inconsistent impulses and actions. In extreme cases this characteristic betrays a divided personality.

**DOUBLE MORALS.**—The application to a moral problem of two different standards, whereby certain individuals are held to stricter conduct than others.

That responsibility varies according to age, official position or particular circumstances is a well-known fact. While truth-telling is usually a duty, there are circumstances in which deception seems to be a moral necessity, as, e.g., the withholding of bad news from a person dangerously ill. The term "double morals," however, is applied to certain officially or socially sanctioned variations in moral behavior.

1. *In Roman Catholic morals.*—A distinction is made between the Christian precepts which all men must obey, and the "evangelical counsels" which are required only of those who dedicate themselves to especial holiness of life. A layman's life may be morally perfect if he obeys the general laws of Christian living; a monk or one who takes religious vows must observe a stricter standard. The moral danger is that aspiration may be satisfied by the lower standard; or that any surpassing of it may be regarded as a work of supererogation. Protestantism rejected double morals, insisting on one and the same kind of moral life for clergy and laymen.

2. *In sexual morals.*—There is widespread a so-called "double standard," whereby unmarried women are expected to be absolutely chaste, while unmarried men are not socially condemned for illicit sexual relations. The best moral sense of today is insisting that both sexes should conform to the ideal hitherto demanded of women.

3. *In political and international relations.*—The policy of states often compels citizens to support political or national actions which would be condemned in the relations of individuals toward one another. War is the most striking instance of this, in which soldiers are called upon to kill their fellow men. There is a strong tendency to demand the reformation of international relations so as to eliminate this dual standard. Quakers, conscientious objectors, and those who are laboring for a league of nations are seeking to bring consistency here into the moral life of men. GERALD BIRNEY SMITH

**DOUBT.**—A hesitant or questioning attitude toward a proposition or idea.

Doubt is to be distinguished from disbelief, in that the latter pronounces a definitely negative verdict, while doubt indicates merely an inability to affirm. But since this inability prevents any decisive attitude, doubt is often classed with unbelief as irreligious. Where belief is regarded as acceptance of authoritatively prescribed doctrines, doubt seems to indicate a moral unwillingness to subject private reason to the divine declarations. Hence doubters have often been punished and persecuted by ecclesiastical authority. Usually, however, provision has been made for meeting the objections of honest doubters by rational defense of the tenets of faith. Modern philosophy and science recognize that doubt in the form of critical questioning is an indispensable means of discovering and testing the truth. Accordingly a more positive value is being attached to doubt, and ecclesiastical compulsion is increasingly disapproved. See CERTAINTY; ASSURANCE; APOLOGETICS.

GERALD BIRNEY SMITH

**DOUKHABORS.**—See RUSSIAN SECTS.

**DOXOLOGY.**—An ascription of praise or glory (to God).

The Jews used a doxology to conclude public prayer, and their example doubtless suggested Christian usage. The *Trisagion* (*Tersanctus*, "Holy, Holy, Holy") of the eucharistic office dates from the 2nd. century. The Greater Doxology (*Gloria in Excelsis*), also still used in that office, is found full-formed in the *Apostolical Constitutions*

(about 375 A.D.). The Lesser Doxology (*Gloria Patri*), said or sung chiefly at the end of canticles (except *Te Deum*, itself regarded as a doxology) and psalms, is earlier than the 4th. century, and then, or in its later (and present) form, was regarded as a Catholic asserveration against Arian heresy. Metrical doxologies formed the usual conclusion of early Latin hymns, and the name especially suggests to English-speakiug Christians Bishop Ken's (1637–1711) stanza beginning "Praise God from whom all blessings flow," thus used by him.

E. T. MERRILL

**DRAGON.**—A term used generally of a deified serpent, a figure widely current in ancient mythologies where it occupies a place similar to its present position in the popular fancy of China and Japan. Sometimes this fabulous monster is friendly, but more commonly it is a terrible creature whose destruction is the crowning achievement of some mighty hero. The Babylonian Marduk overcame the chaos-demon Tiamat, the Hebrew Daniel effected the death of the dragon Bel, Hercules slew the many-headed Hydra, the Book of Revelation predicts Christ's triumph over the dragon Satan, and mediaeval legend is replete with stories of similar heroic exploits of a St. George, a King Arthur, a Siegmund, or a Tristram. S. J. CASE

**DRAMA IN RELIGION.**—1. *Pagan.*—From certain pagan rites and charms intended to avert evil or placate gods, drama arose when the symbolism underlying the action that accompanied the ceremonies faded from consciousness, and the element of play entered. Notably various festival rites of the Greek religion, developing into the satyr play, comedy, and tragedy, furnished the model for modern types of literary drama. Various dramatic forms developed from cults elsewhere, most of them not progressing beyond the stage of ritual dance or mimetic action shown especially in season festivals of all peoples, as in May Day rites. Ritual drama with song and dialogue or even an embryonic plot is still found among the folk in Europe, and many dramatic games of children are relics of pagan ritual. Of the more formal ritual, or folk drama, an interesting specimen is the Christmas play of the English mummers (now contaminated by the miracle play, and called the *St. George play*), with its representation of a battle symbolizing perhaps the conflict of summer and winter. The English *Plough Monday play*, with a rather elaborate dialogue, was origiually probably a fertilization rite, taking the form of wooing and marriage. Kindred material but dramatically less developed is found in Germany, northern Greece, and the Balkans.

2. *Christian.*—For the apparently independent development of drama within the Catholic church, see MYSTERY PLAY and MIRACLE PLAY. The religious drama which sprang up as these plays waned was of a far more cultivated type. In the Renaissance the forms of classic drama were sedulously imitated, especially in academies and universities, as a vehicle for instruction in Latin, and a great number of religious plays in Latin were produced. The early leaders of the Reformation being for the most part humanists, the drama was eagerly seized upon as an instrument for Protestant propaganda. The medieval type of play developed under the Catholic church was replaced by dramas drawn from the Bible which on the one hand taught a Protestant theology and on the other followed more nearly classic models in drama. These Protestant plays were especially numerous in Germany. Nicholas Grimald produced notable plays of the type at Oxford near the middle of the 16th. century, two of which, *Christus Redivivus* (*Christ's Resurrection*) and *Archipropheta* (*John the Baptist*), survive. The most famous of these plays preserved is the *John the Baptist* of the Scotch reformer, George Buchanan, in Latin. The reformers also freely used the morality play (q.v.) and the dramatic debate, especially in attacks on the Mass. A conspicuous figure in the movement was John Bale, who wrote Protestant plays in English, following, however, the miracle and the morality type. Before 1600 Puritan sentiment, in England particularly, had led to a reaction against religious drama which has lasted to the present day. But Milton, an ardent humanist, used the masque in *Comus* for moral instruction and wrote his *Samson Agonistes* in the form of a Greek tragedy.

C. R. BASKERVILL

**DRAVIDIANS, RELIGION OF THE.**—The religion of an aboriginal non-Aryan race which inhabits southern India.

Many of the Dravidians have been received into the Hindu social organization, and their religion classified under Hinduism; many groups which are beyond the pale are gradually winning a place on the lowest fringe of Hindu society. In northern India, where the two races amalgamated, Aryan culture and language prevailed. In the south there is comparatively little Aryan influence of mixture of blood, and about sixty millions speak Dravidian languages. Aryan shades off into Dravidiau in such a way that no hard and fast line of demarcation between Aryan and Dravidian religion can be drawn.

Typical Dravidian religion is animistic and magical, a demonophobia. Dravidian life is essentially rural. The Dravidians believe that the world is filled with a multitude of spirits (many are spirits of the dead), most of them evil. These become local godlings (*grāmadevatā*, "village gods"). There is no uuiversally recognized great god; no priestly caste, like that of the Brahmans, to develop an elaborate system which could be recognized by society as a whole and serve as a unifying force; no tendency toward unification except where Brahman influence has become very strong. The pantheon is still in the making. The aim of the religion is rather to propitiate and ward off the evil spirits which bring disease and disaster (smallpox, famine, earthquakes, etc.) than to worship them. Each village god (each village has its own tutelary deity or deities) has a small shrine and altar, a mound of earth and a few stones, with a rude image or fetich stone. There may be temples to Vishnu and Çiva in the village, and the superior claims of these deities to cosmic power may be tacitly recognized, but the primitive community turns in time of trouble to the local gods. Most of the deities are female, perhaps because Dravidian society is largely matriarchal (not patriarchal like Aryan society). Animal sacrifices are general. The ministrants at the local shrines are not Brahmans, but holy men of all castes (or none). Vishnu and Çiva represent a larger view of the world, a reaction to the universe as a whole. The thoughts of the Dravidian villagers are concerned only with local affairs. The village deities represent a reaction to local affairs, and are more intimately connected with the happiness and prosperity of the villages than Vishnu or Çiva could be. W. E. CLARK

**DREAMS.**—Conscious processes occurring ordinarily during relatively light sleep.

The dream consciousness is essentially continuous with the waking life, although it is different from it in important ways, primarily in the absence, in dream states, of that control by organized ideas and motives that is characteristic of most waking states.

Much stress is placed on dreams in the thought of all primitive peoples and it is now believed that they have played an important part in the origin

and development of such concepts as those of the soul and of the life after death, as well as in the various notions of inspiration and of supernatural guidance. Among the Hebrews as well as among many peoples both ancient and modern, dreams have been supposed to reveal facts and events hidden from ordinary consciousness, especially events in the future.

Scientific investigation of dreams and the systematic gathering of facts regarding their supposed mysterious potency, does not lend any support to this ancient superstition. Dreams called vericidal, that is those which are found to correspond with facts unknown for the time being, are regarded as coincidences. A dream, moreover, may sometimes be the cause of its own fulfilment by first suggesting an action which is afterward consciously or unconsciously dwelt upon until its main elements are actually realized in the external world. In the case of the dream of divination it has been proved to be possible that cues, unrecognized or suppressed when one is awake, are aroused into activity and start trains of thought that lead to startling discoveries or to the solution of perplexing difficulties.

*The real significance of dreams.*—A certain amount of sensory awareness is clearly demonstrated in many dreams, in fact, the actual misinterpretation of visual, tactual, auditory and organic sensations has been shown to be the basis of simpler dreams and possibly furnishes an important element in the more elaborate dream experiences and pictures. Dreams do not, however, all arise from such sensory stimuli, and even those that may have such an origin are largely supplemented by deep currents of emotional life which may or may not have found a place in the stream of waking thought. Thus our dreams often reflect the surprise, fear, passion and the deep desires which have played a definite part in our waking life. Their main significance may thus be found in their revealing more or less elaborately the suppressed or half-acknowledged emotions, interests, secret plans, hopes and passions which in ordinary consciousness have only inarticulate expression. This revelation is important when pathological mental complexes develop from these suppressed phases. Freud is the main exponent of this theory of dreams, holding that they are all actual or symbolical expressions of suppressed desires and he seeks to discover through analyzing them the roots of such pathological conditions of waking life as hysteria, unreasoning fears and inhibitions that run counter to and interfere with the normal conduct of life. IRVING KING

**DRUIDS.**—The priests of the ancient Celtic religion of Gaul and Britain. They constituted a well-organized order having control of religious sacrifices, teaching, divination, incantation and a magical medical science. In the exercise of authority over the people they claimed a status superior to that of the secular ruler. Their sway was broken by the domination of Roman authority and culture and by the opposition of the Christian clergy.

**DRUMMOND, HENRY** (1851–1897).—Scottish scientist and evangelical writer, lecturer on natural science in Free Church College, Glasgow. His great work was *Natural Law in the Spiritual World* (1883) an attempt to interpret evangelical religious conceptions by using biological analogies.

**DRUSES.**—A people with a peculiar religion in the southern Lebanon and the Hawran.

Their most distinctive belief: al-Hākim, Fatimid Caliph of Egypt, 996–1021, God manifest in the flesh, characterizes their religion as derivative, but distinct from Mohammedanism. Gnostic and dualistic doctrines of the kind prevalent in the Near East throughout late antiquity and the Middle Ages, are other prominent elements. The whole is a phenomenon similar to Bahaism (q.v.), except that their Moslem origins are traceable to those who believe in seven Imams.

The name Druses, given by outsiders, is derived from one of their founders, Darazi; they call themselves Unitarians. Numbering about 185,000 (in 1914), they seek no converts and admit no applicants. "The wise and the foolish" are those who do or do not adhere to the tenets and precepts of their religion. "The foolish" must pass through a probationer's stage to be accepted as "wise."

M. SPRENGLING

**DRYAD.**—In Classical mythology, a nymph presiding over and inhabiting trees and forests.

**DUALISM.**—A type of explanation of the universe or of life which divides reality into two inherently different substances or realms in contrast to *Monism* or *Pluralism* (qq.v.).

1. *Theological dualism* consists in the affirmation of two deities or metaphysical substances inherently opposed to each other. The best known example is Zoroastrianism (q.v.) which declared that Ahriman, the god of darkness, and Ormuzd, the god of light, were competing for the control of things. Christianity was threatened with dualism in the Gnostic movement (see GNOSTICISM) and in Manichaeism (q.v.), but established over against these the doctrine of the supreme power of God. More or less definite relics of dualism are found in the doctrine of the Devil, however.

The term is also used to denote a theology which makes a sharp distinction between the natural and the supernatural realms, so as to divide men and institutions into two classes. Thus Catholic theory makes a priest essentially different from a layman, and the church inherently different from any other social organization. Christian doctrine has contrasted the natural man with the regenerate man. Where such dualism is pushed to an extreme, religion becomes ascetic and unworldly. In Christology dualism denotes such an extreme emphasis on the difference between the two natures of Christ as to destroy the unity of his personality.

2. Philosophical dualism is concerned with the difference between matter and spirit. In Greek philosophy and in philosophy following Descartes, metaphysics was largely concerned with attempts to explain the difference. A similar problem has confronted psychologists in the distinction between body and mind.

While dualism is logically unwelcome, yet the inevitable distinctions which we make in experience between good and bad, intelligence and matter, and the like seem to demand a recognition which strict monism cannot give. GERALD BIRNEY SMITH

**DUFF, ALEXANDER** (1806–1878).—Scottish missionary to India. Influential in securing the recognition of educational work as a branch of missionary propaganda, and in the shaping of the government's policy regarding higher education. After retiring from India he became professor of Missions in New College, Edinburgh.

**DUNKARDS.** —(Also called Dunkers or Tunkers.) A religious body known also as "German Brethren" founded by Alexander Mack (1679–1735) in 1708, which a few years later began immigration to America.

The Dunkards seek to reproduce literally the church life of the New Testament period. They

practice immersion (Dunkard is derived from Ger. *tunken* to immerse), observe the love feast followed by the Lord's Supper, practice the rite of feet washing, salute one another with the kiss of charity, anoint the sick with oil, adopt the plainest sort of clothing, and refuse to take oaths or engage in lawsuits, holding to the doctrine of non-resistance. Their ministry includes bishops or elders, ministers (frequently with ordinary business vocations), and deacons.

The first congregation in America was organized in Germantown, Pennsylvania, December 25, 1723. Other communities arose in Pennsylvania, Virginia, Maryland, and subsequently in North Carolina, Ohio, Indiana, Kentucky, Tennessee, and later in other states. While opposing slavery they took no part in the Civil War. They have established a number of schools, carry on foreign mission work in various parts of Europe, and also in India.

In polity they are Congregational, but have an Annual Meeting or Conference whose decisions are binding on district conferences and churches. The central body is a conference made up from delegates from local churches, and the officials in charge of the State work are called Bishops. Their churches are strictly democratic.

In 1881 the body divided into two groups known as the Conservatives and the Progressives or simply Brethren, the point of difference consisting largely in the attitude of the respective bodies toward conformity to usual social practices. Progressives do not adopt the style of dress and the cutting of the hair and beard favored by the Conservative group, and in general both in practices and beliefs approach the other bodies of Baptists. A third group known as the Old Order Brethren are more conservative than the Conservatives, oppose Sunday Schools, Young People's Societies, and higher education.

The Seventh Day German Baptists are now a small group, successors of those who in 1728 seceded from the original body of Dunkards. They observe the Seventh Day and maintain some features of economic communism.

The Church of God or New Dunkers is another small group to be distinguished from the general body.

Statistics (1917) are: Conservative Brethren, about 100,000; Progressive Brethren (or Brethren), 18,468; Old Order, 3,399; Seventh Day, 136; Church of God, 929. SHAILER MATHEWS

**DUNS SCOTUS, JOHN** (1255–1308).—Born in Northumbria, a Franciscan teacher at Oxford, a doctor of the University of Paris (1304) sent by the General of his order to Cologne (1308) where he soon died. His system of thought antagonizes the intellectualistic and determinist system of Aquinas who argued that both divine and human will were determined by the known best. Scotus disproves such determinism by the accident and evil of the world. God's will is not necessitated but free, able to will whatever is not a logical impossibility. A thing is good not in itself but because God wills it. This causeless arbitrary, inscrutable divine will can be known only by revelation. Theology is therefore not a system of rational truth but practical instruction by revelation. The doctrine of meritorious works rests on the freedom of the will, man's will determining by free attention what idea shall engross consciousness. F. A. CHRISTIE

**DUNSTAN, SAINT** (ca. 925–988).—Abbott of Glastonbury and English archbishop. He stimulated education and aided in the reformation of English monasticism in accord with the Benedictine rule.

**DUOMO.**—An Italian designation of a domed cathedral, as, e.g., the Duomo of Florence.

**DURGA.**—One of the forms of the wife of Shiva. Under this name she is the black goddess of destructive power delighting in blood. See also KĀLĪ.

**DUTCH REFORMED CHURCH.**—See REFORMED CHURCHES.

**DUTY.**—The conduct or action required of a person by moral considerations.

The conception of duty presupposes a moral order which ought to be maintained, and which thus has prior claim over motives of mere self-interest. Duty is therefore obedience to a moral imperative, and finds a place only in an ethics emphasizing objective right in contrast to self-interest. The source and sanction of this imperative is religiously located in the divine will and wisdom. Where God is conceived in terms of absolute self-sufficiency (see TRANSCENDENCE) duty may be conceived as sheer obedience to objective commands (see LEGALISM). Where the wisdom rather than the sovereign will of God is emphasized, duty consists in loyalty to the dictates of reason. Kant defined duty as obedience to the absolutely rational dictates of the Practical Reason.

A so-called *conflict of duties* arises when a person feels a sense of obligation toward conflicting interests, as when enlisting in war is incompatible with the duty to support and sustain one's family. Eventually, of course, actual duty requires the choice of one alternative to the exclusion of the other. The "conflict of duties" differs from the conflict between self-interest and moral obligation only in the fact that in the former instance decision must be made between social interests, while in the latter ease individual satisfaction is weighed against the demands of broader welfare. If the word duty were restricted to the obligation to act in accordance with one's best moral wisdom, the conflict would be seen to be not one of duties, but rather of ununified interests. GERALD BIRNEY SMITH

**DYAUS.**—The sky god of the Indo-European peoples: a term applied to the whole circle of heavenly nature powers of light and warmth without clearly anthropomorphic meaning. The name Dyaus Pitar, sky-father, is also used and appears in various branches of the Aryan religions, as e.g., Zeus pater, Juppiter.

**DYNAMISM.**—The philosophie attempt to account for cosmic phenomena by reference to force or energy. The doctrine has appeared in various phases in (1) the Ionic explanation of motion as due to the operation of love and hate; (2) Leibniz' explanation of material substance as a combination of moulding and resisting forces; (3) Kant's reference of matter to the forces of attraction and repulsion; (4) energetics, or the identification of matter with energy as in Spencerian evolution; (5) Ostwald's monism of energy.

**DYOPHYSITES.**—The designation of the party which declared for the existence of the two natures, human and divine, in Christ. This party triumphed at the Councils of Chalcedon in 451 and Constantinople in 553. See CHRISTOLOGY.

**DYOTHELITES.**—The name of the party which claimed that in Christ there were two wills, the human and the divine, corresponding to the two natures. It was officially defined as true orthodoxy in the 6th. Ecumenical Council at Constantinople (680).

# E

**EA.**—God of the fresh waters in ancient Babylonia. His worship was centered originally at Eridu on the Persian Gulf at the confluence of the Tigris and Euphrates. Later he was incorporated in the oldest triad with Anu and Enlil as the god of the underground waters. He was always a beneficent power; creator of the earth and of man; champion of the good powers in the earliest story of the conflict with Tiamat, the vast ocean; teacher of arts, writing, medicine and building. It was he who revealed the coming of the flood to Utnapishtim and taught him how to save his family in a ship.

**EARTH, EARTH-GODS.**—Among all the aspects of nature worshiped by polytheistic man, Earth is not the least important. Libations are poured on the earth, sacrifices of food are buried in it, prayers are addressed to it, and oaths are sworn by it. Earth is commonly reverenced as a nourishing mother, from whose womb spring all good things. From such conceptions the transition is easy to the cult of Earth-deities, sometimes thought of as animating the physical substance, and sometimes set apart and adored in anthropomorphic shape. Among these are the Vedic Prithivi, the Greek Demeter, particularly a goddess of the cultivated earth, the Teutonic Nerthus, the Babylonian En-lil, and the Mexican Centeotl, specifically a goddess of the maize. The three chief mother-goddesses of the Semitic area, Ashtart (Canaan), Atargatis (Syria), and Ishtar (Babylonia), have been interpreted as originally Earth-deities. Similarly, the great goddess of the old Cretan religion, whose gold and ivory statuettes may be seen in archaeological museums, is supposed to have been an Earth-mother. In many religions, low and high, Heaven and Earth are conceived as a divine pair, the parents of both gods and men. HUTTON WEBSTER

**EASTER, AND EASTER CONTROVERSY.**—Old English Easter from Eostre, the goddess of spring and the dawn, the Teutonic name for the festival of the resurrection of Christ. The Latin and Greek churches use terms derived from the Greek *pascha*, the Passover, (e.g., Italian *Pasqua*, French *Pâques*).

I. ORIGIN.—The celebration of Easter is the most ancient of all the annual church festivals and the most important. It does not appear in the New Testament, for in Acts 12:4, where A.V. reads "Easter," R.V. rightly has "Passover," the reference being to the Jewish festival which set the time of the death and resurrection of Jesus. In Apostolic times the Christians commemorated their Lord's resurrection every Sunday, by meeting on that day for worship. When St. Paul refers to Christ as "our Passover" (I Cor. 5:7) his language is metaphorical and cannot be regarded as containing any allusion to a church function. Nevertheless the annual celebrations of the Pascha by the Christians may be traced back to the sub-apostolic age. We find it being observed by Polycarp, a personal disciple of the Apostle John, and also at Rome, though with a different date. In these early times the festival was not confined to the Resurrection; it included the Crucifixion. Indeed, there is some reason to think that at first more stress was laid in the Pascha on the death of Jesus than on His resurrection, which had its weekly reminder. It was then the Christian equivalent of the Jews' Passover feast of deliverance and so commemorated the great fact of redemption. The later Teutonic name "Easter" combines the pagan festival of spring with the celebration of Christ's resurrection. Hence the custom of making presents of "Easter Eggs." From early patristic times baptisms came to be usually celebrated at Easter. The catechumen, first prepared by a course of instruction and discipline, after being baptized, partook of the Eucharist for the first time. This custom is to be associated with the exceptional importance of the Easter communion—either as cause, or as effect.

II. THE CONTROVERSY.—The first schism in the Catholic church turned on the so-called "quarto-deciman controversy" as to the time of keeping Easter. The churches of Asia Minor followed the Jewish custom of beginning the Passover week on the 14th day of the month Nisan, whatever the day of the week; but the church at Rome and others in the West commemorated the death of Christ on a Friday and His resurrection on the following Sunday. This is the first Sunday after the full moon following the equinox March 21st, the date of our Easter.

1. *Anicetus and Polycarp.*—In or about A.D. 160 Polycarp, bishop of Smyrna, paid a visit to Anicetus, bishop of Rome, and they had some discussion on the subject, each arguing for the custom of his own church, but without coming to agreement.

2. *Victor and Polycrates.*—Thirty years later (A.D. 190) the controversy was revived, and became more wide-spread and embittered. The bishops of Asia united in contending for the quarto-deciman position and Polycrates of Ephesus wrote a letter in their name to Victor, the bishop of Rome, advocating it. In reply Victor excommunicated the churches of Asia and all who joined with them, declaring the quarto-decimans to be heretics. While, as Eusebius informs us, the bishops of Palestine and Alexandria assented to Victor's pronouncement, there were many bishops who protested, most important among whom was Irenaeus of Lyonne and Vienne in Gaul, who, though he came from Asia and had been a disciple of Poycarp, followed the Western custom and did not "observe" (i.e., the 14th Nisan). Nevertheless he objected to Victor's action in cutting off whole "churches of God" who were following the tradition of an ancient custom.

3. *Final settlement.*—At the council of Nicaea (A.D. 325) the controversy was finally settled by church authority in favor of the Western usage and the quarto-decimans denounced as heretics. After this they rapidly declined in number and importance.

4. *The Laodicean Controversy.*—This occurred between A.D. 170 and 177 among the quarto-decimans, some contending that the last supper took place on the 14th Nisan and the death of Christ on the 15th, others that Christ anticipated the day of the Passover meal, taking it on the 13th, and dying, Himself the true pascal lamb, on the 14th. Quite unimportant as this discussion is in church history, it has obtained a factitious value in connection with the Tübingen hypothesis which discredits the historicity of St. John's gospel, our authority for the belief that Jesus was crucified on the day when the Jews killed the pascal lamb. But the controversy itself is too obscure to throw much light on the Johannine problem. W. F. ADENEY

**EATING THE GOD, or THEOPHAGY.**—A ceremonial meal in which the participants partake of the substance which symbolizes their deity; due to the magical conception that the properties of a thing are transferable through eating. The objects eaten include animals, human victims, plants, grains and dough images; and the custom prevails in Polynesia, Central America, Mexico and equatorial Africa.

**EBIONISM.**—A form of Christianity of extreme Judaistic tendencies, which appeared in New Testament times, and acquired some prominence in the 2nd. century in connection with gnostic ideas. Its essential features are sedulous devotion to the Mosaic law and a more or less pronounced asceticism. Ebionites held that Jesus was the Messiah but not divine, and that Paul was to be rejected while James and Peter were to be honored. The name itself is from the Hebrew, meaning "poor," and was perhaps applied to the party by its enemies. The *Clementine Homilies* and *Recognitions* of the 3rd. century are Ebionitic. Ebionitic views persisted until the 7th. century when they disappeared before Islam.

**ECCE HOMO.**—Literally "Behold the Man!" a phrase denoting any representation of Jesus wearing the crown of thorns. See John 19:5.

**ECK, JOHANN MAIER** (1486–1543).—German R.C. theologian, the most eminent controversialist on the side of Catholicism in opposition to the Lutheran and Zwinglian Reformers.

**ECKHART** (or **ECKEHART**), **JOHANNES** (ca. 1260–ca. 1327).—German philosopher and mystic of wide influence. He came under the influence of the Beghards, making certain statements which the church condemned. He was an Aristotelian in philosophy, but under the sway of Neo-Platonic mysticism, worked out a sort of mystical Christian pantheism.

**ECSTASY AND RELIGIOUS ENTHUSIASM.**—Ecstasy is an abnormal state of emotion in which the subject is carried out of his usual susceptibility to stimuli and inhibited from his ordinary reactions. It is felt as an exaltation or rapture and is particularly associated with religious excitement and mystical experience. It has been characteristic of religion in its lower forms to induce intoxication by drink or narcotics and to interpret the phenomena by spirit possession. In such a view the individual is then full of the sacred power and attains the special privilege of union with the divine. Various methods are employed to reach this condition—fasting, flagellation, dancing, and whirling as among the dervishes. Each method apparently produces a characteristic mental state as different drugs have been shown experimentally to excite different types of exaltation. In general modern Christian sects have not employed the cruder forms of stimulation but evangelical revivals have resorted to the influence of the crowd, of sensuous music and emotional appeals of various kinds. Mysticism in all religions has sought the experience of ecstasy since it has been regarded by mystics as the state in which union with God is achieved. An analysis of the phenomena makes it clear that the state is more accessible to certain temperaments than others. It is possible to those of "nervous" or "psychic" character since they are more suggestible. The study of hypnotism and the subconscious afford valuable data. In hypnotism, when the subject has been put under control, he can be influenced to apparently intense emotion either of the pleasurable or painful variety. When he is awakened he is unable to describe the experience. One reaches the mystic ecstasy only after effort and prolonged autosuggestion. At last, if he is of the susceptible type, he may pass out of ordinary discriminating self-consciousness into the happy, effortless state which he has so long cultivated and sought.

As religion advances the cruder forms of possession disappear and the restraint and discipline of the emotional life develop. The higher, more practical and intelligent forms of religion do not lack emotion but modify its expression.

EDWARD S. AMES

**ECUMENICAL COUNCIL.**—A council purporting to be representative of the entire Christian world, or whose doctrinal decisions have received universal acceptance. There is no fixed list, R.C. authorities giving twenty councils as ecumenical, while Protestant scholars usually confine the term to the following seven: First Council of Nicaea, 325; First Council of Constantinople, 381; First Council of Ephesus, 431; Council of Chalcedon, 451; Second Council of Constantinople, 553; Third Council of Constantinople, 680–681; and Second Council of Nicaea, 787.

**EDDAS.**—Two collections of ancient Norse literature consisting of mythology and heroic legends. The elder Edda is a group of 35 poems discovered by Bishop Sveinsson in 1643 and by mistake credited to the 11th. century historian, Saemund and called the Saemundar Edda. The Younger Edda is a prose work written by Snorri Sturluson in the 13th. century making use of the older materials. They are an important source for northern mythology. The name Edda was not applied to them by the authors.

**EDDY, MARY BAKER** (1821–1910).—The founder and discoverer of Christian Science (q.v.).

**EDERSHEIM, ALFRED** (1825–1889).—Biblical scholar and author of Austrian Jewish parentage; converted to Christianity and ordained to the Presbyterian ministry in Scotland, 1846; took orders in the Anglican church, 1875; author of *The Life and Times of Jesus the Messiah* and various other works.

**EDESSA.**—A city of northern Mesopotamia, built by Seleucus Nicator in 203 B.C. It is connected with the very early Christian tradition of the letter of Abgar. A council was held there in 197. It was the home of Bardesanes (q.v.). Thence came the Peshitto version (q.v.) of the O.T., and the Diatessaron of Tatian (q.v.). Its greatest fame as a school of theology dates from (middle of the 4th. century) the coming of St. Ephrem (q.v.) after Nisibis had been ceded to the Persians. Nestorian doctrine there found support, especially under Bishop Ibas (q.v.) and Jacob Bardaeus, who gave his name to the "Jacobites" (q.v.). The school was closed by the Emperor Zeno (489) and the Nestorian scholars moved to Nisibis.

**EDICT OF MILAN.**—The statute promulgated in 313 by Constantine and Licinius, granting religious freedom to Christians.

**EDICT OF NANTES.**—A settlement effected 1598 by which the French Protestants after a long succession of civil wars received privileges of worship in specified cities and towns, and rights of citizenship. It was revoked in 1685.

**EDICT OF WORMS.**—The promulgation of the Imperial Diet which met at Worms, Germany, in 1521, by which Luther, his followers, and his literary works were put under the ban. It was virtually abrogated by the Diet of Speier, 1526.

**EDIFICATION.**—From the Greek, meaning a building up. In Christian usage, metaphorically the spiritual enlightening and strengthening of the individual or the church by instruction or exhortation.

**EDMUND, SAINT.**—Archbishop of Canterbury, d. 1240; canonized 1247; because of his eloquence was chosen to preach the crusades in

England. As archbishop he was not strong but his saintly character gave him great influence.

**EDOMITES.**—A Semitic people inhabiting the country southeast of Palestine called Edom, or later Idumea. Information regarding their religion is scanty. The references in the O.T., in inscriptions, etc., shows them to have been polytheists. They were probably eventually fused with the Hebrews.

**EDWARDS, JONATHAN** (1703–1758).—One of the ablest theologians in American history. He graduated from Yale College 1720, was tutor there 1724–1726, pastor at Northampton 1727–1749, minister to Indians at Stockbridge 1750–1757, and president of Princeton College 1757–1758. The chief features of his ministry were his advocacy of the absolute sovereignty of God, his leadership in the Great Awakening, his earlier lukewarm support and later repudiation of the "Half-Way Covenant" (q.v.), his training of young men like Bellamy and Hopkins for the Christian ministry, his Dantesque pictures of the torments of hell. In spite of his extreme Calvinism, he and those who were associated with him are said to have made ten improvements in theology. These were, however, wholly in the interest of a juster estimate of man and set the task of the New England Theology (q.v.). His metaphysical genius appears in his extremely precocious notes of his *Mind* (1717–1720), in which he proposed a theory of ideas similar to that of Berkeley; yet no trace of a historical connection with Berkeley has been found. He writes that God is the only entity, that the universe exists only in the mind or idea, that God is the source of ideas, and that excellence is measured by the degree to which being whether of man or God consents to being. His principal writings were: *Narrative of Surprising Conversions*, *The Religious Affections*, *Qualification for Communion*, *The Nature of True Virtue*, *The End for Which God Created the World*, and *An Inquiry into the Freedom of the Will*.

CLARENCE A. BECKWITH

**EGEDE, HANS** (1686–1758).—Norwegian missionary to Greenland; founded the colony at Godthaab, and met with considerable success in his mission among the Eskimos.

**EGG, COSMIC.**—The origin of the natural world from an egg is a natural form of cosmogony. It is found in Egypt where Khnum moulds the world egg; in Orphic speculation where the egg of light comes from Aether and breaks into heaven and earth yielding the light of the world and the primeval God; in India where the impersonal Brahma becomes personal as creating god (Hiranyagarbha or Prajāpati) and divides the egg to form heaven and earth.

**EGYPT, RELIGION OF.**—I. ORIGINS.—The religion of ancient Egypt arose far back in the most primitive times. It grew out of man's superstitious reverence for the mysterious in nature: animals, man himself, trees, plants, and stones; his imaginings about the origins, structure, and processes of earth and sky; and the promptings of his own inner consciousness. The earliest expressions of these feelings were colored by the peculiarities of the Nile valley. Some of the creatures of nature evidently began as independently divine, but in historic times are found almost wholly as aspects of more complex deities. Other natural objects, parts of the body, and even invented forms, served as fetishes or were reproduced as amulets. Magic formed indeed at all times a prominent phase of Egyptian religious practice. The two outstanding features of the Egyptian's larger world were the clear sky with its brilliant sun by day and its moon and myriads of stars by night, and the great river which formed the backbone of his land. Sky and Nile together served to indicate time, seasons, and direction; and together they made possible the life of Egypt. The sun itself and the principle of ever-renewed life exemplified in the yearly inundation and its fruits became, then, two chief gods of the land. The sun was known by many names, as Re, Atum, Khepri, Horus; the inundation became Osiris. Many different myths arose to explain the phenomena in which these deities took part. A few abstractions—Fate, Taste, etc.—evolved from man's own consciousness. Of these the foremost was the goddess Maat, the personification of Truth or Righteousnes.

The deification of man took place for certain groups as units. Thus prehistoric kings seem to have survived as the so-called "souls" of their ancient capitals Heliopolis, Buto, etc. In historic times each king became at death identified with Osiris, the ruler of the dead. The living king, on the other hand, regularly bore the title "Horus" which made him the son of Osiris, and from the IV. Dynasty on was also considered a bodily "son of Re (the sun)." Though regularly called a god, he was not, however, worshiped during his lifetime. By the Middle Kingdom (before 2000 B.C.) the identification of the dead with Osiris was extended from the king to everybody, and the coffins of even humble folk of that period often provide in picture the scepters, etc., appropriate to the god. In practice, of course, Osiris definitely remained the ruler of all these new Osirises. Besides such groups, various individuals, partly royal, partly wise men famous in their day, and partly perhaps such as had met death by drowning (like Osiris, according to one myth), came in later ages to be worshiped in regular fashion.

II. INTERRELATIONS OF THE GODS.—The land of Egypt consists fundamentally of a series of communities strung along its great river. Such settlements were at first independent and each had a deity or deities of its own. When one town conquered another, the victorious god would extend his sway to the latter, and its god in turn might almost disappear or might perhaps come to be considered the child of the victorious deity. Relationships thus came about which had nothing to do with origins. The family group of three (father, mother, and child) became frequent. Thus Amon, Mut, and Khonsu appear at Thebes; Ptah, Sekhmet, and Nefertem at Memphis. Already in prehistoric times the settlements along the Nile had been united into two kingdoms, Lower and Upper Egypt. The gods, Horus and Set, presumably belonging first to their capitals, became their natural patrons. As in the historic titulary of the pharaohs Horus takes precedence over Set, a conquest of Upper by Lower Egypt is next to be assumed. Then a shift in control puts Nekhbet, the goddess of a new capital of Upper Egypt (the South), ahead of the Delta goddess Uto. With this state of affairs begins the I. Dynasty of historic Egypt, about 3400 B.C., with Upper Egyptian kings in control of a united kingdom. Such political developments were mirrored not only in the status of local deities, but by priestly envisagings of a mythic state among the gods, where Re, the sun, was king, with Thoth, the moon, for his prime minister.

But new relationships among deities were only in part due to political events. The priests of any given city might seek to emphasize the greatness of their special patron by ranging their god at the head of a group of deities. Of such the ennead

(nine) of Heliopolis, with the sun-god at its head, is the most famous. At Shmun, by a pun on the city's name, the group was made an ogdoad (eight). But the renown of Heliopolitan theology was such that "ennead" became a term commonly used regardless of the number of deities actually involved. Moreover, in the attempt to explain the world many myths arose, in which the gods came into still other associations. And the Egyptians, who, one might suppose, would mythologize and theologize to get their gods into more intelligible order, were really multiplying the disorder. For alongside the new, the old beliefs remained. Hence comes perennial confusion in interpreting the individual gods of Egypt.

III. Myths.—Allusions to myths appear in the most primitive religious texts preserved. They concern the origin of the gods and of the universe and the rule of the gods on earth before human dynasties began. Best known of all was the story of Osiris, his faithful sister and wife Isis and their son Horus who became "the avenger of his father." Osiris had been given the throne of Egypt by his father Geb, the earth-god, and proved a great and beneficent ruler. But his jealous brother Set finally effected his death. His dismembered body was ultimately reunited by the aid of other gods, and Isis reinspired it with the breath of life; but he ruled thereafter over the dead only. His later-born son Horus, after a childhood spent in the concealment of the Delta swamps, defeated the treacherous Set, first in a frightful hand-to-hand combat, then in a law-suit before the gods, in which Set had aspersed the youth's birth and heirship. Thus Horus won the earthly crown of his father.

IV. Magic.—Such myths as survive have come down chiefly in the form of charms. Sympathetic magic, evidenced in Egyptian medical writings by such prescriptions as the blood of a black calf to keep hair from whitening, is found also in connection with the gods. For their vicissitudes as recorded in the myths provided analogies for human misfortunes such as burns and snake-bites. Thus Isis, when Horus is bitten in the marshes, appeals to the Sun-god Re, who stops his barque and sends his prime minister Thoth to heal the lad. ". . . . And the Sun moves not on from his position of yesterday until Horus is healed for his mother, and until the sufferer likewise is healed for *his* mother." Again, the magician may simply state his desire as if it were already accomplished, without reference to the gods. Or he may in addressing an evil identify himself with the protector god. The gods may even be threatened with disaster if they fail to grant some boon. Such threats have value if one knows the hidden real name of the god addressed, for in the name lies, according to Egyptian belief, the power of man and god alike; and one who knows another's name can control that other as he will.

V. Future Life.—Religion and magic are intertwined not only in this life but in the next. A life beyond the grave was aspired to already by the predynastic Egyptians. But the possibility of enjoying or even of attaining it depended for hundreds of years upon one's surviving relatives and friends. For the physical body must be preserved, and over it the proper ceremonies must be performed, e.g., the ritual of "opening the mouth," that the deceased might be able to eat and drink. Offerings of food were then required. Clothing, ointments, cosmetics, toilet articles, jewelry, tools, or weapons were often placed with the body. The burden of continually renewing actual food, etc., led to the application here too of sympathetic magic, whereby models of the offerings, or pictures of them, or even their written names became effective substitutes. To provide against possible destruction of the body itself by accident or by enemies, substitute bodies, or even detached heads, came into use—the world's earliest portrait statues—by about 3000 B.C.

The tomb had meantime developed from a mere pit heaped with sand until it was protected above ground by a solid rectangular masonry structure with slightly sloping sides. By putting such "mastabas" one on top of another, gradually reducing their size, and then filling out the slope, the pyramid-type of tomb was attained wherein Old and Middle Kingdom pharaohs were buried. The earliest pyramids (about 3000–2650 B.C.) were mere masses of stone which seemed bent on winning immortality by main strength. But the kings of the next two centuries felt the inadequacy of force alone. The walls of their burial-chambers and passages are carved with prayers, hymns, magic formulas, etc., thus put at the disposal of the dead to help him reach and enjoy the other world. This use of mind to control matter was continued by covering with texts of similar function many coffins of the Middle Kingdom (around 2000 B.C.). Later, under the Empire (1580 B.C. ff.), priestly imaginings had so multiplied the dangers of the Hereafter that long rolls of papyrus were required to contain all the helps that should now accompany the dead. These documents, like their predecessors, were in *content* merely compilations of independent texts, differing from copy to copy in selection and arrangement. But their roll *form* is that of Egyptian books. Hence such a papyrus is commonly called a "Book of the Dead."

The body or its replica was to serve as a home for the soul. Prominent in Egyptian belief was also a third main element of personality, the spirit or *ka*. This individual guardian angel as it were is pictured like a twin and hence has often been called the "double." It took charge of the food-offerings and brought them to the dead; hence a man's mortuary priest is called "servant of his *ka*," and the tomb-chapel where the offerings were deposited is the "house of the *ka*." The shadow, and especially the name as noted above, were also parts of one's being. The soul was at first thought to lead an unsettled existence, flitting about like a bird or appearing where and in what form it would. But alongside this belief others developed, influenced largely by the sun. His apparent death each evening in the West led to locating a realm of the dead there and calling them "Westerners." Since the Sun evidently spent each night under the earth (at that time of course supposed to be flat), that region too, called Duat, became an abode of the departed. But the specially favored (at first probably kings only) might join the Sun-god in his daily voyage across the sky. Others thought that the dead appeared in the countless stars of night. While the sun and stars thus affected conceptions of the other world, earthly forces too were involved. The wolves and jackals slinking on the desert margin seem to lie behind such mortuary gods as Upwawet ("the way-opener") of Assiut and Anubis the patron of embalmers. Osiris in turn became identified with another such deity, Khenti-amentiu ("the presider over the Westerners") of Abydos. The tomb of an early king there had by the Middle Kingdom (before 2000 B.C.) become to the folk that of Osiris himself. So Abydos became a place of pilgrimage, a spot where one wished to be buried or at least to erect a memorial tablet that he might thus come in some sense into direct companionship with the ruler of the dead.

VI. Ethics.—To the Sun-god Re were imputed the virtues which the nation found or hoped for in

its kings. The myth made Maat ("Truth") his daughter. Nobles already in the Old Kingdom (about 3000–2500 B.C.) were priding themselves in their tomb-inscriptions on their kindness to the common folk of their districts, desiring thus to justify themselves in the Hereafter before "the great god." So early, then, began the transformation in the estimate of the future life from an external to a personal, individual affair, dependent in some measure at least on one's own acts. From humble beginnings the level of morality inspired by the solar faith shifted gradually upward. An ethical element passed also into the Osirian cult, for Osiris came to be considered not only the ruler but the *judge* of the dead. In the illustrations which regularly form part of the "Book of the Dead" he is to be seen seated on his throne while the heart of the deceased is being weighed in a balance before him. Unfortunately, magic charms were devised later to secure a favorable verdict regardless of the kind of life that had been lived; but the fact that need for them was felt indicates in itself the pricks of conscience.

VII. State Religion.—In the Old Kingdom likewise grew up great state temples. Near Memphis, the capital, a temple of that distant age survives in ruins that still reveal its distinctively solar character. Its focus of worship was a great obelisk, whose essential element was the pyramidal capstone derived in shape from an ancient sun-fetish of Heliopolis. And close by the temple was built a barque of brick, symbolic of that in which Re daily crossed the sky. Besides such temples to national deities, there were, of course, shrines of local deities scattered throughout the land. Then too, since dead kings were divine not only in theory but in practice, the mortuary temples attached to their pyramids must be included here. Bits of even the equipment of these survive, indicating luxurious vessels of gold inlaid with turquoise and lapis lazuli. So state religion was already a matter of pomp and ceremony. But there was as yet no distinct priestly class; for the pharaoh himself was nominally the only mediator between man and the gods, and even through the Middle Kingdom the temples were largely staffed by successive shifts of laymen, only the chief administrative officials being permanently on duty. The Empire (1580 B.C. ff.) witnessed a great change in this regard. For now began the influx of wealth from conquests in Asia as well as Nubia—conquests which the pharaohs of the XVIII. Dynasty unhesitatingly ascribed to Amon of Thebes, their city-god, who had with them become supreme in the nation. Thutmose III. and other great conquerors divided with him their spoil, until Amon was the richest god in Egypt. Such vast expansion of temple properties required of course a large permanent staff of all ranks, from administrators down to janitors and field-laborers. During this period and later, the priesthood was a field of wide opportunity.

VIII. Social Problems.—The Old Kingdom had begun to appreciate moral values. But by the Middle Kingdom, about five hundred years later, the short-comings of society were first keenly felt. Along with this development of man's ability to contemplate himself, skepticism arose as to the value of accepted religious beliefs and practices. The massive tombs of the ancestors had after all been violated or fallen into decay. Of what avail, then, were all the elaborate rites and equipment for the dead? Was it not better to eat, drink, and be merry in this present life which one was sure of? Yet the abuses and oppressions of the intervening centuries were leading others to look to the future for a just ruler, in fact a "messiah" such as the Hebrews later were to long for. Many more Middle Kingdom writings seek to inculcate justice and kindness in the current generation. Indeed, these principles now became the theme of an official address which the king regularly delivered at the installation of a prime minister.

IX. Ikhnaton and Monotheism.—The worship of the Sun-god had maintained its importance in spite of temporary or local prominence of other gods. The priests of these latter indeed found it advantageous to assimilate theirs to the Sun, and even Amon in the height of his power was most commonly called Amon-Re. In line with the added prestige acquired for Amon by his identification with the Sun, his high priest about 1500 B.C. was raised to titular head of all the priests of Egypt. The hierarchy thus created, ever more enriched with spoil presented by successive pharaohs, soon rivaled the throne itself. King Ikhnaton, about 1375 B.C., opposed this rising power, and by the strength of his amazing personality checked it in his time. The faith which he developed and sponsored was undiluted sun-worship raised to the plane of monotheism hundreds of years before that stage of thought was attained by the Hebrews. For as Egyptian territory had been expanded into an empire, so the sway of Egypt's gods had widened, until to Ikhnaton came the consciousness that his god was indeed the god of all the earth. To set this "sole god" apart in thought from the deities of the past, Ikhnaton called him Aton, "the sun-disk." He originated also a new symbol, the sun with rays reaching earthward and terminating in human hands. This well expressed his conception of the sun's heat and light as vital forces in the affairs of men.

In this new faith the king still feels himself the only mediator between god and man. Yet his emphasis is chiefly on Aton's love, his sole and universal sway, and his care for all his creatures. As a hymn puts it: "Thou art the mother and the father of all that thou hast made." Such a religion of love would appeal strongly to us modern folk. But the Egyptians of the 14th. century B.C. had behind them different traditions than ours. The care of their dead was all bound up with Osiris; and their numerous holidays had been thrilled by the celebrations in the great state temples where Amon was so prominent. Now of a sudden these familiar deities were done away with; their names, and especially that of Amon, were even chiseled from the monuments; and the capital was removed from Thebes. The common people and the ancient priesthoods were joined in discontent by the military class; for the propagation of his faith had so engrossed Ikhnaton that his Asiatic empire was slipping away without a struggle. After his death the adherents of Aton were too few and too self-interested to withstand the forces of conservatism; so that within a few years Ikhnaton's memory and his faith alike were execrated and apparently blotted out.

The Amon-priesthood, thus returned to power, now increased its control of the state, until the god's statue was made to give oracles and even to utter decisions in legal cases. Then in the beginning of the 11th. century B.C., the high priest of Amon himself took possession of the throne at Thebes; and his descendants, expert diplomats, by intermarriage regained the North which had at first established its independence. The official religion of the late Empire was thus controlled by priestly politicians. But the loving care imputed to Aton had in spite of his overthrow affected men's conception of their traditional deities. Among the humble folk there developed a devotional attitude toward their gods, a confidence in divine love and justice, and a sense of unworthiness distinctly contrasting with the more customary endeavors to

gain the gods' approval by magic means instead of blameless life.

X. Foreign Contacts; Formalism.—Among the deities to whom Egyptians looked in this later age were some imported from Asia, as was natural in view of the continuous intercourse (either friendly or hostile) after the establishment of the Empire. Such borrowings from up the Nile existed already in the Old Kingdom. Two thousand years thereafter, in the 7th. century B.C., occurred a Renaissance when the priests labored to restore that (to them) Golden Age. But developments such as have been traced above rendered it of course impossible; and their attempts led only to formal ritualism, dwelling on the letter and losing the spirit and the vigor of the past.

XI. Animal-Worship; Propaganda.—When the nation's vitality had finally been exhausted and it had sunk into subjection to Persia, Herodotus, visiting Egypt about 450 B.C., found animal-worship omnipresent. In the old times individual animals, e.g., the Ram of Mendes and the bull Apis at Memphis, had been thought to house the soul of some deity to whom they were then held sacred. But by the Greek period whole species had come to share such sanctity. Their bodies were then piously mummified like those of men in such quantities that the cemetery of bygone cats at Benihasan for example has served as a mine for a modern fertilizer factory. Identifications or confusions of once independent deities were becoming even commoner than of old. The relative importance of the Sun and of the Osiris-group was also shifting; so that when in the first centuries A.D. Oriental cults were spreading throughout the Roman Empire it was Osiris-Apis (Serapis) and Isis who found worshipers as far as the Rhine and even in France and England. Again, Isis and her son Horus, as embodiments of devotion and filial love, found kindred spirits in Christ and the madonna when Christianity was introduced into Egypt.

T. George Allen

**ELDER.**—An officer in a religious organization originally appointed because of his age and experience. In Judaism the elders had the general oversight of the administration of the affairs of the synagogue. In Christianity the term is the designation of officials of the church. Its usage, however, is various. In Methodism elders are fully ordained ministers, members of the annual conferences. In Presbyterian churches, ruling elders are lay officials constituting the session of the local church. See Presbyter.

**ELEATICS.**—A school of Greek philosophers originating in the 6th. century B.C., the leading exponents of which were Parmenides and Zeno. Their fundamental doctrine was that all real existence is a unity, Pure Being, diversity being due to an illusion of the senses. On philosophic grounds, the anthropomorphic deities of Homer were criticized.

**ELECTION.**—The theological term for God's choice of those who are to be recipients or bearers of salvation.

1. The key to the interpretation of the nature and history of the Jewish nation is that "God chose Israel for his people." This election is to be referred not to a single divine act but to a continuous providential control, conditioned in part on an inner capacity of the Jewish spirit for the task involved in this supernatural calling. The aim as apprehended by the prophets was that Israel was to proclaim the truth and righteousness of God throughout the world. This idea of election was taken over by Paul and applied to the Christian instead of to the Jewish community, yet so as finally to embrace the Jewish people.

2. *The Augustinian-Calvinistic doctrine* is that God, out of mere good pleasure, has chosen some who are neither better nor worse than the rest to faith and holiness; yet this choice is neither caused nor conditioned by any foreseen merit or faith in the elect.

3. *Arminians* hold that election is God's choice of those who on account of Christ and through Christ by grace believe the gospel and persevere in faith to the end; it is conditional, based in part on foreseen faith of those who believe.

4. *Schleiermacher* defined election as the divine purpose of grace which ideally embraces all men; since, however, it subjects itself to historical conditions, it reaches only a portion of humanity in this world, but is destined to universality in the world to come.

C. A. Beckwith

**ELEMENTS.**—In early scientific speculation they are the simplest forms of material substance which combine to make the world. In India there were four—earth, water, fire, and wind; in China five—metal, wood, water, fire, and earth; in Greece four—earth, water, fire, and air.

**ELEUSINIA.**—A Greek religious festival. See Mystery Religions.

**ELEUTHERIUS.**—Pope, ca. 175–189.

**ELEVATION OF THE HOST.**—The act of lifting up before the people the elements of the Eucharist for adoration as in the feast of Corpus Christi (q.v.).

**ELF.**—(1) In Norse mythology, a gnome or fairy, there being two classes, the elves of light (Ljosalfar), and those of darkness (Döpkalfar or Svartalfar). (2) Hence any one of the imagined diminutive folk or spirits pictured in folk-lore as meddling in human affairs.

**ELIZABETH, SAINT** (1207–1231).—Daughter of Andrew II., King of Hungary, and wife of Louis IV. of Thuringia; renounced her position and wealth, giving her life to asceticism and ministrations to the poor and sick. She was canonized in 1235 on account of the miracles of healing wrought on pilgrims to her grave in Marburg.

**ELKESAITES.**—A syncretistic movement, the elements of which included Judaistic legalism and circumcision, Christian baptism and the Lord's Supper, pagan ablutions, astrology and magic, and the Gnostic use of the Scriptures. They were one of the influences leading to the rise of Islam.

**ELVIRA, SYNOD OF.**—An ecclesiastical council which convened in Spain early in the 4th. century with the object of restoring order to the church. It was the first council to demand celibacy of the priesthood.

**ELYSIUM.**—In Greek mythology, the abode of the blessed; in Homeric legend, set apart for heroes who were translated thither without death, while in later mythology it was the region of the underworld reserved for the righteous dead. Analogously, a region of consummate joy or a paradise.

**EMA, EMMA-O.**—A god of hell in Japanese Buddhism. Cf. Yama.

**EMANATION or EMANATIONISM.**—The doctrine that the world and all existing beings are derived by a cosmological process from the divine

essence. It is held by certain schools of Indian thought, especially the Vedanta, and was characteristic of Neoplatonism and Gnosticism, the latter explaining Christ as an emanation from God.

**EMBER WEEKS AND EMBER DAYS.**—Ember weeks are the complete weeks which follow Holy Cross Day (Sept. 14), St. Lucy's Day (Dec. 13), the first Sunday in Lent, and Whitsunday, the four seasons designated by the R.C. and Anglican churches for fasting and prayer. The Wednesdays, Fridays and Saturdays of these weeks are Ember Days, being the days appointed for the ordination of clergy.

**EMERSON, RALPH WALDO** (1803–1882).—American man of letters. Born of a family of ministers, and educated for the Unitarian ministry, he soon retired because his views were too radical. He was a leading representative of the New England school of transcendentalists, teaching a mystical doctrine of the presence of God in all men, in which he was influenced somewhat by Brahmanic mysticism.

**EMMANUEL MOVEMENT.**—A plan worked out by Drs. Elwood Worcester and Samuel McComb, and started in 1906, in connection with Emmanuel Church in Boston, whereby the aid of religious encouragement, prayer, and suggestion could be used to aid in the cure of disease or the maintenance of health. The plan differed from most religious cults of healing in that a diagnosis of a physician was required, and the religious ministry was carried on in co-operation with medical science. This treatment has been very successful in cases where mental or moral uneasiness has contributed to nervous disorders. The creation of a favorable mental condition is of great importance for successful medical treatment; and the service which can be thus rendered by religious faith has been conclusively shown in the results of the Emmanuel Movement.

**EMOTION IN RELIGION.**—Emotion in general may be defined as the affective accompaniment and outcome of instinct. This is strikingly illustrated in the elemental emotions of fear and anger. The James-Lange theory set forth the view that one is afraid because one runs from the bear, or feels grief because of weeping. Extended investigations have confirmed this theory and accounted for many of the variations and complications which occur in the expression of the emotions. It is found that organic sensations from the viscera and deep-lying muscles contribute massiveness and intensity. In pathological cases where there is widespread anaesthesia of the body muscles, little or no emotion is felt. This doctrine aids greatly in the explanation of the emotions of religion in which love, fear, and hope play so large a part. The religious ceremonials center about the most vital interests, and they are intensely dramatic in character. Their social or group character also heightens their emotional quality. Even where the outward movements are inhibited, the incipient tendencies to action within the body furnish the organic basis for the emotion. Changes in breathing, in the heart-beat, and in the muscle tensions may be very pronounced while the subject remains outwardly passive. Often this restraint and suppression of the normal activity intensifies the feeling. In the more primitive states of religion action is more direct and unrestrained. The emotional manifestations are therefore more obvious to the observer, but the origin and character of the states are not essentially different from those of more developed stages. It is also of the highest importance to note the heightening of emotion in connection with the elaboration of the means employed to reach a desired end. In hunting, the preparation of the weapons, lying in wait, the risk of danger and the persistent uncertainty of the outcome keep the nerves on the stretch. Among the Zuni Indians when the dry season was unusually prolonged the rain ceremonials were enacted with corresponding zest and carefulness. Under analogous circumstances, as in times of pestilence or war, civilized men extend their ceremonies, and their heightened emotion enhances the value of the place and functions of religion. Jane Harrison and Irving King have set forth the view that the sense of sacredness arises out of this heightened emotion derived from the ceremony, and that the spirits and deities of religion have their origin here. The possibility of the control of emotion is suggested by these phenomena and some modern religions have hit upon devices for overcoming fear and worry by preventing the attitudes and tensions from which they arise. They are able also to induce the expansive, hopeful moods by appropriate discipline.

EDWARD S. AMES

**EMPEROR-WORSHIP.**—Worship of the emperor was a prominent item in the religious history of the Romans during the first three centuries of the Christian Era. The custom of deifying rulers both during their life-time and after their death had been common in the eastern Mediterranean lands since the time of Alexander the Great, and thus the way had been prepared for worship of the Roman emperors particularly in the eastern provinces. Even before the inauguration of the imperial régime under Augustus, the people of the East had rendered divine honors to certain Roman officials for their prominence in eastern affairs and had deified Rome's power in the form of a new goddess called Roma. This tendency received a new stimulus under Augustus. In the year 29 B.C., worship of him was formally established at Pergamum and at Nicomedia. From this time on worship of emperors, both while they lived and after their death, continued to be an established institution in the eastern provinces.

The new cult made less rapid progress in the West, especially within the city of Rome. The Senate unhesitatingly approved of the provincial's deification of either living or dead rulers but restricted the worship of Roman citizens to such deceased individuals as had been officially apotheosized by senatorial decree. This honor was bestowed upon Julius Caesar on January first, 42 B.C., and only in exceptional cases was it withheld from any ruler of early imperial times. As practiced among the Romans imperial apotheosis undoubtedly derived its impetus very largely from the oriental custom of deifying rulers, but the Roman notion of the *genius* of the emperor, as a kind of divine double capable of ascending to heaven after the death of the individual, furnished a further basis for the custom. It is noteworthy also that the deified emperor became a *divus*, not a *deus*.

Emperor-worship was a fact of peculiar significance for the early history of Christianity. Christians' refusal to acknowledge the lordship of Caesar was taken as evidence of disloyalty to the government and inspired some severe persecutions on the part of the Roman authorities.

S. J. CASE

**EMPIRICISM.**—A philosophical or scientific method requiring all theories to be tested by or derived from experience. It is thus opposed to all forms of a priori authority.

While Greek philosophy sought to question experience, the fundamental interest was in a universal or metaphysical ultimate, which was often contrasted with experience. Thus ancient and mediaeval thought characteristically employed super-empirical norms, either in the form of innate ideas or of transcendental reality. Modern science reverses this emphasis. Francis Bacon, who urged an unprejudiced questioning of Nature, and John Locke, who taught that the mind is a blank tablet upon which experience writes, are the forerunners of empiricism.

Early empiricism regarded the mind as a mere recording machine, and ultimately broke down when confronted with the fact of universal judgments which far outrun the deliverances of actual experience. In recent times Pragmatism (q.v.) has elaborated the conception of "radical empiricism," which abandons the copy-theory of knowledge, and ceases to search for a purely "objective" world. Reality for radical empiricism is precisely what it is experienced *as*, and the old metaphysical puzzles drop away.

The significance of empiricism in religion and ethics lies in the fact that it eliminates all appeal to extra-experiential norms. The gods of religion exist *in* experience, grow with experience, and disappear if experience can no longer employ them. The norms of moral conduct must be determined by asking what experience declares to be good. Since traditional theology and ethics appeal to transcendental sanctions, empiricism has produced ruthless criticism, and has generally been opposed. The fact that modern science is frankly empirical creates an unfortunate lack of sympathy with a non-empirical religion, and efforts are constantly being made to employ empiricism more radically in the realm of religion. GERALD BIRNEY SMITH

**EMS, CONGRESS OF.**—A conference of representatives from four German archbishoprics, assembling in Ems, Prussia, 1786, which issued the *Punctuation of Ems*, a protest against the interference of the pope in the conduct of the Catholic Church in Germany. See FEBRONIANISM.

**EMULATION.**—An ambition to imitate or equal the accomplishments or possessions of another; it may be a wholesome incentive to worthy aspiration, but sometimes degenerates into jealousy and antagonism.

**ENCHANTMENT.**—The use of magical or occult instrumentalities to allure, charm or influence toward a specific course of action. See MAGIC; SORCERY; CHARMS.

**ENCRATITES.**—Greek, "self-disciplined"; the name adopted by a heretical sect of Christians arising in the 2nd. century, who practised asceticism, believing the world to be evil. Most of them held to Gnostic views of God and Christ.

**ENCYCLICAL.**—An epistle designed for general circulation and dealing with ecclesiastical matters, now usually restricted to such documents of papal origin.

**ENCYCLOPAEDIA, THEOLOGICAL.**—See THEOLOGICAL ENCYCLOPAEDIA.

**ENCYCLOPEDISTS.**—A name given to the principal writers of the celebrated French Encyclopedia—*Encyclopédie ou Dictionnaire raisonné des Sciences, des Arts, et des Métiers* (1751–1780).

The work was edited by Diderot and d'Alembert in collaboration with Voltaire, Rousseau, Grimm, Holbach, Montesquieu, Turgot, and others, and, in the supplement (1776), by Haller and Condorcet. The suggestion for the undertaking came from Chambers' *Cyclopedia of the Arts and Sciences*, reinforced by the conviction that the time was ripe for a comprehensive work which should gather all thought and knowledge. The writers were far more interested in science, art, and philosophy than in theology; indeed on account of their attitude toward theology and the church, they were fiercely denounced by ecclesiastical and political authorities, their publication repeatedly suspended by the government, and articles destined for the later volumes mutilated. These men were, however, not so much atheists as rationalistic skeptics; their animus toward the Christian religion was directed, one may say, not so much against the Christianity of Jesus and the New Testament as against the church of France in the second half of the 18th. century. C. A. BECKWITH

**ENDOGAMY.**—A marriage rule of early society which made it necessary for a man to find his mate within his own social group.

**ENDOWMENT.**—(1) A talent deemed to be a donation or gift from nature or God. See CHARISMATA. (2) A gift of property or money to be used in the maintenance of an institution, as the endowment of an institution, such as a college or hospital.

**ENEMY.**—The original significance was a stranger or alien. Gradually the idea of antagonism became attached, in many cases because of the disparate morality or religion of the aliens. Ultimately the word came to mean a person or state or force regarded as antagonistic and harmful, and subject to hostile activity.

**ENGLAND, CHURCH OF.**—See CHURCH OF ENGLAND.

**ENHYPOSTASIA.**—Endowment with personality in union with previously existing personality. The term is specifically applied to the union of the human and divine natures in the person of Christ.

**ENLIGHTENMENT, THE.**—A term describing the critical, rationalistic philosophy of the 18th. century, which sought complete freedom of thinking.

As the name suggests, the Enlightenment achieved a self-conscious and boasted freedom from the superstitions and traditions of the past, believing that human reason had found its own power to dispel the intellectual gloom of human life. In the 14th. and 15th. centuries the Renaissance had discovered in ancient culture the indigenous greatness of human nature, and so laid the foundations of the liberation of the human spirit from the thraldom of authority; in the 16th. century the Reformation had achieved the liberation of the nationalistic spirit from the absolutism of Rome as well as that of the Christian Scriptures from the fetters of Latin officialism, and thereby secured a large degree of freedom for the individual conscience; and the revolutions of the 17th. century had achieved a degree of political self-determination as over against monarchical absolutism within the nation. These widening circles of human liberty in practical and social spheres necessarily gave increasing impetus to philosophy, and we find the growing light of these centuries caught up and concentrated in several great thinkers, by whom the spirit of the new age was so focussed as to produce the "illumination" of the 18th. century. In England the initiator of the Enlightenment was Locke; in France, Voltaire; in Germany, Leibnitz.

Locke's influence may be noted particularly in three directions. (1) He laid the foundations of *associationism* in psychology, repudiating the conception of innate ideas but introducing a barrenness and artificiality from which psychology has with difficulty escaped. (2) He reinforced the foundations of *deism* in theology, a movement which freed faith from credulousness, but revealed ultimately the barrenness of a religion that appeals only to the reason. (3) He stimulated that reflection on ethical problems which culminated in Adam Smith's *Wealth of Nations*, which served to discredit the old mercantile system which followed the Middle Ages and to deliver the individual from that industrial serfdom; though it remained for the succeeding century to discover the barrenness and harmfulness of the atomistic *laissez faire* theory which was basic in that movement.

In France the Enlightenment had a brief and hectic career, stimulated largely by Voltaire's interpretation of the Lockian ideas, and expressing itself as a vehement protest against oppression of all kinds, and against traditionalism in all spheres of experience. Voltaire's influence in liberalizing France was immense, though his social theories had the limitations characteristic of the Enlightenment. Believing primarily in the power of clear reason, he necessarily mistrusted the ignorant classes and, not conceiving the ideal of popular education, fell far short of being truly democratic.

In Germany the genius of Leibnitz produced (and the work of his follower Wolff popularized) a complacent type of philosophy, in which this "best of all possible worlds" is shown to be rational through and through, a "pre-established harmony" of cosmic fact and divine purpose. The ideal of human effort is shown to be the quest of rationality, and mathematical clearness and logical consistency are the chief norms of rationality. This philosophy was a tremendous stimulus to the intellectual life of Germany, but in all departments there developed a great superficiality and barrenness.

The supreme value of the Enlightenment lay in the reaction which it finally provoked and the consequent deepening of all philosophy. The superficiality of the Enlightenment was challenged by Hume, Rousseau and Kant in England, France, and Germany, respectively. A. C. WATSON

**ENLIL.**—A storm god of Sumerian origin who replaced the sun god, Ninib, at Nippur in ancient Babylonia and assumed his functions. In the great triad of the early period Enlil is given authority over the earth and upper air, Anu, the heavens and Ea, the waters.

**ENNEAD.**—In the process of combination of nomes and cities in ancient Egypt there was also a grouping of the local gods. The triad is the commonest form but several groups of nine (enneads) are found presided over by the chief god of the city. Heliopolis, the great center of theological speculation, had three enneads.

**ENOCH, BOOK OF.**—A collection of pseudepigraphic writings purporting to report the experiences and revelations made to Enoch in order that he might prophesy concerning the affairs of the Jews in the last century B.C. and the 1st. century A.D. The literature belongs to this period and like other apocalypses sets forth the certain triumph of the Jews through the intervention of God in establishing their kingdom over the earth. The literature had an influence upon the primitive Christians and is a very valuable source of knowledge of the apocalyptic messianism with which the early Christian movement was so largely identified. See APOCALYPTIC LITERATURE; MESSIAH.

**ENVIRONMENT.**—In biology, the sum total of all conditions to which living plants and animals are exposed. It is made up of innumerable factors, so that as yet it is impossible to analyze completely any environment. Biologists are beginning to recognize two general categories of environment, external and internal. External environment is represented by the world in which plants and animals live, the world outside of their own bodies, including such conspicuous factors as light, temperature, water, food supply, other animals and plants, etc. Organisms respond to these factors in various ways; and changes in the factors of environment may result in changes in the structure of the organism. Once this was thought to be so important that such a change might result in a new species (see EVOLUTION); at least the changes are sufficient to produce individual variations resulting in individuality, so complete that no two individuals are exactly alike. The science which deals with the effects of external environment is called Ecology. Plant Ecology, for example, deals with the response of plants as individuals to their environment, and also with the responses of plant masses, as forests, prairies, etc. The latter aspect is really plant sociology. Factors of environment are not independent of one another, but affect organisms in combination. For example, other things being equal, a combination of maximum water and maximum temperature results in a tropical jungle; while a combination of minimum water and maximum temperature results in a desert.

Internal environment includes the conditions within the body but external to the living substance (protoplasm). This is the immediate environment in which the protoplasm must live and work, often spoken of as the "condition of the body." Internal environment belongs to the field of the psychologist.

JOHN M. COULTER

**ENVIRONMENT (SOCIAL).**—The behavior of animals with a complex nervous system and a prolonged immaturity is more largely determined by environment than is the case with the lower animals. Thus in man approximately four-fifths of the growth of the brain takes place after birth (in the ape only one-third), while infancy in man is much more prolonged in relation to the total length of life than in any other animal. This gives opportunity for the formation by man of many complex habits of behavior not obviously predetermined by heredity or instinct—in other words for the development of a type of behavior which is controlled by experience and intelligently formed habits rather than by mere instinct. From a strictly scientific point of view this is the biological basis which has enabled man to build up "culture," or civilization in the broadest sense, since civilization is a complex of acquired habits, slowly built up by the accumulation of knowledge and standards, and transmitted from generation to generation by means of language, personal example, and modifications of the material environment.

The immense importance of the social environment for understanding the behavior of civilized man is thus evident. While all men are born with the capacity to acquire a high degree of civilized behavior, the difference between the savage and the civilized man is entirely a matter of social environment. For the same reason sociologists hold that the difference between the most antisocial or immoral conduct and the most moral or socialized conduct is due to the social environment of the individual, if we bar those instances where immoral conduct is correlated with hereditary defects, as is sometimes the case in manifestly abnormal individuals.

An important element in the social environment, often overlooked in discussion, is socially prevalent

opinions, beliefs, ideals, values, standards. These constitute the so-called psychic or "subjective" environment, and their continuity is the basis of the process of socialization and civilization. As civilized man lives mainly in a world of ideas rather than of real objects, the immense importance of this phase of the environment for civilized society is evident. "Our real environment," says Cooley, "consists of those images which are most present to our thoughts." Approved social standards, or the *mores*, are especially recognized by sociologists as all-powerful in the determination of group behavior.

The importance of the social environment for human behavior and the formation of individual character sheds light on the problems of religion and morals. Manifestly a completely Christian environment seldom or never exists for the individual. It is, however, evident that, if the production of Christian character is the aim of religion, as much attention should be paid to the transformation of the environment in a Christian direction as to the individual himself. CHARLES A. ELLWOOD

**ENVY.**—A feeling of illwill toward another because of the desire to possess what he does or to accomplish what he has accomplished, inducing a resentful sense of the other's superiority and one's own deficiency.

**EPHESUS, COUNCIL OF.**—An ecumenical council which assembled at Ephesus in 431, and excommunicated Nestorius (q.v.) for his Christological heresy, specifically involving his opposition to the appellation "Mother of God" used of Mary. See COUNCILS AND SYNODS.

**EPHESUS, ROBBER SYNOD OF.**—A council of 130 bishops which assembled at Ephesus in 449 and acquitted Eutyches (q.v.) of heresy. The council did not obtain universal recognition by the church.

**EPHOD.**—A priestly vestment worn by Hebrew priests. See Exod. chap. 28.

**EPHRAEMI RESCRIPTUS, CODEX.**—See CODEX EPHRAEMI RESCRIPTUS.

**EPICLESIS or EPIKLESIS.**—The portion of the liturgical prayer used in the ancient church and still in the Eastern church, whereby the elements of the sacraments (water, bread, wine, and oil) are consecrated, and the blessing of the Holy Spirit on the participants is invoked.

**EPICTETUS.**—Greek philosopher of the Stoic school (born ca. 60 A.D.). According to Epictetus, God was a good king and true father who expresses his purpose in nature and in human reason. Men are of kindred nature with God, and virtue consists in rational living in which common human welfare is the dominant interest. See STOICISM.

**EPICUREANISM.**—The philosophy of Epicurus, chief representative of hedonism among the Greeks. Epicurus (341–270 B.C.) made pleasure the only good, pain the only evil. Pleasure is interpreted negatively—"absence of pain from the body and trouble from the mind." It is also pleasure for life as a whole, not for the passing moment. Epicurus championed simplicity and temperance. "Give me barley bread and water," he exclaims, "and I will vie with Zeus in happiness." He grounded his moral system in the atomistic materialism of Democritus, which offered release from the fears inspired by religion. Death, the end of consciousness, is not to be feared, for while we are present, death is absent, and when death is present, we are not. Epicureanism had an unbroken existence of fully six centuries.

WALTER GOODNOW EVERETT

**EPIPHANIUS** (ca. 320–403).—Bishop of Constantia and metropolitan of Cyprus; noted for his combination of profound learning, ascetic piety, and zeal for orthodoxy. He vigorously opposed Origen's teachings as the source of all heresies. His best known work, the *Panarion* or "medicine-chest" deals with eighty heresies, and is the main extant source of information concerning some obscure heresies.

**EPIPHANY.**—(1) A manifestation of the deity; applied to certain events in the life of Christ, such as the birth, baptism, the appearance of star to the Magi, and certain of the miracles. (2) The festival celebrated on Jan. 6th. in commemoration of the visit of the Magi. See CHRISTMAS.

**EPISCOPACY.**—A form of church government in which supreme authority is exercised by bishops. See BISHOP.

**EPISTEMOLOGY.**—(Gr. *episteme*+*logos*=science of knowledge.) The department of philosophy which is concerned with the nature and validity of the process of knowledge. The epistemology of religion is a critical study of the validity of human knowledge concerning God or the religious object.

**EPISTLE.**—A written communication addressed to a person or group of persons at a distance, of a more formal literary form than a letter; an important type of early Christian literature.

**EQUIPROBABILISM.**—The casuistic theory that when two differing judgments on an ethical question are equally defensible, the individual is morally free to choose either. See CASUISTRY.

**EQUITY.**—Ethically, the application of the principle of equality, fair play or justice; legally, a system of technical procedure designed to modify or supplement the common law in the interests of justice and the moderation of rigor.

**EQUIVOCATION.**—The use of terms which have a double meaning or are ambiguous, usually with the intent to deceive—an action defended by certain casuistic moralists. See LYING; CASUISTRY.

**ERA.**—A means of reckoning the chronology of events, the basis being a reckoning from some historical event or fixed point of time. Thus the Christian era is popularly regarded as beginning with the birth of Jesus Christ; the Mohammedan era from voluntary exile of Mohammed from Mecca, etc.

**ERASMUS, DESIDERIUS** (1466–1536).—Of Dutch parentage, trained for the priesthood, through his acquaintance with Colet and More he became a man of letters. He rendered significant service in editing and translating several of the Fathers, also a Greek edition of the New Testament, and a paraphrase in the Latin. Critical of the clergy for illiteracy and immorality and of the Reformers for imprudence and dogmatism he advocated general enlightenment, the exercise of tolerance, and the restriction of dogma. Extensive travel, the patronage of princes, and wide learning gave him world renown. See HUMANISM. P. G. MODE

**ERASTIANISM.**—A system advocating extreme subservience of the Church to the State.

This system derived its name from the Latinized spelling of Thomas Lüber (1524–1583), a medical professor in Heidelberg ardently devoted to Zwinglianism, in defense of which he wrote (1565) *Seventy-five Theses*, an elaborate discussion of ecclesiastical polity. "I see no reason why the Christian magistrate at the present day should not possess the same power which God commanded the magistrate to exercise in the Jewish commonwealth. . . . The magistrate ought to consult, when doctrine is concerned, those who have particularly studied it, but that there should be any ecclesiastical tribunal to take cognizance of men's conduct, we find no such thing anywhere appointed in the Holy Scripture." These opinions, while never promulgated by any organized following, exerted considerable influence in Germany and notably in the Established Church of England. P. G. MODE

**ERIGENA, JOHN SCOTUS** (ca. 800–ca. 877).—Irish mediaeval philosopher and theologian, to whom philosophy or reason is primary and religion or authority is secondary, although in some works he identifies philosophy and religion. He regarded the world as a rational manifestation of God. Erigena did not deal with matters of dogma, and stood midway between Neo-Platonism and Scholasticism.

**ERLANGEN SCHOOL.**—A group of German theologians at the University of Erlangen who developed a type of theology based on the facts of evangelical religious experience rather than on external authority. The most influential men of this school were J. C. K. Hoffman (1800–1877), Gottfried Thomasius (1802–1875), and F. H. R. Frank (1827–1894).

**ERSKINE, EBENEZER** (1680–1754).—Scottish divine, a noted preacher in his day, and the leader in founding the Scottish Secession church in 1733.

**ERSKINE, THOMAS** (1788–1870).—Scottish lawyer, who interpreted Christian doctrine in vital terms over against the rigid Calvinism of his day and exercised wide influence.

**ESCHATOLOGY.**—Doctrine as to the "last things," i.e., the end of the present order on the earth and the establishment of that of eternity.

Eschatological beliefs obviously include those concerning life after death, but as these are discussed in the article FUTURE LIFE, CONCEPTIONS OF (q.v.) we shall consider here the more general expectations involved in the succession of one age to another.

I. ESCHATOLOGIES OF NON-BIBLICAL RELIGIONS.—1. It is only by accommodation that we can speak of the eschatology of *primitive peoples*. While it is true that many such peoples expect some sort of catastrophe (by fire, water, earthquake), as cosmic as their intellectual development suggests, will wind up the present age, only in rare instances does this belief involve any program. Further it is often possible that such beliefs as pass beyond a general expectation of such catastrophe may be due to the untraceable influence of Christianity. Where such influence is precluded, the expectation involves little more than a Happy Hunting Ground or retribution for sins. In a few instances there is found the expectation of a new peopling of the earth by those who, because of their virtue, have survived the catastrophe. Closely associated with such beliefs are primitive conceptions of life after death.

2. In *Greek and Roman* religion the dead people an underworld where some form of social order is maintained. The activities of the dead are reproductions of their physical habits. The influence of the mysteries is seen in the more complete organization of this life of the shades in conditions set by a judgment held by divine or semi-divine beings. In the Orphic teachings the status of the dead was related to cycles, sometimes a thousand years in length. In Platonic teaching there is no such definiteness of duration of the cycle and a reversal of the cosmic order is expected. The Stoics taught that the present cycle (see CYCLE) would terminate with a world-conflagration.

3. In the *Hindu* thought there were to be four ages totaling millions of years in length. At the end of 100 such periods (which form a *kalpa*) the world was to be cleansed with fire and water, the virtuous and the good were to be absorbed in Brahma who after sleeping a *kalpa* would recreate the world. The process of transmigration (q.v.) would then begin anew except in the case of those who had desired complete absorption in Absolute Being. In popular Buddhism this succession of *kalpas* survives but is enlarged with the expectation of a judgment and hell. In Japan, Amida Buddhism has emphasized salvation into a Western Paradise, but has not developed any eschatological system. Other types of Buddhism in Japan have conventional Buddhistic eschatology.

4. In *Parsi* teaching is a clear presentation of a judgment for the dead, a Paradise for the good and a hell for the wicked. A more systematic eschatology appears in Persian teaching that the world period is 12,000 years broken into four ages each 3,000 years in duration, in the last of which we now live. A striking parallel to Jewish eschatology is seen in the appearance of Zarathustra at the beginning of the last period, a thousand years of evil culminating in reform, a final millennium in which a new deity, Hushetar-mah is born. The struggle between good and evil grows more intense as the Serpent is freed but ends with the destruction of the latter and the appearance of the Savior Soshyans. He conquers evil, brings about a resurrection of the dead, and in a great judgment fixes the conditions of eternity by passing all living things through a sea of molten metal. In its heat all traces of sin are to be removed.

5. *Babylonian* eschatology does not reach the full system found in Indian literature. It forms the background of the *Gilgamesh Epic* where the state of the dead in the underworld and the relations of this life to the future are described at length. The succession of ages, however, is not prominent but an underworld life for the dead is described and the deliverance of the righteous from the evil powers is promised.

6. The eschatologies of other non-biblical religions, e.g., the Egyptian, are less concerned with ages and world orders and can be best treated as aspects of their teachings as to the future life. The original religions of China and Japan are naturalistic and lack genuine eschatological elements.

II. ESCHATOLOGIES OF BIBLICAL RELIGIONS.—1. In the *Hebrew* religion eschatology is absent. While belief in life in Sheol was present, the successive periods and judgment were those of the nation. The Day of Yahweh was to be marked by the punishment of Israel's enemies, and, in later prophets, by that of the unrighteous Hebrews by natural catastrophes and wars.

2. In *Judaism* eschatological teachings are increasingly important. The apocalyptic literature (q.v.) develops the Day of Yahweh into an elaborate program of vengeance and deliverance, the messianic hope. At the same time there is nothing which can be recognized as a universal

and orthodox formula. The central hopes are the deliverance of Israel and the punishment of the enemies of Yahweh and his people usually by the Messiah (q.v.). Just how far these expectations were derived from Persian sources is still under investigation though the general tendency is to find their chief origins in ancient Semitic beliefs.

While the eschatological views both of the apocalyptists and of the masses show individual characteristics, their general content may be said to constitute an interpretation of history as involving God's presence and the consequent triumph of righteousness. In particular this view includes: (1) Two ages: "this age" under the control of Satan and the coming age under the control of God. In one is the kingdom of Satan and in the other the kingdom of God. (2) The introduction of the "coming age" (the messianic) by catastrophe, which sometimes is developed into a struggle between God's representative (usually the Messiah) and his enemies, e.g., Satan, Dragon, Anti-Christ (q.v.), Beast (q.v.). (3) The judgment by God or the Messiah which is sometimes identified with the catastrophe. (4) The establishment of the kingdom of God, as a renewed Jewish people. (5) The resurrection, certainly of the righteous Jews. In some cases two resurrections were expected, one preceding and the other closing the strictly messianic reign. (6) The Messiah, i.e , the one empowered by God's resident spirit to punish His enemies and establish His kingdom. The coming of Elijah was increasingly expected to precede the coming of the Messiah. Modern Judaism tends to refine this eschatology into a general doctrine of the future life. See Reform Judaism.

3. *Christian* eschatology is essentially the same as the Jewish, but with the following modifications: (1) Jesus is the Messiah but his messianic activity is threefold in that during his earthly life he suffered and died in behalf of his kingdom; in his heavenly life he rules and directs his church through the Holy Spirit; and only on his return (see Parousia) will he carry out the full messianic program as held by the Jews of N.T. times. He will then judge the living and the dead (who have been raised) sending the wicked to hell and welcoming the righteous to heaven. Christian theologies have varied as to the details of this consummation of the age, some foretelling an earthly kingdom, some expecting a thousand years of peace culminating in the final victory of Christ over Satan. Orthodox theologies as represented in the creeds and confessions have, however, rejected Chiliaism and describe the future kingdom as in heaven where the redeemed will live in enjoyment of their resurrection-bodies and eternal bliss. The transition from the early Christian belief in the immediate return of Christ to establish his kingdom to the expectation of a salvation in heaven and the delayed return of Christ, was accomplished after the 3rd. century and particularly was formulated in the exposition of the divine program for humanity by Augustine in his *City of God*.

Modern Christian theology tends to disregard the detailed eschatology of the N.T., finding in it the figurative exposition of spiritual truths in the thought forms of Judaism. This interpretation grows the more tenable as the teaching of Jesus concerning the kingdom of God and his messianic office is more thoroughly studied. The fundamental verities of eschatology may be stated as (1) the presence of God in history assuring the triumph of righteousness as the end of the historical process; (2) Jesus as the revealer of the divine will and character as that of a loving and saving Father; (3) social progress under divine guidance toward larger justice and brotherliness; (4) full personal immortality as the goal of a completed individuality governed by the ideals.

4. *Mohammedan* eschatology is also a development of Jewish but without the spiritual quality given the Christian hope by Jesus Christ. In it Paradise and hell are pictured sensuously though not without ethical elements. It shows these stages in its development: (1) the original eschatology of Mohammed; (2) that of the Sunna; (3) the more refined views of later sects, particularly the Shi'ites and mystics. See Age; Future Life, Conceptions of; Cycle; Judgment; Kingdom of God; Millenarianism; Messiah; Resurrection.

Shailer Mathews

**ESDRAS, BOOKS OF.**—There are in all six books bearing the name of Esdras. The best-known of these are the Apocryphal I and II Esdras. I Esdras arose late in the 4th. century B.C. and includes II Chron. 35:1—36:21, with paraphrases of much of the Hebrew Ezra in a different arrangement of chapters and of Neh., chap. 8, plus a section of new material in I Esdras 3:1—5:6. The Greek translation was probably made about the middle of the 2nd. century B.C. II Esdras is in Latin and was written probably about 100 A.D. It is a Jewish apocalypse that received some modification at the hands of Christians.

**ESKIMOS or ESQUIMAUX, RELIGION OF.**—Aborigines of Arctic N. America, inhabiting Greenland, N. Newfoundland, Alaska, Labrador and the islands of the Arctic, the Eskimos are peaceable, truthful and faithful, but have a low standard of domestic relations. Their religion is animistic, the chief deities being Tornassuk who rules over the beneficent spirits, Sedna, the old woman in the sea who controls the food supply, and Aningahk, the moon, who is a hunter. Russian, Danish and Moravian missionaries have labored among the Eskimos of Greenland, Labrador and Alaska with good success.

**ESSENCE.**—The real character or nature of a thing within which its attributes inhere. The Greek Fathers used the words *ousia* and *hypostasis* for the essence of God, and the 4th. century Christological controversy debated the question of whether the Son was of the same essence (*homoousios*) as the Father, or of similar essence (*homoiousios*) to the Father.

**ESSENES.**—A Jewish pietistic monastic sect existing at the beginning of the Christian era, practicing communism, celibacy, and a rigorous manner of life. They renounced animal sacrifices, held to immortality with future rewards and punishments, engaged zealously in works of mercy and charity, and maintained a strict community discipline. Many of their ideals appear in early Christianity.

**ESTABLISHMENT or ESTABLISHED CHURCHES.**—The church organization authorized and supported by a State.

The effect of the Reformation was to establish a number of state churches. As these were supported by taxes levied by the state the appointment to the pastoral positions was largely in the hands of political authorities. Many of the privileges enjoyed by the Roman Catholic clergy were enjoyed by the clergy of these established churches. As political organization has become more democratic and free churches have increased in number and influence, there has been a tendency to give rights to separatist groups, and in most countries, with the exception of England, the church has been disestablished.

**ETERNALLY-BEGOTTEN.**—A phrase used by Origen in description of the Logos, and which later theology ascribed to the Son. The purpose was to show that Christ was eternally pre-existent and yet subordinate to the Father.

**ETERNITY.**—(1) Infinite duration, without beginning or end, and independent of time, as when used of the existence of God. (2) Existence which has a beginning in time, but is unending, as is used of the immortality of the soul. (3) In philosophy, that which is supertemporal, i.e., is neither related to nor limited by time, so used of the Absolute by some writers.

**ETHICAL CULTURE, SOCIETIES FOR.**—Organizations chiefly in the U.S. and England to promote a spiritual life based on ethical principles, in contrast to the theological foundations of churches.

The Ethical Culture movement was organized in 1876 in New York City by Dr. Felix Adler, son of a distinguished rabbi and lecturer in the Semitic languages at Cornell University. The purpose of the new society was to elevate the doctrine and practice of ethics to the position of supremacy in men's philosophy and conduct of life, and to free ethics from dependence on the supernatural dogmas of Judaism and Christianity. The New York society now has a membership of 1,200, while apostles of the movement have gone forth, under the founder's inspiration to establish societies in Chicago (1883), Philadelphia (1885), St. Louis (1886), London (1886), and Brooklyn (1906). The ethical movement has spread also to the continent of Europe and even to the Orient, societies either directly connected with the movement or in closest sympathy with it existing in Berlin and a dozen other German centers, in Vienna, Venice, Zürich, Lausanne, Paris, and Tokyo. International congresses, pledged to work for the social and moral betterment of the wage-earner, for the improvement of the condition of women in industry, for moral education in the schools, for the elimination of national egotisms and rivalries, which hinder the advent of world peace, have been held at Zürich (1896), Eisenach (1906), London (1908), and the Hague (1902)—the last two devoted especially to the subject of moral education.

The activities of the societies for Ethical Culture in America may be summed up under three heads: social relief, education, and moral exhortation. The Hudson Guild, under the management of Dr. Adler's first assistant, Dr. John L. Elliott, is one of the largest and most active social settlements in New York. The Madison House on the lower East Side of New York, Southwark House in Philadelphia, and the Henry Booth House in Chicago are other settlements. One of the earliest activities of the Society in New York was the organization of a system of district nursing for the poor. The women of the society have been very active in relief work, co-ordinating practical measures with the constant study of ethical principles in the meetings of their Women's Conference. The Manhattan Trade School for girls is one of their early foundations. A recent development in the society's work has been the formation of vocational groups (business men, lawyers, physicians) to study the application of ethical principles to their profession.

The founder of the movement has insisted that ethics is a matter of life-long education, therefore at the very basis of his system lies the School. The Ethical Culture School, founded on Froebelian principles of education, has grown from modest beginnings, forty years ago, adding kindergarten (the first in America), normal, and high school departments, and now contains some 700 pupils. Recently an Arts High School has been added, which, besides technical instruction in art, includes courses in history, science, and literature presented in their bearing on art. The distinctive features of the school are its democratic spirit and the ethical emphasis in all its teaching.

Though not a church in the strict sense of the word, with clergy, creed, and liturgy, the Society for Ethical Culture nevertheless puts its main emphasis, as the churches do, on preaching a religion, pursuing an infinite, though not a mystical or supernatural, ideal. It sees in the classification and progressive appropriation of moral aims a never ending duty, whose compulsion lies in its very apprehension, without need of supernatural sanctions, promise of reward, or threat of punishment. Ethics is lifted to the supreme position in man's life, not a corollary and consequence of certain revealed dogmas, but itself the source of man's religious disposition and beliefs, as of all his other mental and moral choices. Since knowledge of one's duty is the most difficult and delicate question in the world, it needs all the light which the philosophies, religions, literature, and history of past ages can throw on it.

The Ethical Societies in America today number about 2,500 members. D. S. Muzzey

**ETHICS.**—The science, or philosophy, or more modestly, the study of moral conduct. By moral conduct in turn is meant conduct regarded as right or wrong, or as what "ought" or "ought not" to be done; or as involving deliberation and choice between ends viewed as "good."

I. General Division of the Field.—The more important problems of ethics are: 1. The origins and development of moral conduct; this in turn may take (*a*) the psychological path of a study of instinct, emotion, purpose, desire, will, or (*b*) the sociological lines of considering the *mores* and economic, political, social, and religious conditions which have given rise to ideals.

2. Examination (1) of the nature or peculiar character and meaning of the moral, that is of the "right," "ought," "good"; (2) of the "moral faculty," i.e., of how we arrive at moral judgments, e.g., whether by "intuition," or by estimating results; (3) of the claims of various kinds of experience, actual or imagined, to be considered good, such as pleasure, virtue, power, self-expression, self-realization; (4) of freedom of the will.

This examination may view conduct in (*a*) a "jural" way, as right or wrong, as in accord or not with duty or what "ought to be done," involving questions of authority of the moral law, criterion for what is right, motive for doing duty, and means of discovering duty; or (*b*) from the point of view of "value," as to the meaning of good, and the relative value of goods, involving questions as to the nature and formation of ideals, the various virtues, or types of good character, the relation of the morally good to the useful, the pleasant, the beautiful, and leading with some writers to theories concerning the ultimate nature of reality, and the existence of evil.

3. Study and criticism of (1) individual acts as to whether they are right or wrong, or of proposed courses of action—casuistry; (2) of individual or national character; (3) social, economic, political, family, and religious institutions as to their value morally.

This article will consider chiefly the theories falling under 2. For 3 see Capitalism, Ethics of; Labor Movement, Ethics of; Politics, Ethics of; Justice; Social Ethics.

II. Oriental Ethics.—Oriental peoples developed their moral codes in most cases in close con-

nection with their religion. Certain ethical conceptions were given clear statement and moral teachings were given systematic form. The dominant note is practical rather than scientific. Thus in Egypt the concept justice emerged at a very early period, in connection with the justification of a mortal before the judgment seat of Osiris, and is given social setting in the *Tale of the Eloquent Peasant* in which the figure of the balance or scale is introduced. The Book of the Dead recognizes wrongs against person, property, and sexual purity, and gives prominence to kindliness, truthfulness, and honesty. Hammurabi's code shows the conception of exact requital. Persia was notable for the sharp opposition it set between good and evil, tracing them to independent principles or powers. India's central conception was *Karma*, the deed persisting as a determining series or system of causation and retribution through successive rebirths. The problem was how to escape this unending chain of consequence and necessity. Brahmanism sought relief through metaphysical paths such as merging individuality in the universal self; Buddhism insisted on the ethical path of attacking the root of individuality, namely egotistic desire. This attack is to be made by moral discipline, the Eightfold Path, and the goal in character is holiness; in the extinction of egotistic desire and emancipation from *karma* it is *nirvana*. In China Lao Tse sought a norm for conduct in the conception of *Tao*—the Way, or course of nature, which is characterized by unity, harmony, repose, with no personal display. Confucius (b. 551 B.C.) K'ung Fu-tsu, likewise was impressed with the order displayed in nature and human nature. The path of moral education must begin with knowledge and proceed, through enlightenment and sincerity of mind, to rectify the heart, and thus to cultivate the person, and then to order well family and state. The fundamental relations for him were those of sovereign and subject, father and son, elder and younger brother, husband and wife, friend and friend, and the fundamental rule was that of Reciprocity. Do not unto others what you would not have done to you. For Hebrew ideals see ISRAEL, RELIGION OF.

III. GREEK AND ROMAN ETHICS.—Greek reflection upon standards and values began in the 5th. century B.C. with the general unsettling of traditional codes. Religion, as represented in Homer and Hesiod, no longer had its old authority, and its morals offended the ideals of the day. Politics gave examples of the doctrine that might is right, and that justice is merely what the ruler declares to be law—for his own interest. Impatience at the restraints laid by laws upon radical or individualistic endeavor expressed itself in a challenge to laws and institutions to justify themselves. They were called conventions and were opposed to "nature." Increasing opportunities for careers appealing to love of power and love of gain stimulated reflection upon what constitutes real good. Conflicts between classes led to contrasts between the will of the multitudes swayed by passion, or seeming advantage, and the wisdom of the few who think. Condemnation of Socrates by a popular assembly—even though it was on complaint of the conservatives of the day—served as conclusive proof to Plato of the incapacity of "the many" to judge wisely. Socrates began systematic inquiry into what is meant by good. In view of the varying portrayals of him by Xenophon and Plato, and of the extent to which Cynics and Cyrenaics alike claimed to be his disciples, it is necessary to be cautious in attributing positive doctrines to him, yet it seems clear that he emphasized the duty of examining life, and the value of knowledge, or wisdom. His great service was in this insistence upon inquiry and upon what was the germ of one aspect of scientific method—the effort to generalize, or to seek the common factor in various cases.

In answer to the question: What does wisdom teach as to the good, three typical answers came. Cyrenaics, headed by Aristippus of Cyrene, declared for pleasure intense, permanent; Cynics, among whom Antisthenes and Diogenes were famous, held on the contrary that the wise man shows his superiority and freedom by disdaining pleasures, promptings of desire, and the commonly accepted goods of civilization which burden rather than satisfy. Plato followed both a metaphysical and a social-psychological line of inquiry. Pursuing the former he took up the conception of a quest for the one genuine, permanent, universal good, as contrasted with the many, seeming or false, transient, particular or private goods. Pursuing the social-psychological method he seeks a well-ordered harmonious life, guided by reason, a health of the soul, as contrasted with a life of feverish appetites and uncramped passions. Happiness cannot be a standard for living since different types of men will seek happiness each in satisfying his own desires. Rather a standard for happiness must be set, and this Plato finds in the choice of the expert, the wise. In the Philebus he pictures the perfect life as a mixture of five ingredients: measure, harmony, wisdom, knowledge of the various arts and sciences, pure pleasures (e.g., aesthetic and intellectual). The types of character or excellence admired and esteemed are analyzed and become known as the cardinal virtues: (1) wisdom, (2) courage, (3) self control, temperance or soundness of mind, and (4) justice. Here, then, was a great attempt to set forth a rational plan of life and of society, which should take the place of conventional and unthinking control on the one hand, and of the anarchy of lust and passions on the other.

The social and political correlate of such an ordered life is to be found, according to Plato, not in extreme democracy, but rather in an improvement of the class system. A ruling class is as necessary in a state as a ruling principle in the individual, but this ruling class should not be determined by birth or wealth but by wisdom. Its members should be educated for their responsibilities, and allowed no private property, lest they subordinate public to private interests. The dialogues *Protagoras*, *Gorgias*, *Phaedrus*, *Republic*, *Philebus*, and *Laws* are most significant for ethics.

Aristotle, pupil of Plato, with less of the artist and more of the scientist in his make-up, writing for his son, emphasizes like Plato the importance of reason as the guide and ordering principle of life. Life's good or well-being must be found in the excellence of man's peculiar endowment, the intellectual nature, rather than in the vegetative or animal functions, and may be defined as the perfect development or energizing of man's true nature. To this must be added some furniture of external goods. The practical virtues, in which may be recognized the traits of the Athenian gentlemen, observe the "mean" i.e., the due or proper degree of impulse, which may be considered either as falling between two extremes (e.g., generosity is a mean between prodigality and miserliness) or as being the "reasonable" degree. Pleasure is not the end of life, but has a function as reenforcing activity. Higher than the moral virtues stand the intellectual and it is only these which we can regard as divine, since we cannot consider God as curbing His impulses. This gave the suggestion for the mediaeval view that the contemplative life is superior to the practical. In his Politics, Aristotle, as contrasted

with Plato, argues that the ills of society are due rather to bad men than to institutions. He finds important values in property, and defends natural slavery as a direction of the less capable by the more capable.

Despite the pre-eminent genius of Plato and Aristotle the schools which had the largest following were those of the Stoics and Epicureans. These both held up as pattern the ideal "wise man" who is guided by reason. But the Stoic temper saw wisdom and reason in stern repression of impulse and passion, the Epicurean in the selection of the most refined and lasting pleasures.

IV. Christian Ethics.—The Hebrew-Christian conceptions of sin, redemption, and a kingdom of God into which men could enter through divine grace only, confronted the Graeco-Roman conception of a life according to nature. The saint replaced the wise man. Instead of a highest good sought in an ordered life or in a balance of faculties appeared the mystic goal of union with God. Monastic ideals of poverty, chastity, and obedience claimed a higher regard than the class ideal of the Greek gentleman. The graces, faith, hope, and love were variously combined with the four virtues of Plato or the ten of Aristotle. Divine authority gave its sanction to the moral law. The questions of freedom and responsibility became more urgent because of the overshadowing solemnity of the great final Judgment with its awards to eternal destiny.

Abelard gave a distinctively rationalistic stamp to ethics by his doctrines of consent of the will as the decisive fact in moral good and evil, and of conscience as the norm of judgments. Thomas Aquinas effected the most comprehensive synthesis of Christian and Greek conceptions. Thus his treatment of the virtues seeks to combine the natural or acquired virtues taken from Plato and Aristotle with the Christian virtues of faith, hope, and love divinely infused; his treatment of law seeks a foundation in the divine reason but finds a knowledge of its principles in the human mind; his psychology moves between voluntariness of human activity and supernatural influence from divine omnipotence; his heavenly consummation makes love result from the beatific vision. His work has had great and permanent influence. His doctrine that will follows intellect was attacked by Scotus and Occam who asserted a primacy of will. According to Thomas, God recognizes the good by his wisdom and therefore commands it; for Scotus the will and command constitute the goodness; good is not independent of voluntary selection. Casuistry, the application of principles to the decision of specific cases, had a large development in the later Scholastic period. Mysticism, which magnified the vision of God and union with him as the one true good was represented by Bernard of Clairvaux, Hugo of St. Victor, Bonaventura, and Eckhart.

V. Modern Schools.—The leading schools of modern ethics agreed in seeking an independent basis of morality as contrasted with the authority which had been a dominant note. Broadly speaking, the 17th. century sought this basis in an intuitive reason, the 18th. in feeling, the 19th. in calculation of consequences. But there were cross currents: The political struggles for liberty which found expression in Locke and Rousseau had their ethical counterpart in Kant's conception of autonomy or self-rule; the general growth of humanitarian feeling and of democratic opposition to privilege spoke in the Utilitarian maxims "the greatest happiness of the greatest number," "every man to count as one."

The classic formulation of rationalistic ethics is the *Ethics* of Spinoza. Seeking for a true good in which his being could find rest, and finding little sympathy or understanding among his fellows, Spinoza finds the evils from which men suffer arise from their ignorance and error which permit such divisive passions as hate, envy, and fear to rule. To see the world from the point of view of eternity (*sub specie aeternitatis*) by the intellect is to see it as one substance—nature or God—and to see ourselves as dependent. It is also to see the error of imagining genuine goods to be separate and conflicting. In the intellectual love of God we find that union with true being, that supreme good, which renders us free and participant in the divine.

In Great Britain the particular form taken in ethical theory was due largely to the radical thinker, Thomas Hobbes. In the troubled times of the struggle between King Charles and Parliament when men asked what is the basis of rightful authority, Hobbes answers: right is what the state declares to be such, and the state in turn gets authority as being the necessary means of keeping peace and thus of self-preservation. To nearly all his contemporaries this appeared dangerous ground. One school of critics aimed to show that morality was grounded in eternal laws of nature, or reason (Cudworth, Cumberland, Clarke); the other that man has a taste or sense which revolts at certain actions and approves others (Shaftsbury, Hutcheson). Butler combined both reason and feeling in his conception of conscience; Hume analyzed the moral sense into pleasure plus sympathy, and Adam Smith used sympathy and social psychology to explain conscience. Utilitarianism was advocated by Bentham and Mill not as a vindication of morals but as a method of social reform. Its strength was twofold: (1) its more scientific method, the right or wrong of an act, must be tested by its consequences; (2) its democratic standard, the greatest happiness of the greatest number, every man to count for one. Its weakness was also twofold: (1) its hedonistic theory of good according to which pleasure is in the last analysis the only good, and (2) its hedonistic theory of desire—everyone seeks and can seek only pleasure.

On the Continent the most notable system was that of Kant who, after promising early essays along the path of social psychology, produced a system which, like the Stoic, made duty, defined as a "categorical imperative," its central problem. He sought the solution in the dual nature of man, reason as universal and active is opposed to inclination as private, selfish, passive (i.e., belonging to our endowment, rather than to our spontaneous or active will). Reason as man's legislative will gives man dignity and makes him an end in himself. The secret of duty lies in autonomy, that is, in the fact that man gives laws to himself.

The influence upon ethical theory of the doctrine of evolution was many sided. To Spencer the law of struggle and survival offered a criterion for justice; the general laws of biology, psychology, and sociology promised a more scientific method for reaching happiness than empirical observation. But the most important effect has been to direct study toward the origin and development of morality, one of the leading lines of ethical inquiry at present.

The other field of greatest present interest is social, economic, and political. On the one hand the international relations brought about by modern trade, by contacts with less developed peoples, by the ambitions of imperialism, and the rise of nationalistic aspirations, have brought the demand for a larger ethical world of obligation; on the other, the struggle between capital and

labor, the new standards of living set by the wealth of the day, the changed relatiou of the sexes due to greater equality, the great social changes involved in the shift from rural to urban life, and finally the new social classes formed largely on economic lines are compelling a re-thinking of ethical standards. JAMES H. TUFTS

**ETHNIC RELIGIONS.**—The religions of racial groups, possessing features characteristic of such groups; often used to distinguish other religions from Judaism and Christianity.

**ETRUSCAN RELIGION.**—The religion of the ancient Etruscans, who occupied a large part of central Italy.

Although our knowledge of the religion of the Etruscans is limited and fragmentary, we can gain considerable information from the Etruscan monuments and the Greek and Latin writers. If the remains of the Etruscan language are ever satisfactorily deciphered, we may add considerably to our present knowledge. Yet Italic and Greek influences were so stroug that it will probably always be difficult to distinguish clearly in all cases the Etruscan from the alien elements.

*Gods.*—It is evident, however, that the Etruscans had a triad: Tinia, Uni, and Menvra, corresponding roughly to the Greek Zeus, Hera, and Athena, which was established at Rome at an early period as Jupiter, Juno, and Minerva. To this triad in each Etruscan city three gates and three temples were dedicated. Besides these there was a council of nine gods; and we hear of a group of twelve gods, known to the Romans as the *dii consentes*, six pairs, male and female, who suggest similar groups among the Greeks and certain Oriental peoples. Above these were the *dii superiores, involuti*, divinities vaguely conceived, who were superior to all.

Of lesser divinities there were many groups: *lares, penates, genii* of men, and *junones* of women, all of which the Romans adopted. Gods of the clan and of the family as well as the spirits of the dead received worship. The horrible punishments of hell and the very material delights of paradise are vividly portrayed on paintings in Etruscan tombs.

*Ritual.*—In matters of worship the Etruscans were most punctilious. Their system, the *Etrusca disciplina* of the Romans, was set forth most elaborately in writings known to us only in part from the Latin authors. Especially highly developed was their system of divination. Portents were of three classes: those sent by lightning, those given by the entrails, chiefly by the liver, of animals, and thirdly those shown by other means, such as earthquakes, showers of blood or of stones, comets, etc. Other books dealt with the limitation of plots of ground and of temples, with sacred law, and with fate and the dead, all these topics being regarded as part of religion. Although our knowledge of many details is lacking, it is clear that the Romans took many religious as well as political institutions from their northern neighbors. The art of the Etruscan *haruspices* was highly prized by them to the end of the 4th. Christian century. CLIFFORD H. MOORE

**EUCHARIST.**—See LORD'S SUPPER.

**EUCHITES.**—(1) A 4th. century monastic sect which originated in Mesopotamia and spread into Syria. They emphasized mystic communion through incessant prayer, and depreciated the sacraments and rites of the church. Also called Messalians. (2) A sect of Thracian dualists of the 11th. century which was a recrudescence of Manichaeism. See NEW MANICHAEANS.

**EUDAEMONISM or EUDEMONISM.**—In ethics, the theory that the ultimate purpose of moral conduct consists in seeking, experiencing and creating happiness or well-being.

**EUGENICS.**—The application of the laws of heredity to the improvement of the human race.

All of our knowledge of the laws of heredity in man is an inference from experiments with a few simple plants and animals, conducted for a few years. The factors of inheritance in man are infinitely more complex than in the simple organisms studied, so that inference is often doubtful. As material for a study of heredity, man is entirely beyond rigid experimental control, so that such evidence as we have cannot be tested. The method used is to collect testimony of every kind from every source, such as family pedigrees, records of physicians, etc. The "facts" of human inheritance, therefore, upon which eugenics is based, are inferences from more or less reliable data, impossible to be tested by experiments, and interpreted by what is known in reference to a few plants and animals. As a result, many statements and some legislation in reference to eugenics are of doubtful value. It has become evident that there are two categories of inheritance in man, called for convenience "normal" and "abnormal" inheritance; and there are also two kinds of abnormal inheritance, which require different treatment, a fact which makes effective legislation difficult.

In spite of the limitations of knowledge, the eugenics movement, when wisely guided, deserves support. Its purpose is to give to every child all possible advantages that can be secured in connection with birth, by the elimination of undesirable characters and the improvement of desirable characters. Thus far the movement has been concerned with the elimination of the undesirable, and this has been restricted chiefly to inheritable diseases of body and mind. After these emergency problems have been solved by eliminating the undesirable, the larger field of eugenics will be to improve what is desirable, providing all the conditions that determine health and vigor. JOHN M. COULTER

**EUGENIUS.**—The name of four popes.

*Eugenius I.*—Pope, 654–657.

*Eugenius II.*—Pope, 824–827; during his pontificate it was enacted that priests should not wear secular dress or engage in worldly pursuits.

*Eugenius III.*—Pope, 1145–1153, enjoyed the friendship and support of Bernard of Clairvaux (q.v.); organized the second crusade; excommuuicated Arnold of Brescia.

*Eugenius IV.*—Pope, 1431–1447; his papacy was marked by a long and bitter struggle for domination between the pope and the council of Basel. Although once deposed by the council, the pope was ultimately triumphant, the victory establishing church unity and re-establishing the prestige of the papacy.

**EUHEMERISM.**—The name Euhemerus is that of a Greek writer of the 3rd. century B.C. who attempted to explain the Greek gods as ancient rulers and heroes who, because of their services to mankind, had been worshiped as divine after their death. His work was a fictitious narrative describing his discovery of the inscriptions and of the grave of Zeus in Crete. The term is now applied to theories which trace the origin of gods to reverence for the souls of the dead, ancestral, heroic, or kingly.

**EUNOMIANISM.**—An extreme form of Arian Christology, developed by Eunomius (died ca. 393) holding that Christ was a creature wholly subordinate to God in nature.

**EUNUCH.**—An emasculated or desexualized man.

Among certain peoples the practice of desexualization was performed sometimes as a punishment and sometimes as an act of voluntary asceticism. In Asia Minor the eunuch priest was frequently associated with the mystery cults. The social status of eunuchs is usually low, and among the Indians, Hebrews and early Christians, they were denied religious privileges. The Muslims employ eunuchs as guardians of the harems and as trusty servants. The R.C. church has recorded its disapproval of sexual mutilations unless surgically performed for pathological causes.

**EUSEBIUS.**—Bishop of Rome for four months in 309 or 310; included in the list of popes.

**EUSEBIUS OF CAESAREA** (ca. 260–ca. 340).—Ecclesiastical historian and theologian. He was a pupil of Pamphilus, presbyter of Caesarea, with whom he collaborated in the preparation of a defense of Origen's teachings. He became bishop of Caesarea ca. 314. At the council of Nicaea, 325, he was the leader of the middle party of moderates, but assented to the Alexandrian position, although he reserved the right of interpreting it in the direction of Semi-Arianism. From then on he supported orthodoxy against Arianism, although his friends were chiefly Arians. He possessed amazing erudition, his books furnishing knowledge concerning the whole field of theological doctrine in his day, and serving as a most important source of information to modern scholars.

**EUTHANASIA.**—The theory that under certain circumstances, such as disease or age, a person whose life is rendered permanently inutile or disagreeable may be painlessly killed either by himself or another. Among some primitive peoples there was a practise of this kind, although the methods were not often painless. Christian ethics has rigidly opposed either suicide or the taking of life on any account. There has been a tendency in certain quarters to revive the doctrine in recent years.

**EUTYCHES and EUTYCHIANISM.**—Presbyter and archimandrite of Constantinople, Eutyches (ca. 380–ca. 456), came into prominence as an adherent of Cyril and an opponent of Nestorius at the council of Ephesus, 431. He declared that the human and divine natures coalesced in the womb of Mary, producing Jesus, who was neither God nor man, but God-man. At the "robber synod" of Ephesus, 449, Eutyches was vindicated, but at Chalcedon, 451, he was excommunicated. Eutychianism is a historical term for a Christology which does not preserve the two distinct natures in the incarnate Christ. See MONOPHYSITISM.

**EUTYCHIANUS.**—Pope, 275–283.

**EVANGELICAL.**—A term used to express primary loyalty to the Gospel of Jesus Christ, in contrast to ecclesiastical or rationalistic types of Christianity. The Y.M.C.A., e.g., permits only members of evangelical churches to become officers. The Federal Council of Churches of Christ in America is composed exclusively of evangelical bodies.

**EVANGELICAL ALLIANCE.**—A voluntary association of Protestants of various denominations and various countries organized in London, England, in 1846 to promote Protestant liberty "against the encroachments of popery and Puseyism," and to inculcate genuine Scriptural piety in the face of scepticism and indifference. The "week of prayer" at the beginning of the calendar year is one of the achievements of the Alliance. It is active in lands where religious persecution prevails. Ten international conferences have been held.

**EVANGELICAL ASSOCIATION.**—A Christian denomination founded in Pennsylvania by Jacob Albright (1759–1808), a German Lutheran. The church polity and theological standards approximate to those of the Methodist Episcopal church. In 1891 there was a breach, the eastern branch taking the name, United Evangelical church. The Evangelical Association in 1919 had 159,310 members, and the United Evangelical church, 88,847.

**EVANGELICAL COUNSELS.**—See CONSILIA EVANGELICA.

**EVANGELICAL UNION.**—A denomination founded in 1843 by Rev. James Morrison (1816–1893), his father, and two other ministers of the church of Scotland who were deposed for anti-Calvinistic views. It found many sympathizers among the Scottish Congregationalists, and finally in 1896 was merged in the Congregational Union of Scotland.

**EVANGELICALISM.**—A form of orthodox Christianity which lays special emphasis on man's sinful nature, the necessity of the atonement, salvation through faith, personal union with Christ, and which labors for the conversion of sinners through the preaching of the Gospel. Similar movements were Cocceianism in Holland and Pietism in Germany, but evangelicalism in English-speaking countries owes its rise to the Wesleys and Whitefield. It is opposed to ritualism, and has made least progress in liturgical churches. It has given birth to numerous missionary and philanthropic enterprises, as well as expressing itself in revivalistic movements.

**EVIDENCES OF CHRISTIANITY.**—See APOLOGETICS.

**EVIL.**—That which thwarts or prevents the satisfaction of human desires, or ideals, and hence is an obstacle to the realization of the good.

The existence of forces and realities which restrict the full exercise of vital impulses and aspirations is universally recognized, although the explanations of evil are various. Both religion and ethics aim to aid men to recognize the nature of evil and to escape from its power.

I. CLASSIFICATION OF EVILS.—(1) *Physical or Natural Evil* exists when the forces or movements of the physical world injure human welfare. Physical disasters such as earthquakes, destructive storms, diseases, and death are inevitable in the world as we know it. Here man's choice plays a relatively insignificant part. (2) *Moral Evil* is due to man's own choice, and springs from uneducated or perverted desires. Cruelty, oppression, murder, licentiousness, etc., are examples.

II. EXPLANATIONS OF PHYSICAL EVIL.—No explanation is entirely satisfactory. Evil is essentially an irrational thing, out of place in a good world. Typical theories are: (1) *Malignant activity of evil spirits*, which torture and ensnare men. In some cases one supreme evil spirit is held responsible, as Ahriman in Zoroastrianism, or the Devil in Jewish and Christian thought. (2) *The uncontrolled domination of desire.* To give one's self over to desire is to make life dependent for its satisfactions on the incidental occurrences of nature. Religious or rational suppression of desire eliminates evil. Buddhism and Stoicism represent this view.

(3) *The metaphysical absence of Good.*—This is a philosophical way of including evil in a monistic system. Evil means finiteness, or imperfection. It indicates room for more goodness. Augustine, e.g., declared that anything is good in so far as it exists at all. (4) *A perverted or uneducated way of conceiving reality.* It may be assumed that from God's point of view all is good. If we could see things as he does, evil would vanish. Christian Science (q.v.) and some monistic philosophies expound this theory. (5) *Maladjustment in a growing world.* The conception of evolution suggests this doctrine of "growing pains." Further development may be expected to relieve the tension. (6) *Divine punishment for wrong-doing.* This has been a favorite theological theory, but fails to meet the facts, as is so convincingly shown in the Book of Job.

III. Ways of Escape from Physical Evil.—These are implicitly suggested in the theories given. Evil spirits must be placated or rendered impotent; hence charms, incantations, protection of good spirits, etc. See Magic; Exorcism. Or desire must be eliminated; hence ascetic discipline. Or wrong conceptions must be righted; hence philosophical refinements, or religious indoctrination, as in Christian Science. Or maladjustments must be relieved, as by manipulating physical forces. Applied science in the fields of medicine and engineering is an important agent here. Or divine forgiveness must be secured that the "curse "may be removed. All of the above ways are current in almost any community. None can be said to be entirely successful.

IV. Theories Concerning Moral Evil.—Why do men deliberately choose what harms themselves and others? (1) *Free will* enables man to make evil as well as good decisions. But it does not explain why he chooses evil. (2) *Temptation* must thus be recognized as an alluring influence, either in the form of evil suggestion from another (Satan, evil men) or in the solicitation of immediate sensuous gratification, regardless of consequences. (3) *Fleshly desire* is often contrasted with spiritual attainment so as to suggest an evil propensity inherent in the flesh. So long as desire is active, moral evil will result. Asceticism (q.v.) frequently adopts this theory. (4) *Original sin* (q.v.) has been invoked by Christian theology, asserting an innate propensity to evil-doing due to our inheritance from Adam. (5) *Ignorance* was declared by Socrates to be the reason for wrong-doing. In the sense of a lack of moral education it is responsible for much wrong behavior. (6) *Finiteness* is a more philosophical way of expressing the limitations due to ignorance. (7) *Atavism*, or the persistence of animal instincts in human beings, is an explanation suggested by the theory of Evolution.

V. Ways of Escape from Moral Evil.—The problem is to assure a right exercise of choice. The occasion for wrong choice must be removed and the will set free to follow the good. Two principal ways have been recommended in religious and moral systems. (1) *A physical or metaphysical transformation.* Ascetic discipline is employed to loosen the hold of the flesh, and spiritual or philosophical meditation or prayer to fortify the spirit. Often this is secured by dramatic religious rites. See Purification; Initiation; Regeneration. In Christianity much stress has been laid on regeneration and the imparting of divine grace (q.v.). (2) *Moral education* always accompanies the above methods, and may exist without them. Today it is increasingly felt to be fundamental. Choices are influenced largely by the ideals which enlist the emotions. The great problem is to put developing human beings into vital possession of ideals. See Religious Education; Teleology; Good; Sin.

Gerald Birney Smith

**EVIL EYE.**—The ordinary English term for the superstition that some persons have the power, whether voluntary or not, of injuring, or even killing with a glance, men, animals and plants. This belief prevailed among most ancient peoples and survives among the uneducated classes in Oriental and European countries.

**EVODIUS.**—First bishop of Antioch, according to Eusebius. The Greek church regards him as a martyr, but there is no early evidence of martyrdom.

**EVOLUTION.**—The term has very broad application in science, but as ordinarily used it refers to "organic evolution," meaning that existing plants and animals have been derived by lineal descent from previously existing forms that were unlike them. It implies that species are not static, but vary so as to give rise to other species, and that in this way the plant and animal kingdoms have been evolving since life began.

I. The Idea.—The idea of evolution is as old as our record of man's thought. The general impression that certain men are authors of the idea of evolution is a mistake. So far as we know, it is the common property of the human race, and no man can be cited as its author.

II. The Fact.—That organic evolution is a fact was suggested when scientific observations began, which set thoughtful men thinking that perhaps evolution is a fact and not merely an idea. Conspicuous among these observations, arranged in their chronological sequence, were the following:

1. *Intergrading forms.*—It was observed that it is often impossible to separate related species by hard and fast lines. All sorts of intergrades were found, shading so insensibly from one species into another that no line of separation was evident. Museum collections of plants and animals represent selected material, and these are very distinct; but when observation is extended to large populations in the field, these distinctions often disappear.

2. *Adaptation.*—It became evident that plants and animals often change in response to the conditions of living. This ability to change was first spoken of as "adaptation" to environment, but now it is more often called a "response" to changed conditions. Experiments have shown that one species of plant, as ordinarily recognized, can be changed into another species by changing the conditions of living.

3. *Vestiges.*—In studying the anatomy of plants and animals, numerous vestiges of structures once used but now no longer useful were found. It seemed impossible to explain such structures except that they have been inherited from plants or animals that once used them. Such vestiges appear not only in the bodies of mature plants and animals, but even more striking ones often appear in the developing embryo, and disappear before the body is completely organized.

4. *The geological record.*—When the geological record began to be opened, it was observed that there had been a succession of plant and animal forms, the most ancient very different from those of today, but the subsequent ones gradually approaching our present flora and fauna, and insensibly grading into them. This extensive historical record, clearly showing a gradual approach through uncounted years to our existing plants and animals, was perhaps more influential than any other single observation in extending the belief in the fact of organic evolution.

5. *Domesticated animals and plants.*—Men began to realize that animals and plants taken from the

wild state and subjected to what may be called domestication, had become very much changed, in many cases so much so that the wild originals could not be recognized. Through centuries of domestication plants and animals had been responding and often had become so modified that if they had been found growing wild they would have been described as new species. This was an experiment in evolution upon a gigantic scale, proving that organisms are not static.

III. The Explanation.—The men whose names are associated with evolution are those who have attempted to explain the fact of evolution. All of the explanations offered may prove to be wrong, and still the fact remain to be explained. More intensive experimental work has suggested that some of the explanations may not be adequate, but it should be understood that this does not involve any lack of belief in evolution as a fact. From the several explanations offered, four may be selected as the most important, since each represents the beginning of a new epoch in the history of the subject.

1. *Environment* (1790–).—The factor of environment as explaining the variations of organisms leading to the origin of new species was announced almost simultaneously during the last decade of the 18th. century by Goethe in Germany, St. Hilaire in France, and Erasmus Darwin in England. Their conclusion was that organisms are plastic and are moulded into various forms by the direct effect of environment. The seasonal changes in the plumage of birds and the fur of mammals were offered among the evidences of this effect. This was the first scientific explanation of evolution, and naturally it is the most superficial one. It was soon recognized that while environment does play some rôle in evolution, it is relatively a subordinate one, and that some more fundamental explanation was needed.

2. *Use and disuse* (1801–).—This explanation was offered by Lamarck, the first great name in the history of evolution. He called it "appetency" or the "doctrine of desires." He had observed that an organ is developed by use, and deteriorates through disuse. His picture was that of an animal facing new conditions of living which made new demands. As a consequence, certain organs would be called upon as never before and would develop; while others which had been of service in other conditions would be no longer useful and would deteriorate and perhaps even disappear. In other words, new needs would make new demands (or "desires" as Lamarck put it), and the organism would respond in a new kind of development. This explanation was deep seated enough to involve the whole organism, but its weakness was due to the fact that it involved the inheritance of acquired characters, a possibility which subsequent investigation has discredited.

3. *Natural selection* (1858–).—The modern history of biology and of science in general dates from the announcement by Charles Darwin of natural selection as an explanation of evolution. He had observed that man had been able to change animals and plants from their wild forms into others better suited to his purpose, by selecting the most desirable individuals generation after generation for breeding, and thus gradually increasing the desired character. He conceived of nature as engaged in a similar process. Plants and animals vary in every direction, and nature selects the individuals best adapted to the conditions of living, by destroying those less adapted. This implies a competition, which Darwin called "the struggle for existence," resulting in what Herbert Spencer afterwards called "the survival of the fittest."

4. *Mutation* (1901).—The theory of mutation as an explanation of evolution ushered in the modern period of experimental work, by means of which plants and animals under proper control are observed to produce new species. The theory was announced by Hugo DeVries of Amsterdam, whose breeding experiments with a species of evening primrose led him to his conclusion. He found that among the progeny of this primrose a few individuals appeared occasionally that were entirely different from the parent, and these individuals continued to breed true to their differences. In other words, new species arose in a single generation, suddenly and completely formed, without the slow building up required by natural selection.

The conclusion is that all of these explanations enter into the problem; that perhaps no one of them is adequate to explain all the phenomena of evolution; and that still more explanations are needed.

John M. Coulter

**EVOLUTION IN RELATION TO THEOLOGY.**—During the past half century Christian thinking has been compelled to reckon with the conception of evolution. The first and most obvious consequence was to raise the question of the historicity of the first chapters of Genesis; for the theory of biological evolution pictured the various species arising through a long and complicated process, whereas the account in Genesis pictures them as created by fiat. The hypothesis that man was derived by a transmutation of lower species seemed to discredit the religious value of man; and the traditional explanation of the origin of sin is undermined if the historicity of Adam is called in question.

Christian theology has not yet adjusted itself satisfactorily to the new point of view. In general it may be said that those who insist on the maintenance of the doctrine of Scriptural infallibility are either frankly hostile to the doctrine of evolution, or else so "interpret" it in the interests of preserving a "harmony" with the accounts in Genesis that they fail to deal honestly with it. On the other hand an increasing number of religious thinkers have sought to reinvestigate the problems of theology in the light of the new conception. It has been discovered that while the acceptance of the evolutionary hypothesis requires considerable revision of the content of doctrine, a world conceived in terms of process (which is what the conception of evolution means in its most general sense) is capable of a religious interpretation which shall preserve the essential attitudes of Christian faith. The full implications of the new point of view are as yet very imperfectly apprehended; but fruitful thinking is being constantly done on the problem. It would appear that Christian theology will ultimately welcome whatever is scientifically established and give it a religious interpretation. See Science in Relation to Theology.

Gerald Birney Smith

**EWALD, GEORG HEINRICH AUGUST VON** (1803–1875).—German orientalist and theologian, noted as an exegete, biblical critic, grammarian and philologist. His *History of Israel* was an epoch-making work of historical interpretation.

**EX CATHEDRA.**—Literally, from a bishop's seat or a professor's chair; a term specifically applied to those official utterances emanating from the Pope, deemed to be authoritative and, according to the decree of the Vatican council of 1871, to be infallible and binding on all Catholics.

**EXALTATION OF CHRIST.**—In R.C. theology the events in the life of Christ such as the transfiguration, resurrection and ascension which showed his divine power in contradistinction from the events of his humiliation (q.v.).

**EXAMINATION OF CONSCIENCE.**—A scrutiny of one's past deeds, words, and thoughts for the purpose of repentance and correction. It was practiced by many ancient religious men in Egypt, Babylonia, India, especially Buddhists, and Pythagorean and Stoic philosophers in Greece and Rome, as well as by the Jews. R.C. theology considers it a requisite preparation for confession, and Christian spiritual writers generally recommend its daily practice.

**EXARCH.**—(1) In the Eastern church, a dignitary intermediate in rank between the patriarch and the metropolitan, his diocese being one of the political divisions; also a general over several monasteries. (2) In the Greek church, a legate or deputy of the patriarch who has oversight of the clergy and churches committed to him.

**EXCOMMUNICATION.**—Temporary or permanent exclusion from the religious fellowship.

Power to exercise this discipline was entrusted to the elders of Jewish communities (Ezra 10:8, John 9:22) and from Apostolic times was exercised by the Christian congregation (Matt. 18:15 ff.) and later by the bishop. Minor excommunication suspended from sharing in the sacraments until reinstatement after penance, while major excommunication, the greater bann, meant complete exclusion from the church and from Christian burial. Before a man under the greater bann, mass must not be celebrated and the faithful who had dealings with him incurred the minor excommunication. Pius IX. in 1869 limited this to the case of intercourse with one publicly excommunicated by name by the Pope. In the Middle Ages major excommunication involved banishment and, in the case of a king, loss of the right to rule. In the Catholic church the right to excommunicate and to absolve belongs to the bishop, absolution in certain cases being reserved for the pope. Certain acts of themselves excommunicate without official action. In Lutheranism the practice has dwindled to a disciplinary refusal of the sacrament. In churches of Calvinist lineage it has been a more prominent feature of church discipline, though tending to fall into disuse. In a Congregational polity excommunication was to be an act of the whole congregation. Now there is often a quiet exclusion by a committee revision of the membership list.

**EXEGESIS.**—Explanation of the meaning of a writing; in particular, explanation of Biblical writings.

In modern parlance "exegesis" is usually distinguished from "exposition," the former word being used for historical explanation and the latter for practical religious explanation. The rules governing exegesis are known as "hermeneutics," but the word is falling into disuse, as these rules do not really form a separate science. The primary task of exegesis is to furnish the Biblical basis of theology; unfortunately, until comparatively modern times this task was too often construed as the defense of a preconceived theological position.

I. Exegesis in Christian History.

1. *Palestinian Christianity.*—Palestinian Jewish exegesis in New Testament times was concerned chiefly in interpreting the Old Testament as a guide for legalistic observance, with especial reference to bringing the interpretation into accord with scribal tradition (see Scribes; Talmud). In contrast, Jesus taught that the moral demands of the Law were to be explained by his knowledge of the nature of God. His interpretation was (theoretically) normative for the church. The church held also that the prophecies all looked forward to Jesus as Messiah and so were to be expounded in detailed reference to his career. Otherwise scribal rules were followed.

2. *Allegory.*—Greek thought in the 5th. century B.C., in an attempt to save Homer from the charge of irreligion, adopted the method of allegory. This taught that the apparent meaning of a passage has a deeper meaning underlying it, which is the sense that the author really wished to convey, a sense to be detected by various (arbitrary) rules. This method was followed freely in the Hellenistic world (especially in Stoicism) and was adopted by certain Jews (notably by Philo) and, as a matter of course, by Christians.

3. *Patristic and medieval periods.*—The first elaborate exegesis was produced by the Gnostics, who were thorough allegorists, and the allegorical method dominated the works of Origen and the Alexandrian school also. In opposition, the Antiocheans used allegory more sparingly, insisting that it be built on the literal sense (especially Chrysostum) or even discarding it (Theodore of Mopsuestia, the ablest patristic exegete). The Latin fathers differ considerably; Tertullian was the strictest literalist but the influence of Augustine gave later interpretation an Alexandrian tone (particularly in Gregory I.). In the medieval church, the fathers' specific interpretations were generally held to be normative, and so medieval works were largely compilations from the past (catenas, scholias, or glosses; Wilifrid Strabo's *glossa ordinaria* came to have almost canonical authority). Developed Scholasticism (Thomas Aquinas) distinguished four senses in Scripture, literal, allegorical (doctrinal), moral and anagogical (eschatological).

4. *Reformation and modern periods.*—Humanism brought a revival of interest in history for its own sake as well as a knowledge of the original tongues. The Reformation broke with tradition as determining exegesis and (usually) with allegory. At first (Luther and Calvin) there was a tendency to a freer handling of the Bible but Protestant orthodoxy subjected all interpretation to dogmatic interest. During the 17th. century Catholic exposition is not seldom truer than Protestant. With the 18th. century the growth of historic method and the criticism of orthodoxy by pietism led to better exegesis (Bengel). But a really objective interpretation came only through a freer philosophy; with J. A. Semler modern exegesis begins. From his time the history of exegesis is largely that of Biblical criticism (q.v.). Schleiermacher insisted on studying the psychology of the Biblical writers. H. A. W. Meyer developed most elaborately the grammatic-historic method. The influence of the religious-historical school is now prominent.

II. Method.—Exegetical study of a passage presupposes an accurate text, together with knowledge of all "introduction" questions (author, readers, time and place of writing, etc.). And it also presupposes knowledge of contemporary history, thought and customs. The task is usually divided into linguistic exegesis, fixing the meaning of the words and explaining the grammatical constructions; historical exegesis, interpreting the concepts as they would have been understood by contemporaries; and stylistic exegesis, determining the form of the expressions (history, conscious legend, hyperbole, irony, etc.), and endeavoring to penetrate to the mind of the author as he wrote. Modern exegesis endeavors to interpret the parts of a writing in relation to the whole and prefers to deal with entire paragraphs, in contrast to the method of a (not distant) past that treated single verses as the units of discussion. All theological presuppositions should be barred and theological construction should not begin until the exegetical work is completed. But it is needless to

say that only a student really interested in religion can interpret a religious writing successfully.

B. S. EASTON

**EXEMPTION.**—(1) A dispensation whereby a person is granted freedom from an obligation or from the penalty consequent upon failure to meet such obligation. (2) In the R. C. ecclesiastical regulations, a dispensation whereby persons or institutions are released from the authority of their regularly constituted superior, and placed under a higher authority, or directly under the Holy See.

**EXOGAMY.**—The marriage law of early society which compelled a man to find his mate outside his own kin or social group.

**EXORCISM.**—A name applied to the freeing of human beings from evil spirits, by means of magical or religious ceremonies. Exorcism is strictly an individual rite, and is to be distinguished from the occasional or periodic expulsion of demons from an entire community.

1. *Demoniacal possession.*—According to the principle of the animistic philosophy (see ANIMISM), souls and spirits are capable either of independent existence or of embodiment in human, animal, or other forms. The theory of demoniacal possession often provides a sufficient explanation of abnormal conditions, both physical and mental. Just as there are spirits which produce internal diseases accompanied by severe pain, fever, or anaemic conditions, so there are other spirits whose presence in the human body results in hysteria, delirium, or madness.

2. *Methods of exorcism.*—When disease and insanity are supposed to be caused by attack of demons, the most obvious means of cure is to get rid of them by appropriate ceremonies. (*a*) *Words* form powerful charms. Doubtless the earliest words used for exorcising were simple extempore commands addressed to the spirits, but these in time would stereotype into more or less complicated formulas containing sacred or powerful names and invocations. If the exorciser felt himself stronger than the evil spirit, he would be likely to address him in the most scurrilous language; otherwise he would rely on entreaties and prayer to induce the demon to quit the patient. (*b*) *Flagellation* is often employed; the possessed person is soundly beaten until the demon, speaking through the patient's body, promises to depart. The tortures inflicted on witches and lunatics in West Africa have sometimes this object. In 1914 four religious enthusiasts in an Illinois town tried to whip "sin and the devil" out of two small boys, who were badly cut and bruised by a chastisement lasting all day. (*c*) *Sacrifice* may be resorted to, as among the Zulus, who offer cattle to the ghosts of the dead regarded as responsible for disease. (*d*) But many other methods are found. In China the exorciser endeavors to rout out spirits by producing disagreeable smells. In some of the Malay Islands a sick person is sprinkled with pungent spices, in order that the prickling sensation may expell the demon of disease clinging to his body. In Hawaii a patient was sometimes pricked with needles, for the same purpose. Generally speaking, the more unpleasant the remedy, the more efficacious it is deemed to be in demon-riddance.

3. *The exorcist.*—In the lower culture the exorcist is commonly the magician or medicine-man; among more civilized peoples he may be a prophet or a saint. In modern India the exorcist is a medium, who works through the inspiration of a "familiar," which enters him while he is in a state of ecstasy.

4. *Exorcism in the higher religions.*—Exorcism was regularly practiced by the ancient Egyptians. As for the Babylonians and Assyrians, it has been pointed out that in almost the whole of their religious literature the expressions "sin," "sickness," and "possession by evil spirits" are synonymous terms. The exorcism-formulas that have survived contain much information about the Assyro-Babylonian demons and the procedure for expelling them. The classical peoples had their professional exorcists, and the same was true of the Jews. The numerous instances of exorcism recorded in the New Testament must, therefore, be interpreted in the light of the widespread and ancient doctrine of demoniacal possession.

5. *Exorcism in Christianity.*—The early Christians degraded the pagan deities to real but evil spirits, which entered the bodies of men, disordering their health and stealing away their minds. The writings of the Church Fathers contain minute accounts of the demoniacs, or "energumens," for whom a special order of exorcists was created by the middle of the 3rd. century. The Roman Catholic and Greek churches use exorcism in the baptismal ceremony, as well as in specific cases of persons supposed to be possessed by devils. The Church of England has now discarded exorcism, but it still accompanies baptism as practiced by some of the Lutheran churches.

HUTTON WEBSTER

**EXPEDIENCY.**—The theory that what is advantageous or utilitarian under existing circumstances should determine the course of human conduct. Sometimes what is expedient may disregard or even conflict with what is ethical. In other cases the expedient in the broadest sense is made the criterion for determining ethical obligations, as in Utilitarianism (q.v.).

**EXPIATION.**—The act of making amends for some fault or sin.

The primary conception is that a wrong is a trespass on the right or property of another and can be made good by an equivalent. Property damage can be estimated and payment to a like amount be made. In case of injury to the person the natural feeling of resentment claims the infliction of a similar injury on the guilty party—an eye for an eye and a tooth for a tooth. This *talio* does not restore the injured member, and so something more is demanded in the shape of confession or penance. In case of murder or manslaughter the kin of the slain man demand the life of the slayer, and this whether the deed was intentional or not. If the guilty party cannot be reached some member of his social group is slain. Thus the feud starts and may result in greatly weakening the clans concerned. To avoid this catastrophe the parties sometimes agree to compound the guilt by a money payment (bloodwit), and a regular scale is fixed in which the life of a freeman, a woman, or a slave each has its price.

When an offence has been committed against a divinity, the nature of the offence must first be discovered. If it is a case of property, like the withholding of the tithe or neglect to bring a gift that has been vowed, the wroug can be made good by the payment of the debt with something added as a penalty. Whether the anger of the offended divinity will thus be appeased is still a question, and therefore confession and penance are regularly insisted upon. Since disease or misfortune is regarded as evidence of the divine anger, confession and penance with a vow to make some sort of offering usually accompany the prayer for relief. Where the sufferer fears that his life has been forfeited he may even offer a substitute to be slain in his stead.

H. P. SMITH

**EXPLICIT FAITH.**—Belief in the doctrines of the church, involving the ability to give a reasonable explanation, including knowledge of the details; a standard imposed on the higher clergy in the Middle Ages. Contrasted with Implicit Faith (q.v.).

**EXPOSITION.**—(1) An interpretation or explanation of the meaning of a passage. Expository preaching is that type of preaching which expounds Biblical passages. (2) A R.C. practise of exposing the elements of the Eucharist for adoration by the faithful.

**EXTREME UNCTION.**—A sacrament of the R.C. church, and similar rites in the Eastern Orthodox church, consisting of the anointing of those *in extremis*, i.e., of the dying.

The *Rituale Romanum* provides that the priest apply consecrated oil to the eyes, ears, nostrils, lips, hands and feet. In emergencies he may merely anoint one part, saying: "Through this holy unction may the Lord pardon thee whatever sins or faults thou has committed." The aim is to mediate forgiveness and to aid recovery. Extreme unction, like the *viaticum* (q.v.) may be repeated. Institution by Christ is said to be proved by James 5:14 f.

W. W. Rockwell

**EXULTET.**—An ancient hymn sung in the R.C. church on Easter eve at the blessing of the paschal candle or taper, so named from the opening word.

## F

**FABER, FREDERICK WILLIAM** (1814–1863).—British hymn writer; became a follower of Newman and joined the R.C. church in 1845; best known for his devotional hymns, used alike in Catholic and Protestant churches.

**FABER** (or **FABRI**), **JACOBUS** (ca. 1455–ca. 1536).—A precursor of French Protestantism; published a French version of the Bible on the basis of Jerome in 1530.

**FABIAN.**—Pope, 236–250. Origen addressed to him a letter in defence of his theology. He was martyred in the persecution of Decius.

**FACULTY.**—(1) The capacity of the mind or body for specific types of activity. (2) In the older psychology a specific native power of the mind, such as the faculty of perception. (3) The teaching members of a university, college, or school, as the theological faculty. (4) In canon law, the dispensation or permission to perform a function or hold an office for which the person does not possess technical qualifications or ordinary jurisdiction.

**FAIRY.**—A non-human imaginary being of folklore, possessed of various extraordinary powers and living in a region called Fairyland.

In the general category of fairy should be included the dwarfs, trolls, elves and like creatures which, with fairies, are particularly characteristic of Celtic and Teutonic folk tales. However, closely similar superstitions are found practically all over the world.

In size, fairies are often conceived as diminutive beings and again as large as mortals, they possess magic powers similar to sorcerers and witches, have the ability to change their shape and visibility and to exert various spells for good or ill over humans in whom they seem to be greatly interested. They are associated with various places such as streams, woods and houses. They have a social order similar to that of mortals, with occupations, amusements, wars. While they have powers beyond those of men, they are more or less dependent on them, steal human children to strengthen their own race, fall in love with people and marry them, play various tricks on them or do them highly good turns. In many respects fairy lore may be regarded as composed of scattered fragments of older religious beliefs which have persisted even though disassociated from later and better developed religious systems.

Irving King

**FAITH.**—An attitude of confidence in the reality and trustworthiness of something that cannot be absolutely proved; as faith in the victory of a righteous cause or in the existence of God.

Faith is a practical necessity in almost any realm. We have to order our life, not simply on the basis of what has been demonstrated, but also in the realm of more or less uncertainty. We must have faith in our friends, faith in the honesty of business associates, faith in the processes of nature. Religiously, faith involves confidence that superhuman powers will be exercised for one's good if proper conditions on the believer's part are fulfilled. The content of faith will be largely determined by the content of the general intelligence. It may range all the way from crude superstition to a rationally defensible hypothesis; or from a vague hope to a precisely defined doctrine.

*In Christianity*, faith has from the first occupied a primary place in religious experience. As contrasted with philosophical speculation, it has represented certainty resting on revelation. As contrasted with a religion of mere good works, it represents a mystical appropriation by the believer of the saving power of God. Christian faith developed out of Jewish faith, which, as the outgrowth of the apparent defeat of Israelitish hopes through foreign conquests, developed a prophetic expectation that God was preparing in heaven a plan of deliverance which should sometime be accomplished through the intervention of divine power. Christianity asserted that Jesus was the divine agent of such redemption, and built up its system of religious belief by elaboration of the details of God's plan of deliverance. Faith thus came to mean the acceptance as true of a fairly complete theology, in order that men may live in accordance with it.

*In Roman Catholic theology* faith is regarded as the unwavering acceptance of divinely revealed truths, inaccessible to natural reason, but not contradictory to reason. The human will is assisted by divine grace to the attitude of firm assent. Since the content of truth to be believed is already objectively provided in revelation, faith means the acceptance of this truth rather than unauthorized spiritual experiment. One may have *implicit* or *unformed* faith if the willingness to assent is present even if the content of doctrine is not fully comprehended. *Explicit* or *formed* faith involves a rational understanding of doctrine and of the reasons for assent thereto. In practical religious life the Catholic trusts the church to secure salvation for him if he submits himself to its guidance.

*The Lutheran Reformation* meant the repudiation of the doctrine of the authority of the Catholic church. Faith, therefore, came to mean an individual personal relation to God rather than allegiance

to the church. Religiously it was defined by Luther as an unwavering trust in God's Word, specifically in the divine promise of forgiveness. See JUSTIFICATION. Especial emphasis was laid on the sole sufficiency of faith to secure salvation, good works being regarded as a spiritual consequence of saving faith rather than as a condition of salvation. In the endeavor to define *saving* faith Protestant theologians analysed the process of believing into *notitia* (intellectual comprehension of God's Word), *assensus* (admission that it is the truth), and *fiducia* (personal trust). Only when faith is completed in this last is one saved. The various controversies in Protestantism, however, accentuated doctrinal differences and led to the virtual inclusion of creedal affirmations as essential to faith.

*In recent times* the attempt is being made to rescue the conception of faith from dogmatic complications. Kant, Hamann, Herder, and others gave to faith a moral rather than a doctrinal significance. Faith is the *practical* adoption for moral ends of certain inherently rational ideas which are not demonstrable by purely intellectual processes. Ritschlianism (q.v.) gave a Christian turn to this position by defining faith as the practical spiritual response which a man makes to the religious and moral appeal of the person and teaching of Jesus. The broader historical knowledge of religion which is today available suggests that faith is an attitude of spiritual adventure for the sake of discovering higher resources, rather than mere assent to an already given body of doctrine.

GERALD BIRNEY SMITH

**FAITH HEALING.**—A process of preserving and restoring health by means of induced religious attitudes, which are sometimes accompanied by the overt aids of medical science.

I. THE CULTURAL PERSPECTIVE OF FAITH HEALING.—From the earliest days of civilization the religious functions were assumed to include caring for the complete welfare of human individuals, as, e.g., the complete regimen prescribed for every phase of life by the Old Testament. Naturally this included physical ills, and healing was a supreme employment of religious leaders. With the growth of secular institutions, religion withdrew more and more from such practical pursuits as physical healing. In recent decades however we find a tendency to believe that salvation cannot be complete unless it includes the body as well as the soul.

II. THE VARIETIES OF FAITH HEALING.—In recent years we have observed influential and powerful religious healing institutions grow up and develop. These we may classify into three distinct types: the first denies the value of scientific aid in effecting cures; the second avows its service; while the third professes no overt attitude toward the problem because it formulates its doctrine in metaphysical terms. Since it is obvious that any actual healing results must involve the use of natural means, we may place the first and third under the heading of implicit use of natural methods in faith healing, while the second may be considered as an explicit method of using natural principles.

1. *Implicit use of natural methods in Faith Healing.*—(*a*) Specific denial of the value of medical aid. A prominent example of this type is Christian Science (q.v.) which categorically denies the necessity of any natural means for the healing of disease, organic or functional. Other prominent movements of this type are "Dowieism," founded by John A. Dowie, and "The Christian Alliance" founded by A. T. Simpson. (*b*) No specific denial or affirmation of the value of natural means of healing. The religious movement known as "New Thought" performs what it calls "Metaphysical Healing," a practice based on the assertion that faith in a perfect spiritual life may result in the cure of any malady.

2. *Explicit use of natural methods in Faith Healing.*—The Emmanuel movement represents an attempt to harmonize the work of religious faith and medical science in the cure of human ills. Consequently it is believed that cures can be effected through the aid of medical science as well as through divine intervention.

III. THE SCIENTIFIC BASIS FOR FAITH HEALING.—Throughout the maze of faith healing practices there runs a thread of natural principle which in some form or other is invoked to bring about the desired results. The scientific means employed have been only crudely developed in a hit and miss fashion. At the basis of most faith healing lies the principle of suggestion, which is used to produce a condition of adaptation between the individual and his environing circumstances; he is made to feel at ease in his surroundings, and this means, of course, that the person as a whole is undergoing a desirable change of behavior. Therefore the "cure" may be not only mental but physiological as well.

Although all genuine faith healing is based upon some definite scientific principle we cannot fail to be impressed by the precariousness of the cures, which is explained by the fact that healers do not appreciate that it is not the faith that heals but the psychophysical effect of that faith, and so the proper emphasis is not placed upon the actual curative conditions.

JACOB KANTOR

**FAKIH.**—A moslem theologian or expounder of the law.

**FAKIR or FAQIR.**—Arabic, "poor"; (1) A designation used in some countries as equivalent to dervish (q.v.), a Mohammedan ascetic; (2) in popular usage, an Indian religious mendicant or yogi who practices *sannyāsa* or asceticism. Some fakirs have a genuine religious interest; others are lazy beggars with revolting habits, who prey upon the credulity of the populace.

**FALASHAS.**—A Jewish sect living in Abyssinia, closely resembling the other natives in their looks and customs, but observing their own religion. They follow closely the Judaism of the Old Testament, not knowing many of the later developments of the faith.

**FALL OF MAN.**—The doctrine that the first human being disobeyed the divine command and thereby lost for himself and the race the original righteousness and blessedness which he enjoyed.

The conception of a Golden Age at the beginning of human history is wide-spread in folk-lore. Contrasted with that original perfection is the present state of evil and misery, which is explained by the theory of an act of disobedience or rebellion on the part of the progenitors of the human race. The biblical account represents Adam as having been seduced to eat of forbidden fruit. As a consequence he was expelled from the Garden of Eden and condemned to a life of toil and sorrow, and to death. Theology, both Jewish and Christian, elaborated this account, portraying Adam as endowed at creation with original righteousness and immortality, both of which were lost as a consequence of his disobedience. Historical and scientific anthropology gives no confirmation of the doctrine, and it is quite generally interpreted today as folk-lore. See ORIGINAL SIN; DEPRAVITY; ANTHROPOLOGY.

GERALD BIRNEY SMITH

**FALSE DECRETALS.**—A collection of canons and letters dealing with ecclesiastical law, purporting to have been written by popes prior to Gregory the Great.

This collection has three parts—the first consisting of 70 letters attributed to popes of the first three centuries, entirely spurious; the second of a collection of canons, largely genuine; the third of genuine and false letters about evenly divided. The skilful blending of authentic elements with forgery aroused no suspicion until the 15th. century, and not until the 17th. century were scholars, Romanist and Protestant, agreed upon the spuriousness of this work. The name Isadore suggested for a long time that this compilation originated in Spain. Modern investigation, however, has established its origin somewhere in the Frankish Empire, with opinion sharply divided as to the provinces of Mainz, Reims, and Tours. The object of the forger, as stated in the preface, was the better application of canon law. His constant anxiety is to protect bishops from being unjustly accused or deprived of their sees, also to safeguard the property and persons of the clergy against the encroachments of the temporal power. Throughout the Frankish territories these decretals lent powerful impulse to the movement toward centralization around the see of Rome. PETER G. MODE

**FAMILY, THE.**—A more or less permanent group of parents and offspring; in human society, the group formed by the father, mother, and children. The word is sometimes used for a much larger group tracing descent to a common ancestor, that is, a kinship group.

1. *General considerations.*—In the sense of a more or less permanent group of parents and offspring the family exists to a considerable extent in the animal world below man. Thus it is found beginning with some of the higher fishes, and it is common among the birds, the higher carnivora, and the primates. Strictly speaking, we have the animal group only when *both* parents unite in the care of the offspring. Animal family life undoubtedly owes its origin (1) to the production of "child" or immature forms that need more or less prolonged parental care; and (2) to the development of parental instincts which keep male and female together for the care of the offspring. In other words the family group is due not to sex, though that is a necessary condition, but to parental care. It is essentially a device of nature for the preservation of offspring through a more or less prolonged immaturity.

As one of the primary social groups the family has played a very large part in the development of human society and of civilization. Because it is a group characterized by intimate, face-to-face association and by the presence of both sexes and all ages, it exhibits social life at its maximum intensity. In it are found most of the essential forms of social relationship between individuals. For this reason the older sociologists generally regarded the family as the unit of social organization, not the individual. Be this as it may, the family is to be regarded as the primary social structure, and from both a cultural and moral standpoint, as the most important of human institutions. In present human society this primary group performs the following important functions: (1) It continues the life of the species. It determines thereby the child's physical heredity and furnishes the child with physical care and nurture until maturity is reached. (2) It preserves and conserves all social possessions. It transmits property from generation to generation and thus furnishes the child largely with his economic equipment for life. More important, however, is its preservation and transmission of the spiritual possessions of human society. It is the chief institutional vehicle of tradition in the sociological sense; that is, it is the chief medium of handing down from one generation to another knowledge, standards, values along every cultural line. The child, therefore, gets his ideas and standards on government, law, religion, and morality largely from the family. (3) The family is the chief generator of altruistic sentiments and ideals in human society. This primary group furnishes the basis upon which such primary ideals as fatherhood, brotherhood, love, service, and self-sacrifice have been built up in our moral and social traditions. It is in other words the chief means of socializing both the child and the adult, and forms, as Comte said, a sort of natural transition from the egoism of the individual to the high degree of service and altruism demanded by civilized society.

2. *The primitive form of human family life.*—There has been much debate about the primitive form of the family in human society. Spencer, Lubbock and others held that the primitive form of sex relation among human beings was that of sexual promiscuity or irregularity. On account of the facts that a well developed family life is found among some of the anthropoid apes, man's nearest relatives in the animal world; that promiscuity is not found to exist to any extent among the peoples lowest in point of culture; that the upright attitude of man made it necessary under primitive conditions for the male parent to care for both mother and child before and after the birth of offspring if both were not to perish; the consensus of sociologists and anthropologists at present is that a primitive stage of promiscuity never existed, but that the original form of the family in the human species was that of a simple, pairing monogamy, such as is found among the birds and many of the higher animals. By "simple" we mean that the union was instinctive, and without the legal moral and religious sanctions of later ages; by "pairing" we mean that the monogamic union was not necessarily of a permanent type, but, as among many animals, lasting oftentimes merely through the rearing of offspring. The moralized monogamy of later ages should not be confused with this primitive pairing type of family life, which even yet generally prevails among the most primitive peoples. See MARRIAGE.

3. *The maternal and paternal families.*—The original form of the family in the human species seems to have been of the type which anthropologists and sociologists called "maternal"; that is, the mother was the center of the family, the children took her name, and if there was property or hereditary titles, they passed along the female line, not along the male line. Thus, among maternal peoples the children bear the name of the mother's kinship group, or clan, and the property of the father or his rank descends not to his own children, but to his eldest sister's children. Indeed, there is much evidence to show that in primitive society the physiological connection between father and child was not known; and therefore that it was impossible to trace blood relationship along the male line. This primitive form of the family life and of tracing blood relationships persisted among many peoples down to recent times. However, the great historic civilized peoples of Europe and Asia had all left the maternal form of the family behind before they appeared upon the historic stage, and had developed in varying degrees the paternal family in which names, property, and titles pass along the male line, and the father is the head of the household. The Chinese, Hindus,

Hebrews, Greeks, and Romans had all, indeed, early in antiquity, developed that extreme type of the paternal family which we call the "patriarchal." See PATRIARCHAL SYSTEM. The main causes of this transition to the paternal system seem to have been wife capture, wife purchase, and pastoral industry. See FATHERHOOD.

CHARLES A. ELLWOOD

**FANĀ.**—The final step in the program of salvation of the Sufi mystic when the soul secures complete absorption in God. The word means "extinction."

**FANATICISM.**—Exeessive and unrestrained zeal in behalf of some religious or moral conviction. The fanatic is so completely possessed by his idea that he is incapable of appreciating other interests. Under the stress of this "fixed idea" he displays many of the characteristics of monomania, and may disregard human welfare or may even be willing to sacrifice life for the sake of his conviction. Fanaticism prevents the exercise of deliberation or criticism and hence is an expression of irrational zeal. Under its sway religious or moral actions become detached from the total realm of social interests. Fanaticism is thus anti-social and is usually morally defective.

**FANON.**—(1) A shoulder eape, like an amice, worn over the alb, formerly used by other ecclesiastics but now reserved for the pope alone. (2) A napkin or cloth for the use of the celebrant at mass in handling the holy vessels and offertory bread.

**FAREL, GUILLAUME** (1489–1565).—French and Swiss Reformer, persuaded the Genevan government to adopt the Reformation by edict in 1535; was influential in enlisting Calvin in the movement.

**FARRAR, FREDERICK WILLIAM** (1831–1903).—Anglican preacher and writer; held various honorable positions in the Church of England. His writings include pedagogical and philological works, as well as fiction and theology. He championed the doctrine of an opportunity to repent after death in his *Eternal Hope*, and in all realms advocated broad humanitarian views. He is probably best known by his *Life of Christ* and *Life of Paul.*

**FASTING.**—Abstinence from food or from particular kinds of food for a prescribed period.

As a religious rite fasting may be either *jejunium*, in which all kinds of food and drink are avoided, or *abstinentia*, applying only to specified articles. The practice has had a variety of origins. (1) The physical repugnance to the consumption of food, after experiencing grief, fear, or other strong emotion, would tend to become a conventional abstinence, as the symbol, and sometimes the pretense, of such emotions. Doubtless the mourning fast often arose in this manner. (2) Fasting is sometimes an act of precaution, to avoid consuming food supposed to be tainted with a mysterious and dangerous influence. Thus, the natives of northern India will not eat during an eclipse of the moon, and among high-caste Hindus no food which has been in the house during a lunar eclipse may be eaten. (3) The enforced abstinence of primitive hunters or fishers, through scarcity of the food supply, would result in abnormal nervous eonditions favorable to dreams and visions, and such phenomena might come to be deliberately induced by a course of fasting. It is a Zulu axiom that "the eontinually stuffed body cannot see secret things," i.e., cannot gain access to spiritual realities. Hence the prime justification for the place which the fast still holds in Islam, Buddhism, and Christianity.

HUTTON WEBSTER

**FATALISM.**—The doctrine that all events are irrevocably predetermined so that human efforts eannot alter them.

Fatalism represents the universe as a field where specific occurrences are scheduled to occur at a definite time. It differs from mechanism or determinism (qq.v.) in that it is concerned with the inevitable appearance of an event at a specific time, while the other theories are concerned merely to establish an unbroken eausal nexus. Fatalism may be attached to some theory of eausation but it more characteristically leaves the precise causes of events an inexplicable mystery, either a vague Fate (q.v.) or the inscrutable will of God, as in the Mohammedan conception of *Kismet* (q.v.).

Fatalism is a natural attitude whenever one feels himself entirely incapable of influencing the course of events. Soldiers exposed to the incalculable hazards of battle are frequently fatalists. The doctrine has wide currency in lands where hopeless misery exists with no developed means of scientific or social control. It is a pronounced trait of Mohammedanism and of Indian religions. In western eivilization, with its aggressive powers fatalism has little place. See FATE; DETERMINISM; PREDESTINATION.

GERALD BIRNEY SMITH

**FATE.**—The mysterious power which determines events, an object of religious reverence in Greek and Roman thought.

The concept of Fate among both the Greeks and Romans came much closer to the Roman ideas of Fortuna than to the Greek notions concerning *Tyche* (see FORTUNA). Fate with both peoples was a determining power whose potency was sometimes conceived to be superior to all; again it was regarded as limited. In the Homeric poems there are passages in which Fate seems to be identified with the will of Zeus, and other places in which the king of gods and of men is subject to Fate's power. In Homer also appears the idea of the web or thread of Fate which one or more of the gods spin for mortals; but in Hesiod the spinners are already Clotho, Lachesis, and Atropos, who allot good and ill to mortals at their birth.

In the Greek tragedians Fate plays a mighty part. Aeschylus especially dwells on the unescapable doom which pursues the guilty house from generation to generation; Sophocles also speaks with awe of the mysterious power which determines men's lives; and Euripides, for all his revolt against the older and more cruel notions, speaks often of Fate's power which defeats man's hope and brings him in sorrow to his end. Among the common people the belief in Fate was wide spread and persistent.

The philosophers early observed that individual phenomena are the result of chains of causation. Heraclitus, so far as we know, was the first to give utterance to this truth in the phrase, "all things come to pass by Fate." Plato accepted the belief that the course of events was predetermined, but did not discuss the matter; nor did Aristotle.

The Stoics were the first to deal seriously with Fate. The founder of the school identified it with the course of Nature and with Providence; others made it one with God. Epictetus, like the other later Stoics in general, taught that God's will would be done, and that although man could endeavor to resist, his effort would be vain and could result in only wretchedness for the rebel; happiness was to be found in eomplete submission to God. The New Academy denied the existence of Fate altogether, accounting for the accidents of life by Nature and Chance; but in general a belief in Fate persisted in all classes of ancient society.

The Romans held a belief in Fortune (q.v.) analogous to the Greek in Fate; but the influence

of Greece was so strong that their writers like Horace and Vergil use the Greek mythology of the Fates and reproduce the Greek beliefs. Their philosophical writers only repeated what they had learned from their Greek sources.

CLIFFORD H. MOORE

**FATHERHOOD.**—In primitive times the physiological fact of fatherhood was probably unknown; hence blood relationship was traced through mothers only, and the family organized about the mother (see FAMILY). As far back as we can trace the human family life, however, the social importance of the father in the family as a protector and provider was recognized. Originally these functions were perhaps performed instinctively, since they are found in the family life of some animals below man, but in all human groups they are enforced by custom. Recognition of the social importance of fatherhood is thus practically universal among men.

Nevertheless, the full social importance of fatherhood may be said not to have been recognized until the patriarchal stage was reached. Then, indeed, the rights of fatherhood became exaggerated, the father becoming practically owner of all persons and property in the family group, often having the right to sell wife and children, and sometimes the right to put them to death (see PATRIARCHAL SYSTEM). These extreme developments were due in part to ancestor worship, in part to economic conditions. The despotic power of the father among patriarchal peoples, however, was in practice mitigated by natural affection, by moral customs, and by religious scruples. Hence fatherhood became among them a moral and religious concept to express the highest social values.

The patriarchal system thus gave the concept of the fatherhood of God to developed religions. The idealism of Jewish family life and of the prophetic movement in Judaism led to the inclusion in the concept of fatherhood the attributes of motherhood also. Hence in Christianity the concept of the fatherhood of God represents a synthesis and idealization of all the social values found in parenthood generally. See FAMILY. CHARLES A. ELLWOOD

**FATHERS, CHURCH.**—A term applied as early as the 4th. century to the leading representatives of Christian doctrine whose works came to be the standard for later belief. The most eminent of them were afterward further distinguished as "doctors," Ambrose, Augustine, Jerome, and Gregory the Great among the Latin fathers, and Athanasius, Basil of Caesarea, Gregory of Nazianzus, and John Chrysostom among the Greek.

EDGAR J. GOODSPEED

**FÂTIHA.**—The opening section of the Koran which, through tradition and use, has acquired a ritual significance. It is used as a daily prayer and in intercession for the sick and for the souls of the dead. It reads: "In the name of Allah, the Merciful, the Compassionate. Praise belongeth unto Allah the Lord of the worlds, the King of the day of doom. Thee do we serve and of thee do we seek aid. Guide us in the straight path, the path of those to whom thou hast been gracious, not of those with whom thou art angered or of those who stray."

**FATWA.**—A decision, usually in writing, regarding any matter of duty given to a layman by a teacher of the canon law in Islam.

**FAUN.**—In Roman mythology a god or goddess of the fields and cattle, partly human in form, having short horns, a tail, and feet like those of a goat.

**FEAR.**—A dread of possible evil events. Fear is one of the psychological factors in many primitive religions, and has had a considerable, though diminishing, influence over the individual in the higher religions.

Petronius expressed a common but extreme view in his oft-quoted verse: *Primus in orbe deos fecit timor.* Many philosophers in the 18th. century taught that fear was the origin of all "heathen" religions, and the anthropologists of the 19th. century gave it a more important position than does the science of our time. Primitive religions are now seen to be largely matters of social custom and observance; the gods are *used* as well as feared and propitiated. Still fear has been a considerable though steadily decreasing factor in the attitude of the individual toward the deity throughout the history of religion. In the more highly developed forms of religion it is found chiefly among the phenomena of conversion and as a constituent of the sentiment of awe.

JAMES B. PRATT

**FEASTING.**—Feasting and banqueting are natural forms of joyous celebrations when men gather together. The hearth-fire and the common meal is perhaps the chief social mark of the family, primitive or civilized, and invitation to share such a meal is still the symbol of hospitality and good feeling. From the family meal to the tribal feast or the social banquet is but a step, which has been taken by all men, feasts being characteristic of every grade of human culture. Inevitably the feast has become associated with religious rites, probably in the first place because of religious or superstitious ideas in regard to food, as in the case of the well-nigh universal feast of first-fruits, and again from a desire to honor the gods or appease the spirits of the dead. In savage societies the mere presence of an abundant food supply is made the occasion for feasting. In more advanced societies, where the food supply is under control, feasting becomes associated with all events of importance, birth, induction into society, adoption, swearing of brotherhood, marriage, and even death, and again the celebration of victory, election of chiefs and accession of kings, festivals of the seasons, sacrifices to the gods, great commemorations. In festivals of a religious character feasting is often preceded by fasting, as a form of purification. Probably the oldest of European festal occasions is the "harvest home," the feast of the final harvesting in autumn, which is certainly prehistoric, and with which the American "Thanksgiving Day" may reasonably be associated. With it is also associated the worldwide feasting of the dead at harvest-time, or All Souls Day. "Hallowe'en" is formed from a combination of these festivals. The determination of dates for the seasonal festivals early made the precision of the calendar important, and naturally placed it in priestly hands, so that this oldest of the sciences has always possessed a sacerdotal or ecclesiastical character. See FOOD.

H. B. ALEXANDER

**FEASTS AND FASTS (CATHOLIC).**—*Fasting* is considered a self-inflicted mortification and moral discipline. Though Mark (2:18) makes certain ones complain to Jesus, "Thy disciples do not fast," there is reference to Christians fasting in Acts 13, etc. The *Didache* (q.v.), ch. 8, prescribes a fast on Wednesday and Friday. The fast from Good Friday to Easter Sunday, observed apparently at an early date, was extended to all Fridays, and to Saturdays in some places, and was later lengthened to forty days, "Quadragesima," as it is still called, or in English "Lent." The custom of fasting on the vigil of feasts may have been suggested by the fast before Easter, or by similar

fasts of "preparation" and *"katharsis"* in the pagan world. The fast of the "Four Seasons" (*Quatuor Tempora*, Ember Days: Wed., Fri., and Sat., after Ash Wed., Pentecost, Sept. 14, and Dec. 13) dates from the Middle Ages. At present the law of fasting varies in different localities: with notable exceptions, one full meal, a bit of food in the morning, and a light evening "collation" may be taken on a fast day. Friday is a day of "abstinence"—from flesh-meat only. The "Eucharistic fast" is abstinence from all food and drink after midnight till Communion: not required in serious illness. The *Feasts* of Easter (Resurrection, Sunday after the full-moon of the Spring equinox) and Pentecost (50th day after Easter) date apparently from the beginning of Christianity. Sunday, "the Lord's Day," from the 1st. century, is an Easter in each week. Epiphany (the "Manifestation" of Christ at his birth, the adoration of the Magi, and his baptism), Jan. 6, was of early origin. Toward the end of the 3rd. century, the Birth was transferred to Dec. 25 in the Western Church, *"dies solis invicti."* The *Martyrium Polycarpi* (XXI), Feb. 23, 155, evidences the custom of keeping the feasts of martyrs on the anniversary of their death ("birth"). Third century calendars give the dates of the feasts of SS. Peter, Paul, Stephen, etc. At present the ecclesiastical year is divided into Advent (4 weeks preceding Christmas), Christmas, Epiphany and the six weeks following, Lent (from Ash Wednesday to Easter), Easter and the seven weeks following, Pentecost and the twenty-four weeks following to Advent. The principal feasts are: Circumcision (Jan. 1), Presentation (Feb. 2), Annunciation (March 25), Assumption (Aug. 15), All Saints (Nov. 1), All Souls (Nov. 2), Immaculate Conception (Dec. 8), and those of the Apostles. J. N. REAGAN

**FEBRONIANISM.**—A movement originating in the R.C. church in Germany in the latter part of the 18th. century with Johann Nikolaus von Hontheim under the pseudonym, *Justinus Febronius*, the object of which was to limit the sphere of the pope to that of general administration, giving to councils of bishops supreme authority. The *Punctuation* promulgated by the Congress of Ems (q.v.) was Febronian. The movement was perpetuated in the Old Catholic movement (q.v.).

**FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.**—A body composed of representatives of various evangelical denominations which, although without authority over its constituent bodies, acts as their representative in matters of counsel and the expression of general church attitudes.

The Federal Council of the Churches of Christ in America is the outcome of a long effort at interdenominational co-operation. Among its forerunners were the Evangelical Alliance (q.v.) and the National Federation of Churches for Christian Workers. In 1905, the latter body called a meeting in New York of the Inter-church Conference for Federation, in which thirty denominations were represented. This body drew up a tentative constitution which was submitted to the bodies represented and, after it had been approved by two-thirds of their number, summoned a convention which met in Philadelphia in 1908. At this meeting the constitution of the Federal Council was adopted and the Council organized. Representation within it is limited to evangelical churches. Every co-operating denomination has the right to appoint four representatives and one additional member for every fifty thousand members. The Council is thus ecclesiastically organized and is usually attended by approximately three hundred and fifty representatives.

The Federal Council has no authority over the bodies represented within it. The province of its activity is limited to the expression of counsel and recommendations to its constituent bodies as to the course of action in matters of interest to denominations, local councils, and individuals. It carries on its work through a regular quadrennial and an occasional special meeting of the Council and annual meetings of the Executive Committee. Between these meetings, affairs are conducted by an Administrative Committee and various commissions, of which the following are the most important: Social Service, Rural Church, Federated Movements, Peace and Arbitration, Evangelism, Temperance. Other commissions which make reports to the quadrennial convention are those dealing with the family, home missions, foreign missions, and religious education. The expense of the Council is met by contributions from its constituent bodies at the rate of $1.00 for every thousand members and from private gifts and appropriations from various co-operating organizations. In 1920, there were thirty denominations represented in the Council and in addition the Protestant Episcopal Church co-operated with the Social Service Commission. Its office is in the United Charities Building, New York City. SHAILER MATHEWS

**FEDERAL THEOLOGY.**—See COVENANT THEOLOGY.

**FEELING.**—See EMOTION IN RELIGION.

**FEET-WASHING.**—The practice of feet-washing in connection with the Jewish, the Roman, the Muslim, and Coptic rituals is a ceremonial cleansing from defilement preparatory to worship. It is an evidence of hospitality among Orientals to provide water for guests to wash their feet on arrival. Among other Orientals it is a custom observed in connection with marriage. The instance recorded in John 13:1–17 is intended as a sermon on humility. But from it the early church instituted the ceremony of washing the feet of the newly baptized. A widespread custom arose in the 11th. century and still exists to some extent for monks and royal persons to wash the feet of the poor, usually on Holy Thursday. Certain Protestant sects have perpetuated the rite such as the Moravians, Mennonites, Dunkards, Seventh-day Adventists, and the Church of God, holding it to be an ordinance as binding as baptism and the Lord's supper.

**FEINN CYCLE.**—One of the three great Celtic mythological cycles in which Fionn and the Feinn are represented as heroes with supernatural powers who accomplished great deeds of military prowess in the early history of Ireland. In the later literature elements of Norse mythology, of religious legend, and of mediaeval magic and witchcraft were introduced.

**FELIX.**—The name of five popes.

*Felix I.*, pope 269–274.

*Felix II.*, appointed pope 355–358 by imperial influence in the place of Liberius, who was banished for refusing to concur in the condemnation of Athanasius. Liberius soon was restored, when Felix retired.

*Felix III.*, pope, 483–492.

*Felix IV.*, pope, 526–530.

*Felix V.*, pope, 1439–1449.

**FEMINIST MOVEMENT.**—The modern designation of the agitation to free women from the traditional restrictions and disabilities resting on the sex. See WOMAN.

**FENELON, FRANÇOIS DE SALIGNAC DE LA MOTHE** (1651–1715).—French ecclesiastic; archbishop of Cambrai; eminent as a literary and political critic, and as an educator. Religiously, he was inclined to mysticism, and upheld the quietistic doctrines of Madame Guyon, until the pope condemned them. He was always a loyal servant of the Catholic church, and bitterly opposed Jansenism (q.v.). He was a zealous and somewhat successful missionary to the Huguenots, modifying the methods of coercion then in favor. He is best known by his *Adventures of Telemachus*, written for the grandsons of Louis XIV.

**FENG-SHUI.**—See FUNG-SHUI.

**FENRIR, FENRIS-WOLF.**—The offspring of Loki and enemy of the gods in Teutonic mythology. At Ragnarok, the day of the doom of the gods, the wolf will engage in battle with the chief god, Odin, and slay him.

**FERRARA-FLORENCE, COUNCIL OF.**—A gathering of representatives of the Roman and Greek churches, which met in 1438 at Ferrara or Florence to consider the union between the two churches. An agreement was reached and signed by 115 Latins and 33 Greeks, but was not made effectual. In 1472 a synod in Constantinople repudiated the Florentine agreement.

**FESTIVALS AND FEASTS.**—A festival or holy day is a time set apart for religious observances of a public character.

1. *Relation of feasts to festivals.*—Etymologically, festival and feast are synonymous terms, both being derived from the Latin *festum*. From an anthropological standpoint, also, the prototype of the festival, as found in the higher religions, is to be sought in the communal feasts of primitive peoples. Such feasts are often part of the ritual of sacrifice. See SACRIFICE. If the god is supposed to be satisfied with the immaterial essence of the food, the visible material substance may then be consumed by his worshipers. It is sometimes the custom to present part of the offering to the deity, the remainder being eaten by those who take part in the ceremony. A common meal of this sort has more or less a sacramental character: it forms at once a bond of union between the eaters and between them and the god. Communal feasting usually accompanies birth, marriage, and death rites, which in the lower culture are clan or tribal, rather than purely family affairs, as well as the important ceremonies at arrival of puberty. See INITIATION. Other occasions for feasting arise in connection with the beginning or end of the hunting and fishing seasons, the inauguration or close of agricultural operations, and at certain times which have a calendrical importance, such as new moon and full moon, the solstices and equinoxes, and the rising and setting of the Pleiades. Feasts will commonly be consecrated to particular divinities, as soon as polytheistic cults arise: they then become religious festivals properly so called.

2. *Characteristics of festivals.*—Festivals have pre-eminently a social character and express the feelings of an entire community, whether clan, tribe, or nation. Being folk possessions, they are very tenacious of life, and may exist through long ages almost unchanged in nature. Most European popular festivals, for instance, can be traced back either to classical paganism, or, more remotely, to the observances of our prehistoric and heathen ancestors. Festivals lie always outside of the routine of ordinary life: they are occasions marked by much eating and drinking, dancing, buffoonery, disregard of the current conventions, and sexual license. Compare the Roman *Saturnalia* and the Hindu *Holi*. This saturnalian aspect of early festivals has its pale survivals in modern carnivals and similar amusements.

3. *Seasonal festivals.*—With advancing civilization festivals tend to increase in number, to develop a more elaborate ritual, and to fix more precisely the time and order of their celebration. It becomes the business of the priesthood to establish and maintain a calendar of holy days, in accordance with the natural divisions of the year. Seasonal festivals may be lunar, such as those at new moon, or solar, such as the solstitial ceremonies held by the Pueblo Indians, or agricultural in character. By many primitive peoples the end of the old year or the beginning of the new year is observed festively. This time usually coincides with seasonal changes (winter and summer, or wet and dry seasons) or is fixed with reference to agricultural operations (beginning of sowing, end of harvest). The European observance of New Year's Day illustrates the fusion of festivals, since old Celtic and Teutonic New Year customs have been transferred to the first of January. Many other popular festivals of medieval and modern Europe have had a seasonal origin. All Fool's Day (April 1) seems to be a relic of ceremonies held at the vernal equinox. May Day once honored the spirits of trees and all budding vegetation in the spring. The fire festivals on Midsummer Eve (June 23), marking the summer solstice, were once either solar rites, or, more probably, purificatory ceremonies for men, animals, and growing crops. Hallow Eve (October 31) forms another survival of a seasonal celebration.

4. *Anniversary festivals.*—It is a further development when well-defined anniversaries, marking important events in the communal life, give rise to festivals. The general tendency will be to convert the earlier seasonal observances into anniversary festivals. Thus, the Hebrews associated Passover, Tabernacles, and Pentecost—all originally agricultural festivals—with episodes of their early history. Similarly, the Athenian *Genesia*, an annual commemoration of the dead, came to be connected with the victory of Marathon.

5. *Secularization of festivals.*—With the progress of culture the religious element in festivals tends to become less and less pronounced. This remark applies particularly to seasonal festivals, but even those of an anniversary character will lose their religious significance as the events commemorated by them recede into the distant past. The secularization of festivals is perfectly illustrated by the history of the Roman *feriæ*, which were consecrated to deities of the state cults, but which ended by becoming to all intents and purposes simply civic holidays. The same process of secularization may now be traced in connection with the principal festivals of the Christian Year.

HUTTON WEBSTER

**FETISHISM.**—Any form of belief in which mysterious or magic powers are attributed to material objects.

The term was first applied by the Portuguese explorers to beliefs and practices of this character found among the natives of West Africa. Closely similar beliefs are now known to be common among all of the natural races and traces persist in higher levels of culture. While fetishism cannot be regarded as a distinct stage in the development of

religion it is particularly in evidence in the lower phases of religions. It is the expression of the widely-spread primitive notion that the world is pervaded by mysterious powers, a notion which lies at the base of both primitive religion and magic. This power is ordinarily thought of as localized or capable of being localized in particular objects and available for use to anyone who discovers its presence.

It is easy to see how the primitive man would associate power with any peculiar object. Oddly colored or shaped bits of stone, trees unusual in shape or size, twigs, bark, roots, claws, teeth, skin, feathers, human remains, all sorts of curious and even commonplace trifles, animals and even places associated with mystic power become objects of superstitious regard by the fetish worshiper. Or such objects may be transformed into fetishes by appropriate rites and incantations. Sometimes, instead of a vague power, it is a definite spirit that dwells in the fetish. Sometimes it is little more than a charm, an amulet or a clever device by which one may bring to himself good luck or success in certain undertakings. The interest in the fetish is often, though not always, private and malevolent.

The essential idea of fetishism, namely that spiritual powers may find embodiment in material objects, persists in higher religious and in many modern beliefs and practices, for example, in the reverence of the Hebrews, Greeks and Romans for sacred places and trees, the Hebrew ark of the covenant and its sacred objects, the mistletoe of the Druids, the relics of the saints, the cross, the eucharist. The multitudes of charms and amulets believed in by the cultural races are all attestations of tendencies to beliefs that are largely fetishistic.

IRVING KING

**FEUERBACH, LUDWIG ANDREAS** (1804–1872).—German philosopher, belonging to the left wing of the Hegelians who interpreted idealism pantheistically. He explained religion on the basis of psychology, declaring God and immortality to be subjective creations due to imagination and desire.

**FICHTE, JOHANN GOTTLIEB** (1762–1814).—German philosopher, champion of an ethical idealism. An enthusiastic disciple of Kant, he later developed an independent system which he worked out largely during professorships at Jena and Berlin. Knowledge is not a passive mirroring of a given world-order, but a personal achievement, a creation. The moral life is likewise a free act of the self against opposition within and without. The self thus active is not an independent individual but an element in a universal life-process. Fichte identifies God with the moral order. Individuals are instruments of its realization. Religion can represent God only by means of symbols. These symbols are makeshifts of our thought, and constantly require to be developed to clearer and more significant forms, for "every representation of God is a misrepresentation." Fichte's ethical teaching had important social applications. With feeling of a prophetic mission he presented to the German people the ideal of a state of justice and freedom. Government has its end in the education of men for freedom, and this can be attained only when property, leisure, and higher culture are secured for every individual. Philanthropy is only a wretched substitute for such an order. W. G. EVERETT

**FIDEISM.**—A theological position which makes faith as contrasted with reason the basis for doctrinal statements. The term is employed in France to designate the type of theology advocated and expounded in Paris by E. Ménégoz and Auguste Sabatier (q.v.).

**FIFTH MONARCHY MEN.**—A sect of English fanatical Millenarians who, in the time of the Commonwealth and even after the restoration, declared that Christ was about to set up a fifth universal monarchy, and that existing governments should be removed as a means of preparation for his kingdom.

**FILIAL PIETY.**—Reverence for parents was very early recognized as a social virtue, and is found among practically all peoples. Even among those nature peoples who put to death aged parents this sentiment is not absent, but careful examination rather shows that this act is itself an expression of filial piety as the aged are put to death only with their own consent and because of certain animistic superstitions as regards their state in a future life.

Filial piety, in the form in which it is known in history, however, took shape under ancestor worship in the patriarchal period. Ancestor worship (q.v.) itself may be regarded as in part an expression of the natural reverence for parents, though many other causes also entered into its origin. Filial piety under ancestor worship became the chief social virtue. Reverence for fathers was especially enjoined, though among most patriarchal peoples the honoring of mothers was also inculcated. The large part which filial piety played in the religious and social life of the Greeks and Romans is well known. In India and China it has played an even larger part. Thus filial piety may be said to be the central principle not only of the Chinese social system but of the ethical system of Confucianism as well. Among the Jews filial piety was not only a religious duty toward parents, but it was standardized as the attitude to be maintained toward Jehovah. Thus filial piety became in Christianity an idealized attitude to be maintained by the individual toward God as a father See FATHERHOOD.

CHARLES A. ELLWOOD

**FILIOQUE.**—(Latin, "and from the Son.") The clause added to the Latin version of the Nicene creed at the council of Toledo, 589, indicating that the procession of the Holy Spirit is from the Son as well as from the Father. It was the chief doctrinal ground for a schism between the Greek and Roman churches, the former rejecting the *filioque* clause.

**FINAL PERSEVERANCE.**—The doctrine that those whom God elects and who accept salvation in Jesus Christ will persevere in grace and may be certain of final salvation; one of the five points of Calvinism (q.v.) in opposition to the Arminian doctrine of the possibility of falling from grace.

**FINALITY.**—The condition of being fully fixed or absolutely established, as in the doctrine that Christianity is the ultimate form of religion. See TELEOLOGY.

**FINNEY, CHARLES GRANDISON** (1792–1875).—American congregational divine. From the date of his conversion in 1821 he engaged in evangelistic work in which he met with great success. President and professor of systematic theology in Oberlin College.

**FINNS, RELIGION OF.**—The inhabitants of Finland comprise chiefly the Swedish-speaking descendants of Scandinavian immigrants and the Finns proper, a people whose linguistic and physical characteristics point to an Asiatic origin; indeed, it is believed that the Finns entered Finland only in the 7th. and 8th. centuries of the Christian era. They were Christianized in the 12th. century, although the native paganism only slowly sur-

rendered. The Reformed religion was introduced in 1528, and today nearly all the inhabitants of Finland are Lutherans. The original paganism of the Finns was a combination of ancestor- and nature-worship. The cult of the dead was early important, and is still vestigially present among the peasants. Of deities proper the more important classes were the guardians of the household and farmstead, analogous to the household tutelaries of the classical peoples; the greater deities of the elements, especially of storm and thunder, gods which may have become important through Scandinavian influence; vegetation deities, especially of trees and grains; and the great number of water and forest spirits which have left in Finland a rich folk- and fairy-lore. In the Middle Ages, under the influence of combined Christian and pagan ideas, arose a poetic mythology centering around the person and deeds of the hero, Kalevala, and represented by a poem of that name which is rather a collection of traditional songs than a composition having a single source. See KALEVALA.

H. B. ALEXANDER

**FIORETTI.**—"The Little Flowers of St. Francis," a collection of early legends of St. Francis and his companions, have been said to be the "most exquisite expression of religious life in the Middle Ages." They breathe the delightful childlike trust and love of St. Francis, and a naïve realistic faith in the Supernatural that is delightful. The simplicity and purity of the Italian in which they are written has deservedly won them a place in early Italian classical literature. The oldest known MS. is dated 1390. J. N. REAGAN

**FIQH.**—The authoritative theology and law of Islam. The canon law was developed by four schools which are all accepted as orthodox; the Hanbalite (Central Arabia), Malikite (Upper Egypt and N. Africa), Hanifite (Central Asia, Turkey, and N. India), Shafi'ite (Lower Egypt, S. India, Malay and Syria).

**FIRE, FIREWORSHIPPERS, AND FIRE GODS.**—No element is more commonly regarded as sacred by primitive and pagan men than is fire. Both as the hearth- or household fire and as the fire of heaven (lightning) or of earth (volcanic or inflammable gas) fire has been deified in nearly every polytheistic religion, the firegod usually being regarded as one of the great deities. In classical religion Vulcan, or Hephaestos, was the deity of natural fire, and Vesta, or Hestia, the goddess of the hearth-fire. The worship of Vesta in Rome was the worship of the hearth-fire of the city, after the analogy of the household hearth-fire, and in the temple of the goddess a perpetual fire was guarded and fed by the Vestal Virgins. An almost identical custom was observed by the ancient Celts, among whom the fire-gods were important, and again by the Incas of Peru, whose perpetual fire was also guarded by chosen virgins. The keeping of perpetual or symbolic fires was, indeed, characteristic of many barbarous nations, while a rite also widespread was the periodic extinction, after periods varying from one to many years, of such holy fires along with all others in the community, and the kindling of a new fire, which was made the occasion for sacrifices and an elaborate festival. Sacrifice by burnt offerings, ordeals by fire, purifications by fire, divinations by fire, appear in numberless forms; and it is perhaps in the worship of fire-gods more than any others that human sacrifices, generally by burning alive, have been most numerous and longest preserved. The Biblical Moloch was a sun- or fire-god to whom children were sacrificed.

In the religion of the ancient Medes and Persians, as reformed by Zoroaster, fire was made the symbol of the power of righteousness, more or less identified with the sun, and the preservation of continuous fires upon the altars was so important a part of the ritual that Zoroastrians have frequently been called fire-worshippers. They are represented today by the Parsis of Bombay, descendants of refugees from Persia to India when the former country was conquered and Mohammedanized by the Saracens.

H. B. ALEXANDER

**FIRMAMENT.**—In the cosmologies of the ancient religions of the Babylonians, Hebrews, Egyptians, Greeks and Romans, the sky was conceived as an expansive dome (firmament) created by God to separate the terrestrial and celestial regions; or, as in Genesis, the waters above from those below the earth.

**FIRST CAUSE.**—The first cause appears in religious thought as Creator or prime Mover, and forms the kernel of the cosmological argument. Its logic runs as follows: the universe of each moment is dependent upon the universe of the preceding moment, this upon an earlier, and so on *ad infinitum*. Thought cannot rest except in a first cause, assumed as the beginning of the whole series. But the logic of the argument is abandoned the moment we make a halt, since the demand for the cause of any assumed first cause is as exigent as ever. Further, such reasoning could never take us outside of the world to its creator. Religious thought is compelled rather to view the universe as eternally existent fact, and to find the basis of faith in its nature—in what it is and does.

WALTER GOODNOW EVERETT

**FIRSTBORN.**—Especial sanctity was attributed by the Hebrews, as by some other peoples, to the first crop of the fruit tree, the first sheaf of the harvest, the firstlings of animals, and the firstborn child (if a male) in each family. The logical result was the sacrifice of firstlings of the flock, and apparently also in the earlier stages of Semitic religion the sacrifice of firstborn sons.

Another manifestation of the sanctity of the firstborn is their consecration to the priesthood, of which we have some traces. According to the priestly writer the Levites were taken into the service of the sanctuary as an equivalent for the firstborn of all Israel, the implication being that these were liable for this service. Deuteronomy intimates that the firstborn had a claim to a larger share of the property than the other sons, a privilege that still persists in some countries.

H. P. SMITH

**FIRSTFRUITS.**—The earliest ripened products of agriculture; also the firstborn of domestic animals and human beings.

Produce from the soil and the body being regarded as the gift of superhuman powers, the earliest (and best) are in acknowledgment offered to spirits or deity. Often they are eaten in celebration of a religious harvest feast. They may be offered to ancestral spirits, to a (divine) living chief, or eaten representatively by children. The time of celebration varies.

The first born of domesticated animals are sacrificed, if sacrificable; if not, redeemed. Firstborn children are redeemed or consecrated to the god; primitive peoples sacrifice them (so in New Guinea, China, India, Africa, Peru); and even eat them in solemn feast (Africa, Australia). Vestiges remain in modern harvest festivals.

GEO. W. GILMORE

**FISH, SYMBOLISM OF THE.**—In early Christian practise the fish was frequently used in

Christian symbolism. A famous acrostic was made from the first letters of the phrase, "Jesus Christ, Son of God and Savior" which in Greek spelt the word "fish."

**FIVE ARTICLES OF ARMINIANISM.**—Fundamental doctrines set forth in the *Remonstrance* of 1610 affirming (1) election dependent upon God's foreknowledge of a sinner's faith; (2) universal atonement; (3) salvation by grace alone; (4) grace not irresistible though necessary; (5) possibility of falling from grace.

**FIVE CLASSICS, THE.**—The five sacred Scriptures of Confucianism (q.v.), viz.—(1) The Book of Changes (Yi King), (2) The Book of Rites (Li Ki), (3) The Book of History (Shu King), (4) The Book of Odes (Shi King), and (5) The Spring and Autumn Annals (Chun Tsiu).

**FIVE MILE ACT.**—An act passed by the English parliament in 1665, whereby any clergyman, who had been expelled from his parish by the Act of Union of 1662, was prohibited from coming within five miles of his former parish or of any incorporated town or city, unless he agreed to conform to the state church. This cut off the majority of Puritan pastors from their churches.

**FIVE POINTS OF CALVINISM.**—The five distinctive tenets of Calvinism adopted at the Synod of Dort, 1610 (q.v.), in opposition to the five articles of Arminianism (q.v.), viz., (1) unconditional election; (2) atonement limited to the elect; (3) total depravity; (4) efficacious and irresistible grace; (5) perseverance of the saints.

**FLABELLUM.**—(1) In the R.C. church, the fan carried in procession before the pope. (2) In the Greek church, the fan waved to prevent flies from alighting on the chalice during the celebration of the Eucharist.

**FLACIUS, MATTHIAS** (1520–1575).—German Lutheran theologian, chiefly known as advocate of an extreme form of the doctrine of original sin, although he was active in most of the theological controversies of his day.

**FLAGELLATION, FLAGELLANTS.**—Flagellation is self-inflicted scourging as a method of religious penance. There are evidences of it in the Egyptian, Greek, Roman, Indian, and Semitic religions. In Christianity, originally an ecclesiastical punishment, it became a voluntary penance. The Fagellants were fraternities who arose in Italy in the 13th. century, practising voluntary scourging. The movement spread throughout Europe, and appeared from time to time until as late as 1820. Both the Catholic church and European states have endeavored to control or suppress it.

**FLEECE.**—In certain religions, magical practices became associated with fleece, such as the magical transfer of the animal's properties to the wearer of its fleece, protection against disease and other evils, rain-making ceremonies and agrarian fertility rites. In many cases the fleece used was from the hide of a sacrificial victim. The Greek myths of the golden fleece are well known.

**FLESH.**—A term used with a variety of meanings, but generally to indicate the material and less spiritual elements in a man's personality.

The theological usage of the term is an extension of the simple anthropology which has characterized all human thinking from primitive times. A distinction has always been drawn between the body and an element which was known as the "breath," "the soul" or "the spirit" (q.v.) In the more developed thinking of the pre-scientific age a distinction was naturally drawn between the tissues of the body and the bones and the blood. As this tissue portion of the body seemed to be the seat of feeling and passions (see HEART; LIVER), it was natural for the term by metonymy to be used to represent the physical and passional elements of the human personality. See BODY.

In the New Testament thought, the body itself is not evil, but the flesh is the agent of sin. Paul does not identify the flesh with the body, but with all those elements of life which the evolutionist might describe as survivals of animalism. To some extent, this is identical with the rabbinical thought of the "evil impulse" which is as old as humanity, although it is difficult to show any direct connection between the two terms. As the quality of the flesh is to be seen not only in licentiousness but also in quarrelsomeness, there naturally arises a contest between it and the more spiritual, superanimal elements of the personality and this contest opens the door to asceticism (q.v.). Death, by delivering man from the flesh, makes it possible for his personality to achieve higher development. Early church writers thought that the flesh would be restored to the spirit at the resurrection but the Pauline teaching does not contain this view but expects rather that in the place of the flesh the spirit will be given a spiritual body. The resurrection of the flesh may properly be considered, however, as an imperfect expression of the hope of a genuinely individual immortality. See FUTURE LIFE, CONCEPTIONS OF. SHAILER MATHEWS

**FLETCHER, JOHN WILLIAM** (1729–1785).—Clergyman and theologian who became one of John Wesley's associates, and who wrote many treatises expounding Arminianism.

**FLIEDNER, THEODOR** (1800–1864).—German clergyman and philanthropist, the founder of the deaconess order in modern Protestantism.

**FLOOD.**—See DELUGE.

**FLORENCE, COUNCIL OF**—See BASEL, COUNCIL OF.

**FLORIGELIA.**—Compilations of quotations from the Fathers and other early ecclesiastical authors, collected to serve the ends of theological or ethical doctrines.

**FLOWERS.**—Because of their beauty, flowers naturally are used on ceremonial occasions, like weddings, funerals, or to reinforce emotion. Among the Indians, Chinese, and Japanese, certain flowers and certain arrangements of flowers are used in religious symbolism. In India and Persia certain flowers are regarded as sacred to, or as an acceptable offering to the deity. The lotus is especially sacred among Buddhists and Hindus. In Japan many festivals are associated with the blooming of certain flowers.

**FONT.**—A vessel or receptacle used as a container for water for the administration of baptism.

**FOOD, RELIGIOUS ASPECTS OF.**—Religion is associated with the use of food in many ways. (1) *Food gods*, or deities presiding over important sources of food-supply, are the objects of universal worship among pagan peoples; as gods of grain,

fruits, the fields, of hunting, of herds, of animal species, gods of the sea, of marine foods. Such deities are always very important. (2) *Sacrificial offerings* are more often in the form of food-offerings than in any other; they may be in the form of devotions, as in the biblical whole burnt offerings, and as is customary in food offerings to the dead, or in the form of sacrificial feasts in which the worshipper deems himself to share with the god, each partaking of the offering. (3) *Sacramental feasts*, in which the body of the deity is believed to enter symbolically, as in the Eucharist, are a special form of communion. (4) *First fruits*, comprising the first gatherings of harvest or the first born of flocks, are very generally recognized as appropriate to the deity, harvest offerings in particular being both very ancient and very important among pagan peoples. (5) *Tabu foods*, or forbidden fruits, are religious in origin; foods are forbidden unless properly prepared, certain foods at certain seasons of the year, certain times of life, to certain classes of people, etc., in a multitude of forms. (6) *Consecrated foods*, or foods enjoined under special circumstances and to special ends, by being blessed or prepared according to ritual. (7) *Modes of eating*, as to with whom one may lawfully eat, the bond created by eating together, form an important chapter in the history of social organization, and are even today influential among Mohammedans, Hindus, Jews, and others. H. B. ALEXANDER

**FOOL, FOLLY.**—The Hebrew and Greek words translated by "fool" and "folly" in the English Bible denote a person without wisdom, or absence of wisdom, rather than an imbecile or witlessness. The conception of wisdom is that of divine law, moral and religious, as a truly devout and upright person should comprehend it: its beginning is "fear of the Lord." Folly, accordingly, is a moral rather than an intellectual failure, and the fool is akin to the sinner.

Fools proper, or imbeciles, among primitive peoples are more often than not regarded as possessing a sanctity of their own, being viewed either as possessed or as under the protection of an interested deity. In not a few cults, clownish impersonation and fool-playing is a recognized part of religious festivals. Greek comedy probably arose from such a source, and something not dissimilar appeared in the Mystery Plays of the Middle Ages. H. B. ALEXANDER

**FOOLS, FEAST OF.**—A Christian perpetuation of the ancient Roman Saturnalia in which burlesque representations of ecclesiastical proceedings of church services were given. It was celebrated in France until the 15th. century.

**FOREKNOWLEDGE.**—The ability of God to foresee from eternity all the course of future history and future existences. Cf. FOREORDINATION.

**FOREORDINATION.**—The doctrine that God previously determines the course of events of every kind, particularly salvation, so that all things happen according to his plan.

**FORGIVENESS.**—The act or decision of an offended person whereby the offender ceases to incur the displeasure of the injured party and is released from penalties.

In all religions where men are believed to be in relations with a personal deity, forgiveness or its equivalent is essential whenever the deity has been offended. The conditions under which the deity may be placated vary greatly with varying kinds of cultures. See ATONEMENT; PROPITIATION; SACRIFICE. Thus forgiveness may be little more than a favorable response of the god to a pleasing sacrifice or ritual. In the more ethical interpretations of religion, forgiveness is a moral attitude of helpful approval on the part of God and is conditioned solely on honest repentance on the part of the sinner. The great prophets of Israel in clearest fashion proclaimed this ethical conception, declaring that God would not heed attempts to placate him in merely external ways. See, e.g., Isa. 1:10–20. In later Judaism, the observance of rituals was emphasized as evidence of the genuineness of repentance.

In Christianity, forgiveness has been connected with the atoning work of Christ. See ATONEMENT. The obstacles in the way of God's favorable attitude toward a sinner are removed by Christ, so that anyone who accepts this atoning work in faith may be freely forgiven. The Catholic Church holds that the benefits of Christ's work are entrusted to the Church, so that forgiveness is granted only through the church to the individual, ordinarily through the sacraments, though not exclusively, since perfect contrition or love of God obtains forgiveness without the sacraments, even for the heathen, who is thus said to belong to "the soul of the church." See PENANCE; ABSOLUTION. Protestantism released forgiveness from ecclesiastical conditions, referring the sinner directly to God's love as manifested in the death of Christ. A more or less explicit affirmation of belief in the efficacy of Christ's atoning work has usually been insisted upon as a condition of forgiveness. Forgiveness means the remission of the penalties which otherwise the sinner must suffer, hence his deliverance from the fear of Hell. In Catholicism, a certain amount of disciplinary penalty is imposed either in deeds of penance to be done during this life, or in purgatory after death. Protestantism has emphasized the experience of gratitude for free forgiveness as a motive for gladly living hereafter in accordance with the will of God.

In ethics, forgiveness is a magnanimous attitude in which the offended party foregoes any claims for damages and renounces all ill-feeling. It furnishes a way in which a new moral start may be made without the encumbrance of past evils, and is one of the most important means of securing more flexible adjustments. When forgiveness is formally or officially pronounced, it is called Pardon.

GERALD BIRNEY SMITH

**FORM.**—(1) In philosophy, those qualities and determinants which fix the arrangement of the "matter" and thus give a thing definite identity. According to Kant, the a priori factors which determine mental activity, such as space and time, and the categories of the understanding. (2) In scholastic theology *form* came to stand for the intrinsic determinant of a species. The form or formal cause of Aristotle (q.v.) was identified with essence, as "the form of God" or 'form of an angel." Aquinas made *form* the determinant of what God and men are essentially.

**FORMALISM.**—A strict adherence to external rules in religion or morality, without any proper appreciation of the spiritual reality lying behind the rules. The formalist depends on mere conformity to sacraments, rites, or acts of worship to win for him all the rewards of religion. The scribes and Pharisees are represented in the gospels as formalists.

**FORMORIANS.**—The gods of the original inhabitants of Ireland before the coming of the Celts. On the arrival of the new Celtic gods

they were treated as evil powers of storm, darkness and death, though their original functions were those of gods of fertility and growth.

**FORMOSA, RELIGIONS OF AND MISSIONS TO.**—An island off the coast of China ceded in 1895 by China to Japan; now called Taiwan. The population comprises a large number of Chinese, Japanese, and about 300,000 Formosan aborigines. For the religions of the Chinese and Japanese, see CHINA and JAPAN. The aborigines are polytheists, two of their important deities being Tamagisangak who beautifies man and Tekarpada who sends rain. Idolatry is practised, and many of their ceremonials are wildly orgiastic. The information is very meager concerning them, and about the only missionary work was that done by the Dutch pastors when Holland possessed Formosa in the first half of the 17th. century.

**FORMOSUS.**—Pope, 891–896.

**FORMULA OF CONCORD.**—The last great confessional formulation of the Lutheran church, published in 1580 with the signature of the large majority of Lutheran princes and clergy. It endeavored to give a true Lutheran interpretation of the Augsburg Confession (q.v.), which should preclude the teachings of Melanchthon, Flacius, and the Crypto-Calvinists. See CREEDS; CONFESSIONS OF FAITH.

**FORTITUDE.**—Courage or strength of mind for patient endurance; one of the four cardinal virtues of classical ethics. In early Christian history fortitude was a passive rather than active virtue. See COURAGE.

**FORTUNATUS** (ca. 535–588).—Italian Christian poet of the 6th. century. Translations of some of his hymns are still used.

**FORTUNE.**—A goddess of chance in the Greco-Roman world.

1. *Greek.*—Fortune as a goddess of chance seems to be a development of historic times in Greece. In the fragmentary poetry of the 7th. and 6th. centuries the word *tyche* occurs meaning "good luck," "success." Pindar celebrates Fortune especially in his twelfth Olympian ode; at times he attaches *tyche* to some divine power; again he makes her one of the Fates. In Aeschylus and Sophocles Fortune plays no great part, but Euripides makes her a rival of the gods in power. From the orators and others it is clear that in common belief Fortune, Chance, played a large rôle. She was personified and worshiped with various appellatives. The great philosophers were for the most part inclined to exclude Chance from their systems, regarding the popular belief as due to the fallibility of men's judgments, so that they attributed to Fortune those elements which they could not foresee and calculate. The popular mind, however, continued the worship of *tyche* to the end of antiquity, often identifying her with Fate.

2. *Roman.*—*Fortuna* among the Romans was not a goddess of Chance, but a controlling goddess, often prophetic. Her oracles at Praeneste and Antium were famous. Contact with the Greeks, however, brought in the idea of Chance which spread among many classes of society. Among the educated the influence of Stoicism tended to foster the concept of Fortuna as a power working toward a definite end, and to identify Fortune with Destiny. This later idea is given splendid expression by Vergil in his *Aeneid*. But the disasters which attended the end of the Republic contributed greatly to the spread of the belief in Chance. Under the Empire there arose the cult of Fortuna in connection with the worship of the emperors, which lasted on beside the other manifold concepts of Fortune to the end of paganism.

CLIFFORD H. MOORE

**FORTY HOURS' DEVOTION.**—A service in the R.C. church in honor of the Blessed Sacrament of the Mass, continuing for forty hours during which time the Host is exposed on the high altar, and prayers are conducted by the priests.

**FORTY-TWO ARTICLES.**—An Anglican confession of faith issued in 1551 and ratified by the Privy Council and Bishops of England in 1553. They were subsequently reduced to the Thirty-Nine Articles (q.v.) by the elimination of three articles directed against the Anabaptists.

**FORUM, ECCLESIASTICAL.**—See COURTS, ECCLESIASTICAL.

**FOSSARIAN.**—(1) A grave digger in the early church dating from the use of special cemeteries probably in the 3rd. century. Also called *fossar.* (2) A member of a hermit sect of the 15th. century who observed their rites in ditches and caves.

**FOUNDATION-RITES.**—Among primitive peoples the erection of a house or temple, or the establishment of a settlement is an occasion for ceremonies of magical and religious character. In the choice of a site divination is employed to ascertain the will of supernatural powers. Again in the apprehension and consecration of the site shamanistic practises are frequent. The collection of building materials and the actual laying of the foundation called forth rites designed to intimidate evil spirits, neutralize charms and spells, conciliate the earth spirits or other local powers and to make provision for a patron spirit. The modern custom of laying the corner-stone of churches and other edifices is a survival of this ancient custom.

**FOUNDLING ASYLUMS.**—Orphans and abandoned children were wards of the early churches, being reared by widows and given a trade (Tert. *Apol.* 39; Augustine, *Ep.* 39). The Second Council of Nicaea (787) enjoined foundling asylums and one was soon opened in Milan. Under the influence of St. Vincent of Paul (17th. century) France developed many which in 1789 became state institutions. Secret delivery by placing the child in a box revolving within the wall led to alarming increase of foundlings and in 1834 was abandoned. Similar experience led the London Foundling Hospital (founded 1741) to receive a child only on the mother's attestation that it is the first illegitimate and that the father has not lived with her. Germany has no such asylums but "baby farming" has recently been put under the control of city physicians. In America such institutions are private though sometimes aided by public funds. Massachusetts forbids them, the State Board of Charities placing abandoned children with licensed families. This measure has reduced the high death rate found in asylums. F. A. CHRISTIE

**FOUR POINTS.**—Four particulars concerning which American Lutheranism has declared itself: (1) Chiliasm condemned; (2) secret societies teaching anything contrary to the Bible or confessions condemned; (3) mixed or open communion disapproved; (4) exchange of pulpits between Lutheran and non-Lutheran ministers permitted, if orthodoxy is not thereby impaired.

**FOX, GEORGE** (1624–1691).—Founder of the Society of Friends (Quakers). Born at Drayton, Leicestershire, England in 1624. He showed psychopathical tendencies in his youth. At the age of twenty-three he had a great constructive religious experience, which profoundly transformed him, and he believed himself divinely sent as a preacher of the Light within. He was a mystic of the same general type as Jacob Boehme (1575–1624), a great traveller, organizer and reformer. He was constantly persecuted and suffered seven severe imprisonments. Author of a famous religious autobiography, the *Journal of George Fox*, and many religious tracts and epistles, expounding his views. RUFUS M. JONES

**FOX'S BOOK OF MARTYRS.**—A book written by John Fox (1516–1587), being a compilation of the persecutions of Christians from A.D. 1000 to his own day; a book which exercised a wide influence on subsequent Christian history, especially among Englishmen.

**FRANCIS OF ASSISI, SAINT** (1182–1226).—Founder of the Franciscan order (q.v.); born in Assisi, Italy, where he received a meager education. As a youth he was given to adventure and carefree indulgence, but as a result of illness during which he experienced visions he consecrated himself to a life of poverty and ministrations to the poor, attempting literally to follow the commands of Jesus. Disciples soon gathered about him, and in 1209 Innocent III. sanctioned the order. The outstanding features of Francis were his rigorous asceticism combined with joyous mysticism and the ideal of service making him perhaps the most lovable saint in history. He resigned the office of general of the order in 1220.

**FRANCISCANS.**—A Roman Catholic order named after St. Francis of Assisi. The penitents who joined Francis of Assisi in a life of complete poverty and a religious work of preaching and relief of suffering became the ecclesiastical Order of Brothers Minor by the rule imposed in 1223 by Pope Honorius III. The members, barefoot and clad in a coarse grey gown ("Grey Friars"), lived by manual labor and alms. The order had a somewhat democratic government, the local leaders ("guardians") electing the provincial minister and the Minister General being limited to a tenure of twelve years. With the papal rule of 1223 began gradual assimilation to the older monastic orders, but the *Testament* of Saint Francis occasioned divisions into the rigorist Spirituals or Observants, living hermit-like in mean shelters, and the Conventuals living with a laxer rule in large convents. In the 14th. century the rigorists revolted against the papal policy of hostility to their complete poverty and many died at the stake. A branch of the Observants became the rigorist Capuchins (1526), an order definitely separate in 1619. In 1897 Leo XIII. united minor groups of rigorists in one order and in 1907 Pius X. classed Observants, Conventuals, Capuchins as all alike branches of the Brothers Minor. The second order is the women's order of Poor Clares (Saint Clara of Assisi, 1216). The third order is a fraternity of laymen living the world's life with the ideals of Franciscan piety. The order has been distinguished for missions in the Orient and Spanish American lands. In the scholastic universities it had eminence through Alexander of Hales, Bonaventura, Duns Scotus, Roger Bacon. The order now counts about thirty thousand members. Those in North and South America are chiefly Germans.
F. A. CHRISTIE

**FRANCK, SEBASTIAN** (1499–1542).—An able German who began his career as a R.C. priest, became converted to the Lutheran movement, and passed on from this to a humanistic, liberal, and unsectarian conception of religion. Although distrusted by the Protestant leaders of his day, his writings both then and since exercised wide influence in the direction of a free type of mysticism.

**FRANCKE, AUGUST HERMANN** (1663–1727).—A Lutheran theologian, professor at Halle in Germany, who under the influence of Spener (q.v.) became one of the most vigorous exponents of Pietism (q.v.). He was noted for his original ideas in religious education, for his power as a preacher, and for his skill in organizing and maintaining a school for orphans.

**FRANK, FRANZ HERMANN REINHOLD** (1827–1894).—An influential German theologian, professor at Erlangen, who elaborated a profound system of Christian doctrine on the basis of the special knowledge derived from the experience of regeneration. Christian truth was thus derived from a source possessed only by those who had passed through a specific Christian experience. His most famous works were *System of Christian Certainty* and *System of Christian Truth*.

**FRANKFORT RECESS** (or **AGREEMENT**).—A document signed in 1558 by the orthodox Lutheran princes led by Flacius (q.v.) and the Philippists (q.v.), led by Melanchthon. They agreed on the doctrines of justification by faith, the necessity of good works in the justified, and the real presence of Christ in the Lord's Supper. Some theologians objected to the settlement of church doctrines by secular princes, so the aim of the agreement was not attained.

**FRANKFORT RESPITE.**—An agreement between the Protestants and Roman Catholics of Germany, signed in 1539 at Frankfort, whereby a temporary peace was agreed upon.

**FRATICELLI.**—In the beginning of the Franciscan order (q.v.) there were some friars who stubbornly insisted on striving after the ideal poverty of St. Francis. Persecutions, portrayed allegorically by Angelo Clareno in his *Liber Septem Tribulationum*, drove the "Spiritual" friars to seek refuge wherever they might find it. Some found it with Louis IV. of Bavaria; some with the banditti in the mountains. They were called "Fraticelli" (the diminutive of Fratti, Italian for Friars). The name was also given to other, heretical, groups in the later Middle Ages.

**FRAVASHI.**—The pre-existent, immortal part of human personality according to Zoroastrianism, similar to the Roman *genius* and the Greek *agathos daimon*. The fravashi stimulates birth and cares for the babe during growth. At death it unites with the soul in the immortal life. When thought of plurally they are similar to the *pitris*, the *Di Manes* and ancestor spirits of other Indo-European groups.

**FREE CHURCH OF ENGLAND.**—An organization effected in 1844 as a reaction against the Romeward tendencies of the Oxford Movement (q.v.). Episcopal in government and in doctrinal unison with the Low-Church wing of Anglicanism it insists upon being regarded as an integral part of the Established Church. Holding itself free to preach in all parishes, using a revised edition of the Book of Common Prayer, associating the laity in its church government and work, and fostering fraternal relations with other evangelical bodies, it has not

enjoyed the co-operation and good will of the Established Church. With a message largely of negations and a spirit somewhat particularist, this body has failed to enlist a large following, numbering not over 1,500 members. PETER G. MODE

**FREE CHURCH OF SCOTLAND.**—A body that in 1843 seceded from the Established Church of Scotland as a protest against political meddling in the government of the church.

Contrary to the Revolution settlement which incorporated the Westminster Confession in the statute law of Scotland, thereby placing the government of the church in the hands of church officers distinct from the civil magistrate, an act was passed (1712) restoring patronage in Scotland, thereby placing ministers in dependence upon the aristocracy. After years of agitation the General Assembly in 1834 passed a "Veto Law" declaring it to be "a fundamental law of the church that no pastor shall be intruded on any congregation contrary to the will of the people." In the litigation that followed the court disallowed the contention of the church to freedom and legislative initiative, and announced that Parliament is the temporal head of the church from which it derives all its power. In protest the General Assembly (1842) drew up a "Claim of Right." A final appeal to the House of Commons (March, 1843), having received no assurance of redress, induced the General Assembly to proceed to organize under the title of the Free Church of Scotland. Its leaders were outstanding men—Chalmers, Candlish, Cunningham, Buchanan, Guthrie, Dunlop, Hugh Miller. Its experiment in voluntary support of the church was marvelously successful. Its zeal for foreign missions proved phenomenal. As early as 1863 proposals were launched looking toward a union with the United Presbyterian Church. The lawfulness of state endowments proved a stumbling block for years but in October, 1900, the union was effected. PETER G. MODE

**FREE CHURCH FEDERATION.**—An organization of the dissenting churches of Britain to promote interdenominational fellowship and practical church unity.

Feeling the need of counsel and inspiration for the defense of their distinctive interests, the Free Church leaders called a series of Congresses (1892–95) at Manchester, Leeds, and Birmingham, which was so successful as to suggest the organization at Nottingham (1896) of the National Council of the Evangelical Free Churches. According to the constitution, the objects of this federation are to facilitate intercourse and co-operation among the Free Churches, to organize local councils, to advocate the New Testament doctrine of the church, to defend the rights of the associated churches, and to promote the application of the law of Christ to every relation of human life. The tactful administration of its officers has eliminated and prevented wasteful church overlapping, removed jealousies and suspicions among local churches, and exercised a watchful care over the interests of non-conformity. Its national assemblies have played an important part in endorsing or resisting contemplated parliamentary legislation, and in stimulating the morale of the Free Church. It issues a monthly magazine, *The Free Churchman* and has published the *Free Church Handbook* and *The Evangelical Free Church Catechism.* PETER G. MODE

**FREE CONGREGATIONS IN GERMANY.**—A name given to groups of Friends of Light, a mid-nineteenth century rationalistic movement in Germany. Its original leader was L. Uhlich, pastor of Pommelte. In 1841 Uhlich formed an association of pastors, who shared his rationalistic view. Halle became the center of the movement under G. A. Wislicemus, who for his pantheistic ideas and disbelief in the historicity of the gospels, suffered deposition from his charge in 1846, and became head of a free congregation. Another evangelical pastor, J. Rupp of Königsburg, was deposed for similar views in 1845. The revolution of 1848 gave freedom to the movement and free congregations appeared in various parts of Germany. With the reaction of the fifties, they encountered a severe policy of repression based on the charge of political radicalism. In 1859 the free Protestant groups federated with some of the so-called "German Catholics," who represented similar tendencies in Catholicism. The later history of the movement is unimportant, but it has survived with a present membership of over 20,000. As an organization it is a loose federation of congregations held together through biennial conventions.

JOHN T. MCNEILL

**FREEDOM.**—See LIBERTY.

**FREEMASONRY.**—The "art" or "mystery" of the Freemasons or Free and Accepted Masons, a universal religious, moral, charitable, and benevolent fraternal organization.

It is religious in requiring belief in God as a prerequisite of initiation and insisting on such belief as one of its unalterable fundamental points. Beyond this and belief in immortality it has no religious dogmas but expects the brother to adhere to some religion and obligates him upon the sacred oath of the religion he professes. For the rest it seeks to promote morals by ceremonies, symbols and lectures, inculcating life measured by reason and performance of duties toward God, one's country, one's neighbor and oneself. It relieves needy brothers, cares for their dependents, educates orphans, and insists upon duties of charity and benevolence.

There is no authentic evidence as to its origin. Manuscript "old charges," of which the oldest certainly dates from the end of the 14th. century, show that it was then an established institution with a long past. Apparently the medieval craft of masons at an early date combined a religious, moral, and philosophical, or, as masons say, "speculative" element, with the operative art, and admitted gentlemen and clergymen as accepted masons, free of the guild, who were interested in the speculative side only. In Scotland in the 16th. and in England in the 17th. century, the speculative element developed with the decay of the operative craft and it became customary and even fashionable for nobility and gentry to become initiates. The present organization dates from the so-called "revival" on St. John's Day, 1717, when four lodges in London formed the Grand Lodge of England, from which directly or indirectly all organized freemasonry of today derives. About the middle of the 18th. century the "higher degrees" began to develop, particularly on the Continent, and as a consequence, there came to be many "rites." All are based upon the three degrees of the "Ancient Craft": Entered Apprentice, Fellowcraft, and Master Mason, representing the original two parts of the ceremony of 1717. The Ancient and Accepted or Scottish Rite of 33 degrees is the most widespread. In the United States it co-exists with the American or York Rite of nine degrees on which is superposed a Christian order, the Knights Templars, to which only York Rite masons are eligible. These higher degrees develop, illustrate and add force to the teachings of the Ancient Craft.

ROSCOE POUND

**FREETHINKERS AND FREE THOUGHT.**—Refusal to be bound in thinking by any religious authority. Originally applied to Deists, the terms are generally employed to characterize anti-Christian rationalism.

**FREE WILL.**—A term used to affirm a real power on man's part to choose between alternate possibilities, so that the decision lies in his own hands, without necessary compulsion of circumstances or motives.

The question whether man's acts are due to his own independent choice, or whether they are inevitable consequences of existing motives has been debated at length by moral philosophers without any decisive agreement. At one extreme we find *Determinism*, the theory that the existing facts of temperament, psychic habits, and external solicitation absolutely condition a man's behavior at any moment. At the opposite extreme is *Indeterminism*, which pictures the will as an incalculable factor, capable at any given moment of defying the power of the strongest motive. Psychological investigation, intent on discovering causal relations between psychic facts, tends toward determinism. Moral training proceeds on the theory that behavior may be controlled by definitely planned influences. On the other hand, consciousness seems to testify to a sense of freedom in the face of possible alternatives, and it seems absurd to attribute moral responsibility to a person unless he is free to choose.

The discussion of free-will often runs into abstractions if "will" is assumed to be a definite "faculty" with inherent power. But our life is a unity in which the act of willing is inevitably bound up with emotions and ideation. Action is the response of an organism to stimulus. When action is automatic or emotionally instinctive, there is no "free will." When action is delayed while the stimulus is subjected to mental valuation, conduct becomes "deliberate"; i.e., a sense of personal responsibility arises. The freedom which here occurs is due to the relating of a given stimulus to the various values of total experience which memory brings forward for comparison with the value to be gained by yielding to the stimulus. One's total experience can thus be utilized, and one is not at the mercy of the single stimulus.

In Christian theology the doctrine of free-will has been the occasion of many controversies. Those who, like Augustine, Luther, and Calvin, exalted the sovereignty of God and salvation by grace alone, minimized or denied human freedom in the interests of specific divine foreordination. On the other hand, those who were concerned to maintain moral responsibility, like Pelagius and Arminius, insisted on man's real power to accept or to reject divine grace. GERALD BIRNEY SMITH

**FRIAR.**—A brother or a member of one of the R.C. mendicant orders of which the chief are the Augustinians or Austin Friars, Carmelites or white Friars, Franciscans or Gray Friars and Dominicans or Black Friars.

**FRIARS MINOR.**—The name of the order established in the beginning of the 13th. century by Francis of Assisi, also called Minorites. See FRANCISCANS.

**FRIENDLY SOCIETIES.**—Mutual benefit organizations, mainly of working people, for help in times of sickness and death.

Their purpose appears in the custom of making payments to members in case of illness, and to their families for burial expenses and sometimes for small pensions. Aside from a single instance these societies do not seem to antedate the late 17th. century, nor is there any direct connection with the earlier guilds, but in Great Britain friendly societies became important agencies for the encouragement of industry and thrift. Poor financial management resulted in the loss of large sums of money, and thousands of persons failed to keep up their payments to the common fund, so that waste was enormous, but British legislation providing for the registration of societies helped to secure more scientific management.

Friendly societies include locals with special ends in view, and central organizations. The latter have no social features, but are stronger and have become more popular. Within recent years societies have joined together to influence legislation, and have co-operated in investment associations and medical associations for the sake of economy. In 1911 Great Britain linked up the societies with the new national insurance system, greatly to their advantage.

From England this kind of organization extended to the British colonies and elsewhere. On the Continent the national governments grant special privileges. In the United States fraternal associations with various benefits have proved very popular, and assessment insurance societies have made use of their experiments. Trade unions have incorporated the benefit idea. Mercantile corporations encourage mutual aid societies among their employees.

Under good management many of these organizations are valuable socially and pecuniarily, in spite of numerous failures. Success is dependent upon the observance of sound principles of finance, on economy of administration, and on the faithful practice of thrift. H. K. ROWE

**FRIENDS, SOCIETY OF (QUAKERS).**—A small, mystically inclined branch of the Christian Church, which originated in England during the Commonwealth Period (1648), under the leadership of George Fox (1624–1691). Fox and his followers often called themselves "the children of the Light," though they gradually adopted the name "Friends." Through a casual remark they received the nickname "Quakers," which has persisted.

The preaching of Fox convinced many of the "Seekers" and other small sects and the movement grew rapidly. It was organized into a Society under Fox's direction, with local monthly meetings, district quarterly meetings, and a national yearly meeting. Itinerant ministers came to Massachusetts in 1657 and in a short time in spite of intense persecution, the movement spread in most of the colonies. In 1862 William Penn, who was convinced by Fox, founded Pennsylvania as "a holy experiment" of a state governed by all the people and dispensing with all military force. At the time of Fox's death six American yearly meetings had been established.

The most important early interpretation of Quakerism is given in Robert Barclay's *Apology for the True Christian Divinity* (first edition, 1676). Its central principle is the belief in a divine Light implanted in the soul of man, which convicts him of sin, condemns him when he disobeys it, and which as he obeys and follows it leads him to Christ, the living, spiritual, present Saviour, who guides, inspires, empowers and sanctifies him. Friends dispense with outward sacraments and insist upon a positive inward baptism and communion. They hold their meetings for worship on a basis of silence, maintaining that the soul can find God in the hush and that He reveals His word and will to responsive, obedient persons. Quaker ministry is, thus, in

theory, of the prophetic type, the utterance of a divinely revealed message. No distinction is made between the sexes in matters of religion.

Friends have, throughout their history, refused to take oaths, declined to bear arms or take part in military operations. They endeavor to live sincerely, honestly, and simply. They often use the singular form of speech and, until modern times, they wore a peculiar garb. They have taken an important part in great reform movements, and have always shown strong sympathy for less favored classes and for undeveloped races. In America they have had two separations and are divided into three groups: Orthodox, Hicksite (with liberal views), and Wilburite (extremely punctilious). They have in America a membership of about 125,000, in England 20,000, in Ireland less than 3,000, and in Australia 1,000. They maintain in America ten colleges and a large number of schools and academies. They carry on extensive foreign mission work. RUFUS M. JONES

**FRIENDS OF GOD.**—An association of a pietistic mystical type originating (ca. 1340) in Basle and expanding through Germany and the Netherlands. Most of the leaders were Dominicans, but the membership included some laymen. Henry Suso (ca. 1300–1365) was the most eminent leader of the movement, which disappeared after the 14th. century.

**FRIENDS OF LIGHT.**—Rationalistic associations which originated in Germany in 1845. Also called FREE CONGREGATIONS (q.v.)

**FRIENDS OF THE TEMPLE.**—A sect organized in Germany in 1861 by Christoph Hoffmann. Colonies were founded in Germany and Palestine with a view to establishing Christ's kingdom with Jerusalem as capital. The movement has dwindled since the death of Hoffmann in 1885.

**FRIGG.**—The most important goddess of the Teutons, probably identical with Freyja. She was the wife of Odin and patroness of love, marriage, and home-making.

**FUNDAMENTAL ARTICLES.**—Doctrines and beliefs which are regarded as essential to a religion, without which that religion would lose its characteristic nature. In the case of Christianity, these have been variously stated, but are not to be confounded either with the ecumenical creeds, which do not include articles dealing with morality and the atonement, or with doctrines peculiar to a church or denomination. See CONFESSIONS OF FAITH.

**FUNG-SHUI.**—The Chinese science by which one secures happy orientation to the orderly movements of the forces of nature. Correct location of graves, homes, temples or other structures assures good fortune. Proper selection of grave-sites is important not only for the happiness of the dead but that they may secure prosperity and honor for their living descendants. To change a natural environment in any way by cutting down hills or erecting lofty buildings may interfere with the smooth working of the nature forces and bring disaster. The difficulty of locating graves is a source of great expense and worry to the people, while the aversion to interference in any way with the order of nature has been a serious obstacle to Chinese economic development. The doctors of the science exercise a tyrannous power over the common life. The philosophic theory is that the universe is an organism everywhere moving under the control of a cosmic order or *Tao*. The content of the science is a mixture of astrology, geomancy, and magic.

**FUTURE LIFE, CONCEPTIONS OF.**—The common element in these conceptions is the expectation of the continuance of life after death:

I. THE CHIEF ELEMENTS OF THESE CONCEPTIONS.—The origin of the belief that life survives death is hidden in the obscurities of prehistoric humanity. When primitive men first reached the confines of history they seem to have possessed this conviction. In the light of anthropological research it may be safely said that the belief in some sort of *post-mortem* existence is universal. The content of such expectation varies markedly, however. In general it may be said that the future life is conceived of as either better or worse than the present. Death ushers in conditions which serve to intensify dominant tendencies of the life of the deceased. As civilization grows, the conceptions of future life also develop until among the more reflective peoples it becomes an essential part of a philosophical view of the world.

1. *Among primitive peoples* the belief that a dead person continues in some sort of active existence is general but there is a great difference of view regarding his status. In most extremely primitive civilizations the dead are supposed to remain in the vicinity of the grave. Therefore it is of the utmost importance that bodies be properly buried and not exposed to the mutilation of enemies or of wild beasts. Food and drink are placed at the grave for the refreshment of the dead person through some form of magical transformation of the material food. Closely allied practices are the burial of the implements of war or of agriculture, household utensils and sometimes retainers of chiefs.

It is difficult to say at just what point such conceptions passed over in those of animism. The experience of dreams and of the sight of the breath in cold weather together with the observed fact that the dead do not breathe, naturally suggested an inner element of the personality which was different from the body and could leave it. See SPIRIT. It became customary among many tribes to regard death as a sort of passage of the spirit or shade from the body through some of the physical apertures. It was by no means uncommon for the living to fear these spirits who were liable to do injury; therefore the apertures of the body would be stopped up so that the spirit could not return, and various sacrifices would be made to it. The worship of ancestors is doubtless closely connected with the belief that the spirits of the dead can come into contact with the living and must be paid the honor which persons possessed of power expected and received. The further practice of sitting up with the corpse (see WAKE) was closely connected with the belief that the spirit remained in the vicinity of the body for a number of hours before passing to whatever was believed to be its destination.

As would be expected, every tribe whose customs have been studied, possesses some characteristic conception as to the treatment of their dead members and their condition after death. See DEATH AND FUNERAL PRACTICES.

2. *In the highly developed religions*, certain general characteristics can be discovered although all of them are not found in any single religion.

(*a*) *Transmigration* of the soul to some living being is by no means unusual in ancient religions. Probably this is a survival of the more primitive belief that the spirit of the dead has the power to enter into other bodies. In Brahmanism and

Hinduism this conception is made a basis of an elaborate world-process in which the souls of the dead enter into higher or lower forms of life in accordance with their general characteristics. There is no general belief, however, regarding the time of such transmigration. In some religions apparently it would be shortly after death and in others it would be the end of ages or cycles. See CYCLE; ESCHATOLOGY.

(*b*) More general than the expectation of transmigration is the belief that the spirits of the dead migrate to a *definite locality*. In some nations (e.g., some Teutonic races, and the Egyptians) this world is the west, beyond the limits of the land. With other nations the spirits go to a great underworld which like a huge cave is beneath the flat earth. This is the more common belief. Pictures of this underworld vary markedly. With the Semitic peoples, including the Hebrew, the underworld seems to have been a place of inactivity. Among the Assyrians and Babylonians there was some difference of condition determined by sentence passed upon the character of the dead. Divisions of the abode of the dead are to be found in practically all of the more developed religions, certain places intended for the righteous being enjoyable while others intended for the wicked are places of suffering. Such distinctions varied in distinctness according to the development of the idea of retribution and the dualistic view of the world.

(*c*) *Rewards and punishments.*—The idea of the abode of departed spirits is generally associated with the adjustment of *post-mortem* existence in accordance with the conduct and character of the departed. Although the Hebrew religion, until affected by Persian and other religions seems not to have associated morality with the thought of future rewards and punishment, in the vast majority of religions whether primitive or developed, some idea of retribution is present. In the more simple types of religion this consists in a naïve adjustment or reversal of conditions, or punishment for sins in kind. In the more highly developed religions, however, the idea of retribution was closely associated with an expected judgment, the details of which varied. In some cases, as in the Egyptian, there was an elaborate trial of the dead who could be instructed as to the proper defense (see EGYPT, RELIGION OF). In the Greek and Roman religion (q.v.) there is also a judgment which is similar to that which can be found in a conventional tribunal. In other religions the decision is less judicial and more mechanical, e.g., the dead being compelled to walk a narrow bridge, off from which the wicked fall. See JUDGMENT.

But whatever its dramatic figures might be, developed religions have generally regarded life after death as a time for purification or punishment either through elaborate reincarnations in lower or higher form, or in accordance with contemporary feudal practices. Judaism appropriated most of the more tenable elements of the great religions with which it was associated during the last four centuries before Christ. During this period the old hope of the restoration of the nation was supplemented by the belief in the *post-mortem* punishment of its enemies both nationally and individually expanded into elaborate eschatological expectations. See ESCHATOLOGY. By the time of Jesus these pictures of the future had grown vivid and were becoming systematized. They were taken over into Christianity and later were very markedly affected by the practice of the Middle Ages.

Speaking generally, the joys of the righteous and the sufferings of the wicked after death reflect people's view of the pleasures and their methods of dealing with criminals. Usually the blessed dead are represented in some definite place. Paradise or Heaven into which they enter immediately or, after being cleansed, as successive stages of bliss. See INTERMEDIATE STATE; PARADISE; HEAVEN. Pictures of bliss are sometimes highly physical as in Mohammedanism and in parts of the apocalyptic literature of the Jews. Christian portrayals of the bliss of the future are almost all in figures of speech, feasts, singing and other forms of joyous celebration.

Similarly, pictures of the treatment of the wicked reflect the torture and punishment of various ages. The wicked dead no more than the condemned criminal in a contemporary law court had rights which needed to be respected. The more vivid pictures of hell came into Christianity during the 2nd. century from the writings of Plato, through the *Apocalypse of Peter* but already the idea of the abyss of fire for the devil, his angels, the giants, and the wicked dead was in Christianity. The brutality of the Middle Ages is reflected in the descriptions of suffering after death on the part of the wicked, many of which are quite indescribable. In several religions, notably the R.C. form of Christianity, death is followed by a purgatorial period in which those who have not committed unpardonable sins are cleansed by suffering and made fit for Paradise. See PURGATORY; REWARDS AND PUNISHMENTS.

(*d*) *Resurrection.*—In early Semitic and Greek thought there is no expectation that the body will be restored to a spirit; in the last few centuries, B.C., however, the Oriental mystery religions were reflected in the Jewish expectation that some sort of bodies would be given the dead, at any rate the righteous. Opinions seem to vary as to the nature of these bodies. In some cases they are obviously physical and the righteous are to have families of four hundred children. In other cases no such materialistic idea obtained and views were held similar to those expressed by Paul. In any case this giving of a new body is something distinct from the early belief of the Greeks that the shades of the dead could be given a certain element of substantiability by the shedding of blood, and the later Greek expectation of immortality as inherently possessed by humanity. The gift of this new body was in Jewish thought associated with the work of the deliverance of the Jewish nation by the expected Messiah and so was expected to occur either at the beginning or the end of the messianic reign.

In Christianity, these ideas of the resurrection are carried forward but are given certain definiteness of form by the accounts of the resurrection of Jesus. These accounts are not easily harmonized and seem to imply three views of the resurrection of the body: (1) It was composed of bones and flesh and could eat material food. (2) It had the appearance of the physical body but was not subject to the laws of ordinary bodies and finally disappeared in the sky. (3) It was a spiritual body similar to that which Paul describes in I Cor., ch. 15. The Christian church has generally combined (1) and (2), holding that the body of Jesus was at first material but in the forty days preceding his Ascension took on new powers and characteristics which in the opinion of some made it capable of ubiquity. The Christian doctrine of resurrection early shifted from the raising of the shade from the underworld as in the Jewish and doubtless the early Christian belief, to the raising of the particles of flesh from the grave and their recombination in the original body which as a partner in the conduct of the spirit was to share in its *post-mortem* fate.

(*e*) *Eternity of conditions* set by a judgment is usually held by those religions which do not think of the future in terms of successive cycles. Just what the dead will do is left by all religions to

the imagination and intelligence of the believer. In Brahmanism and some other religions, the state of the dead is an unconscious absorption into the Absolute Being and therefore there is need of a new incarnation or creation of the individual whose condition is determined by the transmigration in accordance with his pre-existing character.

(*f*) *Impersonal immortality* has been urged by many writers in place of the conceptions described above. According to such views the individuality is so immediately connected with the body and its mechanical and chemical operations that when that body passes out of existence nothing individual survives. There are three general classes of views which follow this general premise: (1) the view of the thoroughgoing materialist who claims that the individual disintegrates and disappears in the process of death as certainly as a piece of wood disappears in the fire; (2) the view of those who hold that the individual is absorbed in a universal being and so disappears although continuing to exist without individuality; (3) the hope for an immortality of influence which, as the name implies, sees the continuation after death only of individuals' influence in human affairs before death. A similar conception is that of the immortality of the race. Since, however, human life must ultimately become extinct upon a dead earth, this cannot be regarded as fundamentally different from the second view above.

II. Arguments for Life after Death.—It is natural that objections to immortality should have been expressed from the very earliest time in which man undertook to think about the great mystery which confronted all life. The natural desire to meet one's friends and loved ones after death rather than philosophical interest doubtless led to the study of arguments in justification of the belief that death did not end conscious existence. These arguments may be classified briefly as follows:

(*a*) *The argument from human nature.*—Platonic thought made belief in the existence of incorporeal realities relatively easy. The human spirit was regarded by Socrates and his followers as existing prior to birth. The *a priori* objection to the continuance of bodiless spirits was therefore met and the argument for life after death could rest on foundations unaffected by materialistic objections. Immortality was a property of human nature.

(*b*) *The moral argument.*—Human life is so full of misfortune, injustice, and uncompleted lives that a belief in a moral order compelled the belief in a period after life in which such inequalities could be adjusted and righteousness be triumph over evil. This argument is very widespread and carries weight in proportion to the confidenee one has in the religious view of the world.

(*c*) *The evolutionary argument.*—This is an extension of the general position of evolution as involving the survival of the fittest to survive and also as viewing life as constantly assuming more completely personal forms. In some cases this involves a doctrine of *conditional immortality* although this view is held independently of the acceptance of the evolutionary hypothesis. In such a view, immortality is not regarded as belonging essentially to humanity but to be reached through a process by those who are capable of meeting the conditions of that process. Such conditions will vary according to philosophical views but speaking generally it is held that such immortality as ensues from the evolutionary process must include those elements of life which possess timeless values rather than those which are dependent on physical conditions. A crude form of this belief, although not avowedly evolutionary, is that of the annihilation of the wicked.

(*d*) *Attempted scientific investigation.*—This has been carried on for a number of years, especially by those who are associated in the various societies for psychical research (q.v.). Their method involves the effort to get into touch with the dead through some medium who becomes clairvoyant. While many psychologists and other scientists would admit the theoretical legitimacy of experimentation in such field, trickery and self-deception are so likely and experiments are so incapable of control and corroboration that such method of proving immortality has not received any general acceptance among psychologists. Since the great war, however, it has gained widespread favor among people at large and has undoubtedly served to increase the general belief in life after death. It is to be noticed that the conceptions of that life reached through mediums are very similar to those of primitive man. The dead seem to have about the same existence and enjoyments as they had upon earth. See Spiritualism.

(*e*) Christian faith in immortality rests ultimately upon *the Christian religious view of the world.* If we believe in a living God and in the finality of personality, although we may not be able to have full cognitive assurance as to immortality, we can accept it by faith and test it as a working hypothesis of conduct. From this point of view such elements of value as there are in other arguments can be appropriated and belief in the historical resurrection of Jesus can add to such Christian hope. It is impossible not to feel that a belief in a theistic universe is inconsistent with a belief in the utter annihilation of personalities like those of man. Immortality thus gains a religious rather than a scientific ground of assurance.

Shailer Mathews

**FUTURE PUNISHMENT.**—The punishment inflicted upon sinners after death.

Most fully developed religions contain teachings relative to suffering to be borne by evil doers in the future life. Many of these teachings are highly developed, e.g., in the Egyptian religion. The Hindu idea of punishment is closely allied with the doctrine of successive reincarnations in higher or lower forms of life. In Greco-Roman religion, belief in punishment after death was common and sins brought their appropriate suffering and often torture. These views came into the Christian religion through the *Apocalypse of Peter.* See Apocalyptic Literature. Hebraism, while recognizing the future life, did not contain any clear teaching as to the post-mortem outcome of moral actions. Judaism, however, developed the idea of future punishment and laid especial emphasis upon that dealt out to those who had committed heinous erimes, and especially upon those who had oppressed the Jewish people.

In Christianity, the punishment of the wicked after death was not so greatly emphasized in the Eastern church as in the Western, where the universal doctrine of the resurrection of the flesh was expanded by the thought that, since the flesh had participated in sin, it should participate also in the consequent penalty. The growing tendency to set forth the relations of God and man under the general categories of politics led to emphasis upon punishment in hell. This punishment was commonly thought of as consisting of terrible forms of physical torture which lasted through eternity. Suffering in purgatory was not, strictly speaking, punishment, but more of the nature of penance through which those who ultimately were to be saved were cleansed from sin. See Purgatory.

In Protestant thought, the eternity of suffering is explicitly taught in the Lutheran and Reformed

churches but there has always been opposition to the conception of its endlessness and particularly to the conception of torture. As social experience has modified the infliction of penalties by the State, the idea of future punishment has been considerably modified and the retributive element made less prominent, while in more intelligent circles the thought of physical torture has been replaced by that of spiritual suffering implied in the nature of sin. Certain groups, like the Universalists (q.v.), have protested against the thought that punishment can be endless and without power to lead to repentance. Discussions concerning a future probation or second probation have also at times been common. There are two tendencies at the present time in Protestantism, the one seeking to maintain the inherited views as to punishment and the other holding forth the "larger hope" that suffering in the future world will lead to repentance on the part of the sinner. A third view expressed in the belief in conditional immortality would destroy all conception of eternal punishment by holding that the wicked are annihilated at death or in the course of long spiritual attrition. See ESCHATOLOGY; FUTURE LIFE, CONCEPTION OF.

SHAILER MATHEWS

## G

**GABARS** (sometimes spelled Ghebers, Guebres; Pers. *Gabr*, Turkish *Giaur*). The name derogatorily applied by Mohammedans to the followers of the ancient faith of Zoroaster in Persia as "infidels." The etymology of the name is uncertain.

In Moslem literature the term *Ātash-parast*, "Fire-worshiper," or *Majūs*, "Magian," is also used to designate them. They call themselves *Zartushtīān*, "Zoroastrians," *Pārsī* or *Fārsī*, from the historic province of Pārs or Fārs in Persia, and also *Bah-Dīnān*, "those of the Good Faith," the religion of Ormazd.

This faithful band of Iranian adherents to Zoroastrianism corresponds to the Parsis (q.v.) in India. Through centuries of persecution by their Mohammedan conquerors, conversions to Islam, and the sufferings caused by various vicissitudes, these Iranian devotees to their ancient faith were gradually reduced in numbers till, by the middle of the 19th. century, there were far less than 10,000 of them left in Persia. Thanks to the aid of the prosperous Parsis in India, who founded, in 1854, a Society for the Amelioration of the Zoroastrians in Persia, and in response to the growth of more liberal and tolerant conditions in Persia, their numbers in 1903 were over 11,000. Their growth since that time has been steady, especially after the Persian Constitution was adopted in 1906, which gave them greater religious freedom in their homeland, and larger civil rights. Most of the Zoroastrians in Persia are engaged in trade, but a goodly number of them are gardeners, thus keeping up a tenet in their ancient creed which inculcates agriculture as a religious duty. Their general beliefs, manners, and customs agree in the main with those of the Indian Parsis, as followers of Zoroaster's creed, and they are noted for their honesty and probity.

A. V. WILLIAMS JACKSON

**GABIROL (IBN GABIROL)** (1020–1070 A.D).—An influential Jewish writer on ethics and religious philosophy who mediated Platonic mysticism to Christian and Jewish scholastics. He taught that the physical and spiritual are different phases of one identical universal reality which itself is an emanation from God. He is perhaps more widely known as a writer of hymns.

**GAD.**—A god of the early Semitic peoples of northern Arabia whose name means "fortune" or "luck."

**GALLICAN CONFESSION, or CONFESSION OF LA ROCHELLE.**—A confession drawn up by the Reformed Church of France in 1559. It was shaped under the influence of John Calvin and contains four parts and forty articles. In content it follows the usual lines of the reformed confessions, although not presenting the doctrine of predestination in its extreme form. The present Reformed Church of France in 1872 re-affirmed its confidence in this confession, which, however, has lost much of its authority among the more liberal French Protestants.

**GALLICANISM.**—A term applied to the long struggle of the French Church, especially in the 17th. and 18th. centuries, to preserve its ancient liberties against the encroachments of Ultramontanism (q.v.).

French bishops asserted that the papal power was limited by that of the episcopate and the General Council. French kings protested the interference of the papacy in temporal affairs. In 1687 Bossuet (q.v.) summed up both protests in the "Declaration of the Clergy," asserting the independence of the State, the superiority of the General Council, the inviolability of Gallican liberties, and the infallibility of the pope and bishops. The conflict continued till the abrogation of the Concordat (q.v.), 1905.

H. H. WALKER

**GAMBLING.**—The risking of money or some valuable possession on an uncertain event, so that gain or loss is determined by chance.

Gambling, as distinguished from betting, usually indicates a more or less organized form of staking money on an unpredictable event. The natural curiosity of people to "see what will happen" in case of an uncertainty is greatly enhanced if the gain or loss of money hangs on the outcome. Gambling organizes this financial interest in such a way as to make it primary, and develops a method of money-making far more exciting and less laborious than the usual process of earning reward. The experience of a winning a large sum brings an extraordinary elation. The losers, in hope eventually of attaining a like experience, continue to risk their possessions. So powerful is the excitement that it often overrules all other considerations, leading men to impoverish themselves and even to incur crushing debts in order to pursue the fickle goddess of chance.

Gambling is found in connection with many kinds of games and with unpredictable results of normal social and political actions. Horse-racing, baseball and football, prize-fights, elections, and the movement of markets furnish opportunities on a large scale. Stringent legislation in all well-governed states puts a check on gambling, but it continues to flourish in private and illicit ways. Its evils are evident. It creates a way of acquiring money without any creative labor. The excitement attending such a quest makes ordinary industry seem tame. The lure of the practise is peculiarly insidious, leading often to what is virtually a monomania. For these reasons it is almost universally condemned by ethics and restrained by law.

GERALD BIRNEY SMITH

**GAMES.**—See AMUSEMENTS.

**GANDHARVAS.**—Divine musicians of Indra's heavenly court in Vedic religion. They are supposed to have a strange power over earthly women. Their heavenly mistresses are the Apsarases who, in their turn, tempt men and become the mothers of renowned human leaders.

**GANESHA.**—A Hindu god, son of Parvati the wife of Shiva. He was known as the creator of obstacles but his worship has transformed him into the remover of difficulties, the god of learning, and the protector of the open road. He is represented as an elephant-headed fat figure riding on a rat. He leads the demonic retinue of Shiva.

**GAON.**—(Plural: Geonim.) The title of the head-masters of the academies at Sura and Pumbeditha, Babylonia. The period of the Geonim lasted for about four hundred and fifty years, ending in 1038. The Geonim were the highest judges and recognized heads of the Jewish communities. They and their schools made important contributions to the interpretation of the Talmud.

**GATHAS.**—One of the oldest sections of the Zoroastrian Scriptures, consisting of hymns, songs and prayers, thought to contain much of the genuine teachings of Zarathustra himself. See PERSIA, RELIGIONS OF; SACRED SCRIPTURES.

**GAUTAMA** (560–477 B.C.).—The founder of Buddhism, called also Sākyamuni, Tathāgata, Siddhārtha, and Buddha, "the enlightened." The historic figure of the great teacher was early obscured by mythology, stories of miracles, and philosophic speculation, yet it is possible to rescue the main outlines of his life from the early sources. He was born in the family of the ruling (*kshatriya*) caste of the Sākya clan of the Magadha country near Kapilavastu. It was a farming community sufficiently removed from Brahmin influence to allow an independent religious development. As a boy he probably received the usual Hindu training in the sacred sciences and then married. The tragedy of human life with its ceaseless round of passion, suffering, disease, cruelty, sorrow, old age and death, weighed heavily upon him. At 29 he determined to leave the householder life, to abandon his wife and infant child, and take up the hermit life which was normally reserved for the aged. His quest for truth led him to renowned teachers but he quickly discovered that there was no solution of the problem of actual human suffering in their endless psychological theories and metaphysical speculations. Next he tried extreme asceticism only to be convinced of its futility. With a rare courage he gave up the ascetic life, losing his only remaining friends, and devoted himself to solitary meditation. In this he did not abandon himself to a sleepy mysticism but undertook a critical diagnosis of life and life's suffering which resulted in his enlightenment—the discovery of the way of eliminating human suffering by uprooting its cause. Moved by his love for his fellowman he now undertook the task of preaching his gospel of emancipation. For the following 45 years he was continuously, except during the rainy seasons, a wandering preacher with an ever-growing band of followers of all castes and conditions, men and women.

His was a genuine religious experience and he spoke with the authority of one who has seen the truth. His message is set in a thoroughly Hindu background. The weariness of life, the crushing burden of the ceaseless wheel of transmigration, the quest for release, the belief in *karma* and admiration for the saintly, ascetic seeker after holiness are all part of his worldview. The new thing was that he abandoned the old authoritative ways—sacrifices, priests and scriptures—scorning as futile all metaphysical theories regarding cosmic ultimates, all speculations concerning the nature of the soul as an entity. He was agnostic rather than atheist. He himself had found the great peace and joy of emancipation without any need of solving the problems of theology. His gospel was a practical program of moral action, available to men of every class, and set forth in the four noble truths, the noble eight-fold path and the doctrine of the ten fetters. See BUDDHISM. It was a way of self-salvation for the individual. Gautama was not a social reformer. He taught, "All existence is transitory, all existence is sorrow, all the constituents of being are lacking in an ego." Hence he undertook an exposition of the way of forming that aggregate of habits, by a practical way of living, which would achieve for the individual the great peace—*nirvāna* (q.v.). To secure this a character must be formed in which the three fires of lust, anger and delusion can no longer burn. This is release, peace, salvation.

His success was immediate. Judged by the number of human beings who, during the centuries, have claimed to follow him he must be given high rank among the greatest religious leaders of the world. His early success may be attributed to his large sympathy, his winsome personality, his confidence and joy in his message, his practical program and his understanding of the Hindu mind. The early simplicity of his religion was soon lost in the milieu of Hindu fantasy and speculation. The later story belongs to the long and difficult history of Buddhism. A. EUSTACE HAYDON

**GAYATRI.**—The most sacred verse of the Vedas, thought to embody the essence of Hindu Scripture and of all the Gods. It reads, "We meditate on that desirable light of the divine Sāvitrī, the sun who governs our holy rites." The name is used also for one of the metres of the Vedic hymns.

**GEB.**—The earth-god of ancient Egypt, father of Osiris (q.v.).

**GEHENNA.**—A fiery place of punishment of the wicked in the after-life according to the eschatology of Israel and of Islam. Originally, the valley of Gehinnom in the neighborhood of Jerusalem where sacrifices in fire were offered to a pagan god and where later the refuse of the city was burned.

**GELASIUS.**—The name of two popes.
*Gelasius I.*—Pope, 492–496.
*Gelasius II.*—Pope, 1118–1119.

**GEMARA.**—The literary work of the Babylonian and Palestinian rabbis of the 3rd. to 6th. centuries. The authors of the Gemara are called Amoraim. See AMORA. They amplified and commented upon the articles of the Mishna, explaining and illustrating its laws and teachings. The collection of the mass of traditional lore thus accumulated through the centuries above-mentioned, is called the Gemara, and the Gemara along with the Mishna, on which it is based, is called the Talmud. The Babylonian Talmud is the collection of the work of the Babylonian Amoraim, and the Palestinian Talmud, of the Palestinian The former is by far the fuller and the more popular The Talmud, representing, as it does, the crystallization of the scholarship of many centuries of intense Jewish thought, affords a storehouse of literary

wealth, combining legal minutiae with philosophic and scientific discussions, folk-lore, historical and biographical notes, homilies, stories, and mottoes. It is the embodiment of the oral tradition of the Jews, and is now, as it has always been, one of the main branches of Jewish study.

HAROLD F. REINHART

**GENERAL ASSEMBLY.**—The highest legislative gathering of the official representatives of the Presbyterian church, which convenes annually and is composed of the ruling elders, ministers, and appointed delegates of the presbyteries. Similar bodies are convened by the French Reformed and other churches.

**GENERAL CONFESSION.**—(1) A public confession of sins made by congregation and minister or by the minister on behalf of the congregation, a practice common in Anglican and certain other churches. (2) In the R.C. church a confession in which the penitent sums up his past sins, even though previously confessed.

**GENERATIONISM.**—Same as traducianism (q.v.).

**GENEVA CATECHISM.**—See CATECHISM.

**GENEVIÈVE, SAINT** (ca. 422–512).—Patroness saint of Paris, venerated on Jan. 3rd. for her benevolence, and the services she rendered to Paris by her prophetic gift and her holy influence when the city was attacked by Attila, the Hun.

**GENIUS.**—In Roman mythology, the tutelary deity of a person who attends mortals through life, or protects places or other objects. E.g., *genius familiae*, a household patron deity, or *genius loci*, a local guardian genius.

**GENIZAH.**—A small chamber or other repository in connection with many synagogues for the storing of sacred relics and damaged manuscripts. Oriental *genizahs* have yielded many texts valuable for biblical criticism.

**GENTILE.**—A word adapted from the Latin, *gentilis*, which means belonging to the same clan; later used in the sense of a nation or race, hence a foreign nation. In the English Bible the term is used for the non-Jewish peoples.

**GENTILE CHRISTIANITY.**—This expression, in contrast with Jewish Christianity (q.v.), is commonly applied to the Christian movement outside Palestine, especially during the early years of the new religion's history. At the outset the membership of the gentile Christian communities often included Jewish as well as pagan converts. Evidently this was the case in most of the Pauline churches, although the apostle regarded himself as called to preach more especially to the gentiles. But in the course of a few generations, with the exception of certain inconspicuous Christian groups in Palestine, the new religion drew its adherents exclusively from pagan circles, and thus "Christianity" and "Gentile Christianity" became synonymous terms.

S. J. CASE

**GENUFLEXION.**—The bending of the knee as a gesture of reverence and humility in worship. The custom dates from the early church and in the more liturgical sects rules are prescribed for its observance.

**GERHARD, JOHANN** (1582–1637).—Lutheran theologian, the most complete scholastic expositor of early Lutheran dogmatics. By his detailed doctrine of the inspired infallibility of the Bible he furnished a Protestant answer to the Catholic doctrine of an infallible church.

**GERHARDT, PAULUS** (1607–1676).—The greatest of German hymn-writers. More than thirty of his hymns have become classics.

**GERMAN EVANGELICAL PROTESTANT CHURCH OF NORTH AMERICA.**—A liberal body of German-speaking Protestants, mainly in Ohio, Indiana, and Pennsylvania. 17,962 members (1919).

**GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.**—A denomination of German Protestants in the U.S.A. formed in 1850 by a fusion of the German Evangelical Association (organized 1840) and the German Evangelical Church Association of Ohio, and to which other similar bodies were subsequently added. Doctrinally the church holds to the common elements in the Lutheran and Reformed creeds, and leaves points of difference to the individuals. They have a mission work in India. The Synod comprises some 1,300 churches and has 352,644 communicants (1919).

**GERSON, JEAN CHARLIER DE** (1363–1429).—French ecclesiastic and chancellor of the University of Paris, tried to supplant scholastic speculation by evangelicalism in university studies. His supreme effort was the endeavor to end the papal schism through the councils of Pisa, 1409, and Constance, 1418. At the council of Constance, Gerson was the accuser of John Huss.

**GESENIUS, HEINRICH FRIEDRICH WILHELM** (1786–1842).—German Semitic scholar and biblical critic, the first scholar to introduce the scientific method into the study of Semitic philology and literature.

**GHAZALI, AL-**(1058–1111).—The greatest theologian of Mohammedanism and the most advanced philosopher of the Mediterranean world during the Middle Ages.

Brilliant and diligent study at the famous university of Naysabur led to his appointment by the great vizier Nizam al Mulk (patron of Omar Khayyam) to a chair in the newly founded Nizamiya University at Bagdad (1091). He was speedily recognized as one of the cleverest expounders of the Scholastic theology and the casuistic jurisprudence which characterized the Moslem East as well as the Christian West in his day.

In 1095 the depth of his own nature and the influence of his great teacher, Imam al-Haramain, asserted themselves; he resigned his post and except for a brief period of enforced teaching at Naysabur devoted his life to private research, writing, and mystic devotion. His lifework is summed up in two great works, the *Collapse of the Philosophers* (known in Mediaeval Europe as *Destructio philosophorum* of Abuhamet = Abu Hamid, or of Algazel) and the *Revivification of the Sciences of Religion*. In the former his critique of the function of the senses and the brain reaches heights not attained in Europe before Hume and Kant. See ARABIC PHILOSOPHY. In the latter and in many smaller writings he makes room for Sufic mysticism, which itself had just made an approach through Qushairi (in 1045) to intelligent orthodoxy, in the Mohammedan religion; i.e., he emphasizes simple formulation, individual devotion, and practical ethics as against hair-splitting Scholasticism. Accordingly he stood steadfastly for a spirit of

broad toleration. Having limited the sciences to what he believed to be their sphere he respected them there. Holding that the layman need and should not be troubled with questions of the schools, he recognized a time and place for these, also. He himself was great enough to be able to write for the layman as well as for the professional theologian. Attacked from various quarters, nothing inconsistent with the best in orthodox Moslem doctrine has yet been discovered in his published works. He hints, however, at experiences and opinions which he seems never to have set down in writing. What this inexorable agnostic, who yet found himself bound by mystic intuition to his infinite God, thought and believed in his heart of hearts, is still a mystery.

M. SPRENGLING

**GHEBERS.**—See GABERS.

**GHETTO.**—(From Italian *ghetto*, cannon-factory, at Venice, near which the first ghetto was located.) Street or neighborhood within which the Jews were compelled to live. The ghettos were established in many European cities, beginning in the 11th. century; and only the end of the 19th. century saw the last ghetto-gate torn down. The term is now used also to designate a neighborhood in which a great number of Jews live close together.

**GHIBELLINE and GUELF.**—These party names are clearly Italian forms derived from the German Waiblingen and Welf. The princes of the house of Welf were a party of opponents to the royal power of the Hohenstauffen whose original feudal seat was in Waiblingen. The Italian terms first appear in Florence in 1215 to distinguish the partisans and opponents of the Emperor. Ghibelline meant the party of feudal nobility whose inherited interests rallied them to the militarist and autocratic Emperor, while Guelf included all who were hostile to the Emperor whether because they wished to secure the independence of the papacy from imperial control, or, more commonly, as representing the new industrial elements of the cities with a desire for more democratic rule. Especially in Lombardy Guelf meant the cities in league with Milan and Cremona where the nobles had had to yield power to the rising trade guilds. These parties developed into the anarchy of local factions against which Dante made a passionate protest. F. A. CHRISTIE

**GHOST.**—(1) A phantom or apparition of a deceased person, regarded among primitive peoples as a disembodied soul possessed of supernatural power or frequently as a demon. See DEMONS; SPIRITS. (2) The soul or the immortal principle of man as in the phrase "to give up the ghost." The *Holy Ghost* is thus used of the Spirit of God.

**GHOST-DANCE.**—A ceremonial dance of certain American Indian tribes in which the participants wear white cloaks, and believe they communicate with the spirits of the dead. The ceremony was believed to be efficacious in freeing Indians from dominion of the whites.

**GIANTS.**—A belief in the existence of giants in early times is almost universal. Interest in this belief is stimulated (1) by the presence of a few such individuals today; (2) by the bones of such figures found in caves and strata of soil stretching back to earlier ages; (3) by traditions and stories prevalent in the literary remains brought down from the earliest records of civilization. In Babylonia and Assyria the giant Engidu stirred the imagination with his might and victorious conflicts. Among the Hebrew stories, we find men of unusual stature and power. The earliest mentioned are the *Nephilim*, an antediluvian race (Gen. 6:4) of semi-human origin, whose descendants were the "heroes" of story and fame. The *Rephaim* were gigantic men who lived among the Canaanite population of Palestine both east and west of the Jordan, prior to Israel's conquest under Joshua. To the same general class belong the *Anakim* about Hebron (Deut. 9:2) and in Philistia. On the east of the Jordan, the shades (Deut. 2:10–12, 20–22) of the Zuzim, the Emim (=Zamzummim) lingered in the traditions of the Israelite population.

Among the Greeks the *Gigantes* were mythological beings, closely associated with the gods, whom these gods could not slay except by the presence of a mortal. The *Titans* and the *Centaurs* are also mighty monsters in Greek mythology, and they furnish a whole realm of stories to stimulate and entertain Greek life. These early semi-human personalities exerted an ineffaceable influence on the everyday life, on the literature and the art of the Greeks, the Romans and all subsequent civilization. IRA M. PRICE

**GIESELER, JOHANN KARL LUDWIG** (1792–1854).—German theologian and church historian.

**GILGAMESH.**—The hero of the great religious epic of ancient Babylonia. The epic is a mixture of nature-myth and semi-historical tradition, Gilgamesh playing a divine-human rôle.

**GLASSITES.**—A small Christian sect, founded by John Glas, a Scottish Presbyterian minister (1695–1773); called Sandemanians in America and England, after Robert Sandeman, Glas' son-in-law and co-laborator. They teach a legalistic adherence to the teachings of Jesus and practice a modified communism.

**GLORIA.**—An ascription of praise, sung or recited in the services of many churches. The most familiar glorias are the *Gloria Patri*, "Glory be to the Father," the *Gloria in Excelsis*, "Glory be to God on high," and the *Gloria Tibi*, "Glory be to Thee, O God," the latter being used in the Eastern liturgy.

**GLORY.**—Brightness or luster, originally physical as the glory of the sun, but applied figuratively to fame or honor acquired by men or paid to them.

Religiously the conception of God associated itself with the light in contrast with the darkness. When a theophany was related the writer hesitated to say that God appeared in person, and preferred to say that his glory was seen. In the revelation at Sinai the glory of Yahweh came down upon the mount, and the mount burned as with fire. The unusual phenomena of the thunderstorm with its blinding lightning confirmed the impression that Yahweh makes himself known by bright light. He was supposed to consecrate his dwelling by coming to it in a bright cloud, and the future kingdom of God will be illuminated by his presence so as not to need the light of the sun. This conception has passed over into Christianity where heaven is thought of as a place of supernatural light, where the saint will dwell "in glory."

In the derived sense of fame or reputation the word is applied to God in religious thinking. His glory was seen by the Jews in overcoming his enemies. Hymns of praise *glorify* God, that is, spread the knowledge of his excellence. Calvinistic theology made the glory of God the supreme good, and Jesuit ethics judges all actions with reference to the "greater glory of God." H. P. SMITH

**GLOSSES.**—Interpretative comments inserted in the text or added in the margin of ancient manuscripts by copyists desirous of correcting the text or making its meaning clear. When the manuscript containing such notes came to be recopied such scribal additions would sometimes be copied as part of the original text, from which they thus became indistinguishable except by criticism. Possible examples are Mark 7:19 *b* ("making all meats clean") and John 1:15, which simply duplicates 1:30. EDGAR J. GOODSPEED

**GLOSSOLALIA.**—See TONGUES, SPEAKING WITH.

**GNOME.**—In mediaeval folk-lore, one of a race of tiny earth or mountain spirits, conceived to be the guardians of mines and miners. The males are pictures as ugly bearded dwarfs with hoods, and the females (gnomides) as very beautiful.

**GNOSTICISM.**—A name for a type of religious activity that became prominent in the Mediterranean World in the early Christian centuries. The Greek word *gnosis*, from which the term Gnosticism is derived, means knowledge. But in this connection knowledge was understood to be, not so much a mental acquisition arrived at through the exercise of observation and reason, as a mystical enlightenment mediated by the supernatural process of revelation.

The chief tenets of Gnosticism are: (1) The world of matter is intrinsically evil, the creation of an evil deity. (2) The physical body of man also belongs to the world of evil matter, but his soul is a spark of light from an upper world of purity where the good deity resides. (3) In some unfortunate way, variously explained, originally pure souls have become entangled in evil matter from which their deliverance can be secured only through some form of divine intervention on the part of the good god. (4) A way of deliverance has been provided through the coming of a special emissary of light into the world of darkness. This mediator is pictured in various mythical forms, but in Christian Gnosticism he is regularly identified with Christ. (5) Salvation is secured for the individual by rites of initiation and worship through which the soul is mystically reinforced by a new increment of light from the upper world and taught certain magical passwords that insure the safe transit of the soul past the demons stationed at the various gates barring the road to heaven.

Originally Gnosticism was not a single and definitely organized movement, but a syncretism of kindred tendencies emanating from different sources. Formerly it was thought to have arisen first in the Christian Era and to have resulted from the application of Greek speculation to Christianity. But the more recent investigations have shown that the movement was not only pre-Christian in origin but also Oriental rather than distinctively Greek in character. It had not a little in common with the Oriental Mystery religions (q.v.), and its fundamental notion of sharp conflict between the evil world of darkness and the good world of light, and their respective champions, is apparently a heritage from Persia.

The fusion between Gnostic and Christian conceptions occurred to some extent in the 1st. century, but distinctively Christian Gnostic movements do not emerge until toward the end of the 1st. century. The 2nd. century witnessed their greatest prosperity, but they rapidly declined during the first half of the 3rd. century. Among the shadowy figures in the 1st. century who are accused of Gnostic leanings are Simon Magus in Syria and Cerinthus in Asia. About the year 130 A.D. in Alexandria the movement assumed more serious proportions under the leadership of Basilides. By the middle of this century it found a still more influential champion in Valentinus, who carried the propaganda from Alexandria to Rome. It was here also that Marcion (q.v.) conducted his work. From this center Gnosticism spread especially eastward, its latest representative of distinction being Bardesanes of Syria whose death probably should be placed about the year 240.

The causes of Gnosticism's rapid decline are easily perceived. Its lack of formal organization, the elements of diversity within itself, its Oriental type of speculation in contrast with the interests of Greek thinking, all placed it at a great disadvantage before a more powerful orthodoxy already beginning to take on the character of a unified movement in which the Roman genius for organization and the Greek taste for metaphysical speculation were dominant factors. S. J. CASE

**GOBLIN.**—In mediaeval folk-lore, an imaginary ugly creature of malignant influence, supposed to inhabit caves or woods.

**GOD.**—The Supreme Being, the highest object of worship, the creator and source of the existing universe, and the upholder of absolute justice.

I. GOD AND GODS.—The conception of one supreme God is a product of considerable maturity of thought. In the earlier stages of religious thinking a multitude of spirits confront man with their demands for various kinds of propitiation. See PRIMITIVE PEOPLES, RELIGION OF; GODS; ANIMISM. Even in connection with polytheism there is usually some gradation of spirits so that certain gods possess more extensive power than others. When all the forces of man's world are regarded as subordinate to one supreme control, the conception of God as distinct from the conception of a pluralistic spiritual realm emerges.

II. TYPICAL INTERESTS LEADING TO MONOTHEISM.—The pathway along which this unification of religious thinking takes place depends on the kind of culture existing and the dominant interests of life. In general, the following considerations have been active in the creation of monotheism:

1. *The idea of conquest.*—One people may conquer another. If the war has been waged under the special sanction of some deity, the conquest greatly enlarges his power. He may not only displace the god of the conquered people, but the victory may suggest his supreme power over all possible foes. Sometimes warfare is depicted in the realm of mythology, where one God conquers his right to supremacy in the pantheon.

2. *The interest in the political or social unity of a tribe or nation.*—For men of primitive and provincial habits of thought, the group is to all intents and purposes the actual world. Among the Semitic peoples we find this political interest especially strong. The unification of men's loyalty was accomplished by the exaltation of the prerogatives of the god of the tribe. In the process of accentuating this loyalty, the exclusive claims of the deity of the political group came to be so emphasized as to constitute a description of an absolute ruler. In the case of Israel, the great prophets were able to interpret the righteous demands of Yahweh so vigorously that even the political downfall of the nation did not weaken the position of its God. By emphasizing the cause of righteousness, the prophets laid the foundations for the belief in one supreme God of righteousness which has been characteristic of western religious belief.

3. *The belief in the ultimate sovereignty of righteousness.*—Strongly entrenched in human experience is the conviction that justice ought to prevail. Amid the apparent miscarriages of justice in human affairs, men look to some superhuman power to right the wrongs under which they suffer. Only thus can moral unity be affirmed. If some specific deity be regarded as entrusted with the defense of justice this deity comes to be exalted with attributes of disinterested righteousness. In the case of the Hebrew nation, the identification of the national interests with the demands of justice gave rise to so commanding a divine figure that the foundations of Christian and Mohammedan as well as Jewish theology are found in the prophetic conception of God. The conception of righteousness is universal, transcending the interests of any one individual or group. Hence the possibility of a genuine monotheism, in which all other gods with special interests disappear.

4. *The problem of the origin of the universe.*—While the origin of things is often explained in terms of a complicated interrelationship of mythological beings, it may also be ascribed to the purpose and creative power of a single agent. The conception of Ahura Mazda in Zoroastrianism presents a majestic picture of an all-powerful creator. By virtue of this supreme creative power, such a God is also able to control the course of cosmic events. A strong religious faith thus becomes possible.

5. Closely akin to this conception, but less anthropomorphic in character is *the conception of rational organization in the universe.* This conception may never assume distinctly personal form. The Chinese idea of T'ien, or "Heaven" indicates a supreme rational order, worthy of worship and constituting the basis of religious living, but not personalized. In Greek philosophy the conception is more nearly personal, because its nature is reached by taking human reason as an analogy. Under the influence of Christian thinking, this Greek ideal was distinctly personalized. The Providence of Christian theology is distinctly personal, whereas the so-called providence of Stoic philosophy is by comparison impersonal.

6. *The conception of ultimate, immutable Being in contrast to the vicissitudes of reality as we experience it.*—This conception of God is reached only where the mystical or speculative desire for an absolute unity is strong. It finds its most complete expression in the philosophy of the *Vedanta*, but through the influence of Neo-Platonism has been an influential factor in the development of western theology. Inasmuch as the desire to define ultimate reality in terms of a logically consistent concept is a strong motive where the spirit of reflection is developed, this conception of God finds philosophical reinforcement, and is thus given a prominent place where intellectual interpretations are vigorously promoted.

For the specific conceptions of God which have obtained in the various religions the reader is referred to the articles dealing with those religions. The present discussion will consider the three important conceptions which are found in the religions of today. These are (*a*) the conception of God as a transcendent personal sovereign, whose relation to the world and to men is primarily a matter of his Will; (*b*) the conception of God as the ultimate metaphysical Being, defined largely by contrast with the finite characteristics of reality as we experience it; and (*c*) the combination of personal and metaphysical interests expressed in the conception of God in Christian theology. A fourth conception might perhaps be included, viz., the idea of "Heaven" so important in Chinese religious and moral thinking. But the very fact that this conception is not naturally translated by the word "God" seems to exclude it from this discussion.

III. God as Personal Lawgiver and Ruler.—The relation between the Israelitish nation and God was conceived in terms of personal loyalty. Yahweh was a "jealous" God. He demanded exclusive worship as the condition of his favor. Only under his leadership could armies be victorious. Only by his guidance could judges and rulers exercise righteous government. Disasters were interpreted as marks of his displeasure. Prosperity could come only as a mark of his favor. Yahweh was personally concerned with all the doings of his people. He purposed their good, but withheld his blessings when they were disobedient. Commands, promises of reward, threats of punishment, exhibitions of wrath or of love were the ways in which he expressed himself.

While Yahweh was for a time considered as the exclusive God of Israel the great prophets kept faith alive through the period of national disaster by so exalting and magnifying the conception of God that his power increased as the prestige of the nation waned. Instead of disappearing when his people were conquered, as many a tribal or national god had, Yahweh was discovered to be so supremely great that his power extends over all the earth. Isaiah declared that the armies of the Assyrians were under Yahweh's control. Ezekiel portrayed the surpassing splendor of God's dominion in a transcendent realm from which he directs history toward the consummation of his purposes. Later Judaism became a missionary religion, admitting others than native Jews to the privileges of God's reign. The so-called gods of the Gentiles have no real existence. There is only one God, and he is supreme over all the earth.

The attributes of God, as thus conceived, are obtained by universalizing the traits emphasized by the Hebrew prophets. Fundamental is his *Sovereignty.* His will is the ultimate reason for any regulation or law. But of equal importance is his *Righteousness.* All of his laws and his deeds are dictated by his purpose to establish righteousness. This insistence on righteousness leads him to punish the wicked and to reward the righteous. But the punishment is never due to sheer vengeance. God *loves* men, and shows them undeserved *mercy* in many ways.

The exercise of the divine sovereignty is manifested in *creation.* The universe exists because of the divine fiat. God established the laws according to which the processes of nature take place. Since creation is due solely to God's will, the arbitrary alteration of the course of nature for beneficent purposes is entirely in keeping with God's character. Hence *miracles* are occasionally wrought either to secure some blessing for God's people or to attest the genuineness of a prophet's word. An authoritative *revelation* of the divine will has been given so that men may have no excuse for going contrary to God's purposes. His *wrath* against evildoers is expressed in the punishment which awaits them; but his *mercy* is even more conspicuously displayed by the provision whereby atonement for sins may be accomplished and the sinner restored to divine favor. The absolute perfection of God's righteous character is secured by his abode in Heaven, where all is ordered in complete harmony with his will. From heaven he rules the course of history and administers the salvation of men. Into heaven he will welcome the righteous after death to enjoy perfect bliss forever.

This picture of a distinctly personal righteous divine sovereign has frequently been combined with traits drawn from philosophical speculation;

but popular religion in Judaism, in Christianity, and in Mohammedanism moves almost exclusively within the limits of this personal conception.

IV. God as the Metaphysical Ultimate.—The most thorough-going elaboration of this conception of God is found in the religious thought of India. In contrast with the more militant religious attitude of the west, which found expression in the conception of an all-powerful God imposing his purpose on humanity, Indian thought was contemplative and mystical. In the Vedas the gods are expressions of nature forces rather than tribal deities. In the Brahmanas there is a groping after one unified conception of divine Being which shall underly the character of any god. Prajapati is called the "lord of creatures." In the Upanishads there is developed the conception of Brahman, who is the ultimate self-existent reality, the unchangeable, indissoluble Being, the highest existence that can be conceived. Brahman is the unseen, intangible power which brings into existence all that is and which maintains their existence, but is itself eternally distinct from all phenomenal reality. Its true nature is found by that mystical introspection which discovers the *Atman*, or ultimate inner reality of the human soul. Brahman is identical with *Atman*. Thus the eternal divine is a spiritual metaphysical something discoverable only as one penetrates far beneath the surface appearance of human experience and apprehends the indefinable, ultimate, all-pervasive, all-inclusive, self-existent power. In the Vedanta philosophy this metaphysical conception of God is characterized by a systematic contrast between the nature of Brahman and the nature of the world of our experience. The nearest approach to a true description of Brahman is attained by saying that it is *not* like anything found in our world. This contrast is pushed so far that the religious man, in affirming the reality of Brahman, must also affirm that the world of his empirical knowledge is illusion (māyā).

In this logically complete philosophy, the absolute perfection of God is secured at the expense of any definite positive relationship between God and the world of our common experience. From the point of view of speculative refinement, all finite and anthropomorphic traits are eliminated from the divine nature. But this very metaphysical completeness of God relegates him to a realm of non-human existence and makes human participation in his being possible only by a rigorous discipline of mystical knowledge which necessarily abandons the world of every-day life. Consequently, the religion of ordinary people consists of trust in the efficacy of popularly conceived deities. Modern Hinduism has so far been influenced by the demands of practical religion that it includes Vishnu, Shiva, and the personalized Brahma as the trinitarian manifestation of Brahman. See Brahmanism: India, Religions of.

Greek philosophy furnished another instance of metaphysical definition, but in terms which permitted a more practical relationship between God and the world of human experience. The Greek quest was for that which abides amid all changes. The first crude attempts to derive everything from fire, air, or water, gave way eventually to the conception of an intelligent order. Plato elaborated his doctrine of a hierarchy of *ideas* all subordinate to a supreme "idea of ideas." Aristotle furnished the conception which entered into Christian doctrine. Distinguishing between mere "matter" and "form," he asserted that " form" is the metaphysical cause of any particular kind of organized existence. God is "pure form," the uncreated creator of a universe with intelligent organization. God is thus a self-existent, perfect transcendent Being. But instead of being defined, as in the Vedanta system, by negatives, God's activity finds expression in the creation of the existing universe. Neo-Platonism (q.v.) furnished a richly dynamic interpretation of this relationship by expounding a doctrine of emanations, according to which the very existence of things depends on the immanent divine activity, although God-in-himself exists in such perfect purity of spiritual being that he can be defined only by contrast with the material world. Modern idealistic philosophy likewise depicts God as the self-existent Absolute, but affirms that it belongs to the very nature of this Absolute, to realize himself in and through the evolving nature of things. See Hegelianism. Unlike the Indian form of theological speculation, this western type makes possible a mysticism which finds expression in a religious appreciation of the activity of God throughout the universe. In the place of oriental pessimism, western philosophy developed an enthusiastically optimistic view of the world.

V. The Christian Doctrine of God.—1. *The fatherliness of God.*—Jesus employed the familiar Hebrew conception of God as a sovereign person, whose will was the ultimate explanation of all things. But he portrayed the divine will as the expression of a fatherly love for men. God desires to come into intimate spiritual relationship with men. His creative and redemptive work are all subordinated to this purpose. This emphasis on God's intimate interest in men is one of the most distinctive marks of Christian doctrine. Whatever may be the doctrinal content of the idea of God, the attitude of loving care for men enters into every form of Christian theology.

2. *The doctrine of the Trinity.*—This Christian emphasis has been technically expressed in the doctrine of the Trinity. During the early period of Christianity the missionary preaching made use largely of popular and unsystematized ideas concerning God. By the end of the 2nd. century, however, attempts were being made to organize a *Christian* philosophy which should be equal in diginity to the philosophies of the Hellenistic world. In this philosophical organization, the Greek conception of God as ultimate metaphysical essence formed the framework. Origen defined God as the absolutely perfect self-existent spiritual Being. But when thus defined, God seemed to belong to a realm of existence far removed from the world of human experience. The Christian interest in maintaining an active loving attitude of God toward men found expression in the use of the hellenistic term *Logos*. The Logos was a form of divine activity actually present in the organization of the world. Thus by asserting the essential unity of the Logos with God, a medium of God's communication of himself to the world and to men was at hand. When this Logos was identified with Christ, the Christian character of God's creative and redemptive activity was established. The relation of the Holy Spirit to the divine Father was the logical completion of this process. The doctrine of the Trinity thus was the means by which the Greek metaphysical conception of God was satisfactorily Christianized so that the supreme Being was seen to hold a creative and redemptive attitude toward men. Since the 4th. century this doctrine has been officially regarded as the distinctively Christian conception of God.

3. *The attributes of God.*—Scholastic theology proceeded to analyze the metaphysical conception of perfect Being, thus deriving a long list of the so-called "attributes" of God. Beginning with the "aseity" (underived existence, from the Latin *a se*) of God, his immutability, omnipotence, omniscience, omnipresence, eternity, immensity,

unity, etc., were carefully and minutely defined. These metaphysical attributes were supplemented by others derived from analysis of the Christian conception of loving personality, such as holiness, love, truth, mercy, etc. In depicting the activity of God, the influence of the biblical presentation was dominant. The sovereign will of God was the ultimate reason for his creative and his redemptive work. But this will is the expression of his loving character. The Middle Ages, on the basis of this analysis, worked out a remarkably complete theological interpretation of all realms of thought.

4. *The influence of modern philosophy on the conception of God.*—God, as defined by scholastic philosophy, is a transcendent being, existing originally in complete self-perfection. His essential being thus lies in a realm above that of human experience. Modern philosophy since the days of Locke and Kant has undertaken a radical criticism of our powers of knowing. Under this critical scrutiny the traditional "attributes" of God are seen to be due to a mere formal analysis of human concepts. To pass from these concepts to the affirmation of a corresponding reality transcendently existing, involves a leap of faith. Kant left open the possibility of such a leap, but could see no rational bridge by which to pass from the realm of verifiable experience to the transcendent realm. The unknowableness of a transcendent God has today become a philosophical commonplace.

Religious philosophy, then, undertakes to analyze actual experience, and to suggest tenable inferences from this analysis. God is thus conceived as a reality immanent in experience rather than as a being existing in a realm beyond experience. Hegel defined the Absolute in terms of an immanent organizing process rather than in terms of the older immutable, self-sufficient transcendent Being. This new metaphysics creates new problems. Since the content of traditional theology was developed as an interpretation of the transcendent God, it cannot be taken over without change in connection with the idea of immanence. There has been a general period of attempted adjustment of the older doctrinal technique to the newer situation; but there is a growing recognition of the fact that the familiar list of "attributes" must give way to a mode of analysis appropriate to the immanent and evolutionary conception of ultimate reality.

The fact that under the influence of the physical sciences the evolutionary process is frequently expounded in purely physical terms leads naturally to the feeling that the universe is heartless, and therefore godless. To satisfy religious demands the suggestion is being made that the sympathetic God of Christian faith is not involved in the cosmic process. He is said to be a "finite" being, struggling with the refractory cosmos. Such a conception indicates the bankruptcy of the conception of a God unrelated to the universe. Perhaps the most important task of theology in the near future is frankly to face the situation, and instead of formally defending the traditional attributes which belong to an outgrown philosophy, reconstruct the fundamental conception of God in terms of modern philosophical demands.

5. *The influence of changing social ideals on the conception of God.*—As has been said, the popular conception of God was derived from the political idea of a sovereign person. The will of God was considered the all-sufficient reason for any activity. During the past two centuries democratic ideals have been steadily displacing the sovereigns of human history. The unlimited will of a ruler is no longer admitted as the final arbiter. The welfare of humanity rather than the official pomp and power of the ruler is the supreme good. This ideal is quite in accord with Jesus' representation of ministry as the ultimate test of greatness. In accordance with this social mind, arbitrariness has been disappearing from modern theology. God's relation to the universe is depicted in terms of the orderliness of law rather than in terms of incalculable interventions. His relation to men is one of illimitable helpfulness rather than that of an injured sovereign. When combined with the philosophical emphasis on immanence mentioned above, this new social mood provides a conception of God less official, but more intimate. There is an increasing willingness to think of God's activity as being blended with the activities of men rather than as standing out distinct from them. The working out of the purpose of God includes the co-operation of men as part of that purpose. The most satisfactory evidence of the reality of God is found in the experience of a co-operating and uplifting "power not ourselves making for righteousness." The Christian interpretation of God is more and more taking the form of a discovery of what is implied in such a personal relationship to God as that which Jesus exemplifies and into which his disciples may be initiated through faith in him.

GERALD BIRNEY SMITH

**GOD-FATHER, GOD-MOTHER.**—The man or woman who acts as sponsor for a child at baptism and undertakes the child's religious education; so popularly, the one who gives a name.

**GODLINESS.**—A term describing the quality of a life entirely dominated by reverence for God. In the New Testament it is commended as one of the supreme traits of religion; and in Christian thinking generally is recognized as a prime essential of religious leadership.

**GODS.**—A god may be any power of the environing world with which a group of men may come into social relations and which is greater than man, helpful to man and master of man. The rank of godhead is often only a slight grade above the status of the fetish (q.v.), of ancestors, of demons or even of living human beings. It is difficult to distinguish between the worship of gods and the adoration and reverence addressed to kings, chiefs, ancestors or even to feared, dangerous powers. The gods have one distinction—they are always at the center of interest of the social group as a whole. On this account it frequently happens that the chief or king and the common ancestors really rank as divine.

There is no simple and single way of accounting for the origin of gods. That they emerged at a comparatively late stage in the evolution of human social life is certain. Many emotional and conceptual factors may have converged to form any one of the early gods. The chief sources may be noted. (1) The emotional life of early groups would center about the great interests of food supply, sex and protection. The objects which furnished the satisfactions of these deepest needs of life would tend to become most sacred, most loved and most highly reverenced. (2) The ever-present sense of mystery, the great unknown which called out the feeling of awe expressed in such terms as *mana*, *kami*, *wakonda* (qq.v.). (3) The projection of human feeling and will to the great nature powers. (4) The unusual exaltation of emotion in group ceremonies giving rise to the concept of a super-soul of the group. (5) The concept of creator, first cause, maker of things. (6) The idealized picture of the priest or hero, e.g., Brahmanaspati (q.v.). (7) The convergence of the two concepts of spirit and hero-soul. Any combination of these

factors may enter into the concept of gods in the history of religions.

The types of gods actually found may be roughly classified: 1. *The nature powers.*—The heavenly gods of light—Dawn, Heaven, Sun, Moon. See ARYAN RELIGION; VEDIC RELIGION. Air gods (q.v.); and the earth gods, gods of vegetation. 2. *Fertility Gods* closely allied to the vegetation powers, e.g., the Great Mother. See MOTHER GODDESSES; MYSTERY RELIGIONS. 3. *Functional or Departmental Gods*, e.g., creators, gods of the four quarters, war gods, gods of healing and of the arts. 4. *Mediating Gods*, functioning between a high god and the earth, e.g., æons (q.v.), or, in more human-divine form, as savior or revealing gods, e.g., avatars of Vishnu, Mithra, etc. 5. *High Gods* of cosmic scope who are the result of theological or philosophic thought. These are of three main types: (*a*) The ultimate cosmic order such as the Chinese Ti'en or the Fate of the Aryan groups. (*b*) The spiritual reality behind the phenomenal and illusory world of common life such as the Hindu Brahman (q.v.), the absolute Buddha or Dharmakāya (q.v.) of Mahayāna Buddhism, the ultimate of the *Yomei* system of China and Japan. A transitional stage between (*a*) and (*b*) is represented by the *Tao* of China, the Great Ultimate of the system of Chucius (q.v.) and the Stoic Logos. All of these gods are thought of in general as impersonal. (*c*) The Supreme Cosmic Ruler conceived in terms of personality such as Allah in Islam, and Ormazd, the battling god of Zoroastrianism. For the Christian God, see GOD.

The history of gods is to be sought in the development of the social life of their worshipers. This social life is always reflected in the concept of god. He is also shaped by the natural environment. Tribal gods are often suppressed by conquest and useless gods disappear. Often rival gods are transformed into devils. Gods grow moral as the moral standards of their people develop. As nations form and are consolidated under a great ruler, the earthly order is reflected in the heavenly court. With the entrance of philosophy and the quest for ultimate reality, or unity, or a cosmic law the personal, anthropomorphic elements tend to disappear from the god-idea. It is a question whether the impersonal ultimate of most philosophies can really take the rôle of the god of religion. The constant return from philosophy to theism in the orient indicates the strength of the ancient emotional appeal of the personal gods. Modern science is slowly organizing cosmic realities under a new set of categories for all the peoples of the world and religious emotions, detached from this new conceptual interpretation of the world, in most religions, today, are finding their outlet in a vague mysticism which retains the emotional values of the devotion to god of the ages of human history.

A. EUSTACE HAYDON

**GOETHE, JOHANN WOLFGANG VON** (1749–1832).—German poet and philosopher, a man of great versatility and genius. In literary circles, his greatest achievement was *Faust* which has been called "the *divine comedy* of 18th. century human." In philosophy, he was considered by the Romanticists as the father of their movement. Yet he claims discipleship to Spinoza who taught him to revere nature as "the living garment of God." He exercised a profound influence on the moral life of Germany.

**GOG AND MAGOG.**—A designation of the Scythian peoples, according to many scholars. Their invasions of Palestine led Ezekiel (chaps. 38 and 39) to identify them with the final enemy to assault the Kingdom of God. So also in Rev. 20 they denote the last great world-power, hostile to God's kingdom. The imagery is also carried over into Mohammedan eschatology.

**GOHEI.**—Rods with shavings pendant from the upper end used in the Ainu religion as protective fetishes; in Japanese Shintoism, where they are often made of paper, they are sold at shrines as amulets to guard against evil.

**GOLDEN AGE.**—An imagined period marked by universal innocence, happiness, and peace usually placed at the beginning of human history.

**GOLDEN ROSE.**—An ornament made of gold and decked with gems, usually sapphires, blessed by the pope on the fourth Sunday of Lent and given to a person, a community, or a town as a token of his favor; a custom dating from the 11th. century.

**GONGS AND BELLS, RELIGIOUS USE OF.**—Drums and rattles are the most primitive and universal of musical instruments; from the former are developed gongs, from the latter bells,—a gong being a resonant metal of disk or other form sounded with a stick of some sort, a bell being a hollow instrument, usually metal, with an attached or enclosed clapper. Both types of instruments have been used in connection with religious celebrations from remote times. They are doubtless primarily devices for stimulating emotion through noise, and are especially associated with the dance; but definite ideas are also associated with their use, as (1) to expel or frighten away evil influences, (2) to attract the attention of divinities, (3) to give pleasure to the gods and their worshipers. The use of bells in connection with religion in the Occident dates from classical times, Greek and Roman, and it has become a marked feature of Christian churches. In the ancient East, Egypt and Assyria, such use was rare or unknown, and the Mohammedan world dislikes both gongs and bells in connection with religion. Buddhists, however, employ bells freely, and the use of gongs in connection with temples is very ancient in the Mongolian Orient. In America both gongs and bells are pre-Columbian in Mexico and Central America, and sporadically elsewhere.

H. B. ALEXANDER

**GOOD AND EVIL.**—The desirable and the undesirable. The terms are used in wide variety of applications, within which the following distinctions are significant: (*a*) Good and evil as expressing (1) what men actually desire, (2) what they ought to desire. The nature of this distinction depends on one's theory of the moral ideal. An ideal conceived as absolute or external requires a sharp distinction between the actually desired and the ideally desirable. An ideal conceived as a growing insight within experience requires close correlation of the standards of good and evil with actual desires, including developing tendencies in the latter, their increasing organization, and their potential enrichment. (*b*) Good and evil (1) as characterizing our conduct or emerging from it: well- or ill-doing (see GOODNESS); (2) as a condition befalling us: well- or ill-being. Good or evil in an ethical sense applies primarily to conduct as purposive. It applies to condition only in view of the possible control of condition by human purpose, in the fashioning of environment and institutions (naturalism) or in view of a divine purpose directing conditions (theism). (*c*) The effort to harmonize theism with the existence of evil in the world, whether of condition—suffering—or of conduct—sin—gives rise to the "problem of evil." The alternatives are sometimes presented, either (1) that

God is not good, or (2) that He is not omnipotent, or (3) that evil is not real, or not what it seems. Neither alternative seems to be cousistent with usually accepted theistic and ethical theories. The problem may be humanly insoluble. There is logically a corresponding problem of the place of good in the universe, but it is not usually felt to be so acute. See EVIL. J. F. CRAWFORD

**GOOD FRIDAY.**—The Friday preceding Easter, commemorated by Christendom as the anniversary of the death of Jesus; called GREAT FRIDAY by the Greek Church.

**GOOD WORKS.**—See MERIT.

**GOODNESS.**—That which merits unqualified approval because of its inherent value.

Whatever enhances the satisfactions of life is valued as "good." Goodness as a personal trait indicates a solicitude for the promotion of good things. It is thus a supreme expression of morality. The goodness of God signifies his bountiful provision for human welfare. See GOOD AND EVIL.

**GORGON.**—In Greek religion the horrible head of Medusa which had power to turn men to stone with terror is the best known form of the gorgon. Historically the gorgon is of that class of fear-producing symbols used by primitive peoples to ward off evil, to protect from unknown dangers and to frighten enemies.

**GOSALA.**—The most important leader of a Hindu atheistic sect, the Ajīvikas (q.v.).

**GOSPEL.**—Good news of the coming of the Kingdom of God and of the way of salvation through Jesus Christ. Also, one of the four records of the life of Christ which are contained in the New Testament.

1. The word was first used by Jesus when he called upon the people to believe in the coming of the Kingdom of God. As later used in the New Testament, this thought persists but is supplemented with an account of the events of Christ's life as the one through whom the Kingdom was to be established. Thus, Paul spoke of his gospel and included therein the death and resurrection of Christ. He makes no reference to the virgin birth. The fact that Jesus was to be the Messianic judge was also considered as a part of his gospel. The primitive Christians regarded the Jews as the sole gainers by this good news, but in the spread of Christianity through the Gentile churches the gospel became the property of others than the Jews. There seems to have been no effort on the part of these early Christians, however, to compel the Jews to believe the gospel or to give up their Jewish culture. To believe in Jesus and the coming Kingdom was very different from accepting an independent religion, yet from this assured confidence in the good news sprang Christianity.

The fact that the gospel thus expressed a Messianic expectation has given rise to a very considerable discussion as to its permanent and essential elements. In all such discussions, there has been a tendency to identify some particular world view or philosophy with such permanent value. A true method of understanding it would be to realize what the Messianic message meant to its day and endeavor, if possible, to discover the equivalent in other periods. In such an effort, the following elements seem plain.

*a*) The God of nature is the God of love.

*b*) He has been revealed as a saviour in and through Jesus Christ, a genuinely historical person.

*c*) Christ brings to a sinful world the revelation of the forgiving love of God, the power of transforming life, the ideals for life, the assurance of an individual immortality and the ultimate triumph of social righteousness.

*d*) By virtue of faith in Jesus, the individual comes into new relations with God and is aided both to attain individual righteousness and to co-operate in social regeneration.

2. There are four gospels that have become canonical, but a large number of others were in existence in the early church. See APOCRYPHA. The literary relation of these four gospels has been a matter of very great discussion, but in general the results of investigation can be stated something as follows:

*a*) There are no written gospels contemporary with Jesus. The account of his life circulated as a group of traditions, being shaped up in different localities.

*b*) In broad terms, the following groups of material appear in the synoptic gospels:

(1) The gospel of Mark, which apparently was shaped in Rome and was believed to represent the Petrine teaching. Mark's gospel is apparently the basis of Matthew and Luke.

(2) Material which is common to Matthew and Luke and not found in Mark.

(3) Material which is peculiar to Matthew.

(4) Material which is peculiar to Luke.

Another classification regards the material as falling roughly into two main groups, Mark and the source (Q.). In addition to this would be incidental material.

*c*) The fourth gospel is commonly regarded as of Johannine origin and organized in what might be called a Johannine school. See GOSPELS, THE.

SHAILER MATHEWS

**GOSPELS, APOCRYPHAL.**—See APOCRYPHA; APOCALYPTIC LITERATURE.

**GOSPELS, THE.**—A name applied since the 2nd. century to written accounts of Jesus' life or ministry, and especially to the four gospels of Matthew, Mark, Luke and John.

The primitive church possessed a compact oral account of Jesus' ministry and teaching which through most of the 1st. century at least served the purposes of a gospel record. As Christianity spread to places remote from Palestine and began through the letters of Paul to find written expression, informal partial narratives came to be written. The most notable of these was the gospel of Mark, which early 2nd. century tradition connects with the recollections of Peter. It is probable that Mark was as Papias says, in Peter's later years the interpreter of his Aramaic discourses to the Roman Christians and that after Peter's death, he committed to writing such portions of them as related to the life and death of Jesus. The informal and often obscure character of Mark makes such an origin very probable.

*The Gospel of Mark* describes Jesus as the Messiah, possessed from his baptism by the Spirit of God, proclaiming the good news of the reign of God on earth, easily mastering the demons he met, and performing wonders of healing the sick and feeding the hungry. He predicts the fall of Jerusalem and his own Messianic return. He also foretells his resurrection and reappearance to his disciples in Galilee, but the concluding lines of the gospel in which such a Galilean reappearance must have been recorded were early lost, probably by accidental mutilation.

*The Gospel of Matthew* written probably at Antioch soon after the Fall of Jerusalem sought to reassure Jewish Christians of the Messiahship

of Jesus, and to show that the destruction of the beloved Jewish nation for which many prophets had predicted so splendid a Messianic destiny, was its just punishment for rejecting its own Messiah. The writer thus harmonized the Messiahship of Jesus the fate of the Jewish nation, and the rise of the Greek Mission, with the Messianic oracles of the prophets. Jesus was Son of God not simply from his baptism but from his birth. His every movement even in his infancy was divinely directed, in accordance with prophecy. In a series of great discourses like some prophetic law-giver, he declares the true standards of righteousness and the nature and apocalyptic future of the kingdom of heaven. Driven to death by Jewish hostility he nevertheless rejoins his disciples in their old haunts in Galilee, to remain with them, a spiritual presence, to the end.

*The Gospel of Luke* was written probably by Luke the companion of Paul, at some place about the Aegean, and not long after Matthew, for the writer knows and uses three of Matthew's chief sources, but does not know the Gospel of Matthew. The aim of Luke is to unite what is best in the partial narratives and oral accounts then current, into a trustworthy historical record, for the use of intelligent Greek Christians. He followed Mark's order of events even more closely than the writer of Matthew had done, and used his Galilean and in a more developed form his Perean source with less freedom of arrangement. Besides these three sources common to Matthew, Luke had other sources peculiar to himself. He finds the beginnings of the universal mission in Jesus' own ministry, and shows an interest in dates and ages, quite unlike the earlier evangelists.

*The Gospel of John* belongs to a time probably early in the 2nd. century, when it had become clear that the future of Christianity lay not in the Jewish but in the Greco-Roman world, and the need was felt of restating the gospel in Greek terms. It represents a bold recast, from the point of view of spiritual experience and in terms intelligible to Greek thought, of the religious significance of Jesus, of his return, of salvation, sin, judgment, baptism, the Christian ministry, the Lord's Supper and the church. It presupposes some at least of the earlier gospels, and is written in part to supplement, interpret and correct them. In order to expedite this process it was later (probably about A.D. 125) put forth along with Matthew, Mark, and Luke, Mark's lost conclusion being replaced by the present Long Conclusion, and an epilogue being added to John to reinforce its message and harmonize it in certain respects with its new companions. This four-fold gospel, combining the several values of each, and soon credited with apostolic authority, gradually displaced the various local gospels (Hebrews, Egyptians, etc.) in Christian esteem.

EDGAR J. GOODSPEED

**GRACE.**—A theological term indicating the gift to man of divine favor and inner power without which he could not attain salvation.

The conception of grace presupposes that man in a "state of nature" is hopelessly corrupt. To become a Christian he must be transformed into a "state of grace" by supernatural power. The apostle Paul, Augustine, and Luther are the classic expositors of salvation by grace.

*Roman Catholic theology* interprets the Christian life from start to finish in terms of grace, and emphasizes its entirely supernatural character. God comes to fallen man in his impotence and by *prevenient grace* creates a regenerate disposition which seeks the good. Through *co-operating grace* God assists the regenerate will in its choices and thus makes possible growth in grace. *Actual grace* is granted in specified ways for definite purposes, as, e.g., regenerating grace through baptism or priestly efficacy through ordination. The sacraments, as vehicles of actual grace, are of primary importance. The endowment thus secured is defined as a metaphysical potency, actually infused into man. *Habitual* or *sanctifying grace* is a constant supernatural quality, making men holy, friends of God, heirs of Heaven, and entitling them to actual graces. *Sufficient grace* is the objective provision made by God which is accessible to all, though it may be resisted by individuals. *Efficacious grace* is the actual fulfilment in man's life of the redemptive purpose of God. For further details, see SACRAMENTS; REGENERATION.

*In Protestantism* grace is conceived as free from ecclesiastical control and the Catholic doctrine of a potency infused through the sacraments is denied. Luther regarded grace as the merciful grant of free forgiveness to the penitent and believing sinner. This is mediated by the Word or Promise of God. The sacraments are divinely appointed signs which reinforce the promise of God and hence make assurance doubly sure. The importance of this sacramental reinforcement was so strongly emphasized in Lutheran doctrine that the sacraments are virtually additional channels of grace. Anglicanism unequivocally retained the sacramental conception alongside the evangelical. Protestantism, like Catholicism, has attributed salvation solely to grace, denying the "natural" capacity of man to please God. Recent developments in theology, based on a psychological and historical study of religion, tend to ascribe to man a larger "natural" capacity for religion. Grace is thus less sharply differentiated from the native aspirations of human experience, and the importance of "actual" grace is minimized in liberal theology. When God is conceived as immanent rather than transcendent, the conception of grace is correspondingly affected.

Certain important theological controversies have been concerned with the doctrine of grace. Is salvation solely and exclusively due to grace (Augustine); or does grace merely aid and reinforce natural human virtue (Pelagius)? Is grace an infused metaphysical potency (Catholicism); or is it a purely spiritual personal relationship of God to men (Protestantism)? Is grace offered only to the elect (high Calvinism) or is it freely available to all men (Arminianism)? Is grace irresistible (Jansenism); or is it possible to "fall from grace" (Catholic orthodoxy)?

GERALD BIRNEY SMITH

**GRACE AT MEALS.**—A prayer offered either before or after meals either as a thanksgiving or an invocation of divine blessing, a custom for which there is evidence as early as the 3rd. century.

**GRADUAL PSALMS.**—Fifteen Psalms (Vulgate 119–133, R.V. 120–134) bearing in the Hebrew text an inscription which the Vulgate translates *Canticum Graduum*. The meaning is uncertain, but probably the psalms were chanted on pilgrimages to the Temple. They formerly formed part of the R.C. canonical office.

**GRADUALE.**—In R.C. liturgy, a psalm, or verse, with Alleluia, sung at the beginning of Mass, one of the oldest parts of the liturgy. Its name is doubtless from the place where the cantor sang, the steps (gradus) of the ambo (q.v.).

**GRAIL, THE HOLY.**—The legendary chalice, or cup, in which Joseph of Arimathea caught some of the blood flowing from the wounds of the crucified

Christ. It is also said to have been the eup used by Our Lord at his Last Supper.

The legends concerning the Grail are doubtless British in origin, as most of them are in scene; but their first known appearance in literature is in Brittany, in certain Old Freuch romanees, both prose and verse, of the 12th. and following eenturies, by Walter Map, Robert de Borron, Chrétien de Troyes, and other writers. Sir Thomas Malory's well-known *Morte d' Arthur*, an English version of seleetions from these French tales, first printed in 1485 by Caxton, is the main channel through whieh, with Tennyson's poems, eertain forms of the legends have beeome established in modern English literary tradition. The early French romanees by their variations, inconsistencies, and contradietions, offer extremely perplexing problems to students of their dates, sourees, and interrelations. The apparently most primitive tales speak of the Grail as a mysterious talisman, possessed of magie properties. It provides food, or sustains life and restores health and youthful vigour by the sight of it. But they do not describe its shape, material, or early history. Later come the stories that connect it as a dish or chalice with the Passion and with Joseph of Arimathea. Aecording to certain of these narratives Joseph in some mysterious way brought the Grail to England (Glastonbury?) and eherished it until his death, when it was carried away by angels. But it was believed to be still preserved somewhere on earth under holy guardianship, and the subjeet of many of the romances mentioned above is the adventurous seareh after it by certain knights, the "Quest of the Grail," in which Gawain, Pereeval, and Galahad are chief actors, perhaps in chronological origin in this suecession. Other forms of the tradition bring in as guardians of the Grail a quasi-monastic order of knights, who keep watch and ward over it in a castle on a mountain-top (cf. Wagner's *Parsifal*). A maimed Fisher-King plays a prominent part as chief eustodian in a variant version.

It appears yet uncertain whether an original Christian myth has here become enriehed by, or smothered under, accretions of Celtie folklore, or whether Celtie tales have had rudely injeeted into them a not very eongruous Christian element. It is also disputed whether the Arthurian and Grail stories vanished bodily from England by being transported in oral form to Brittany when many Celtic inhabitants fled to the continent under the pressure of the Anglo-Saxon invasions, or whether they eontinued their existence among the Celtie remnant in Wales until the Norman Conquest, when they first became known to the eontinental poets through Anglo-Norman sources.

E. T. MERRILL

**GRANTH.**—(*Adi Granth.*) The sacred Scriptures of the Sikh Religion (q.v.).

**GRATITUDE.**—The sentiment of appreeiation for kindness received and of admiration and love for the benefactor. In religion it expresses the appreciation of men for favors eonferred by the grace of God.

**GREAT FRIDAY.**—See GOOD FRIDAY.

**GREAT MOTHER.**—The name most commonly used to refer to Cybele (q.v.).

**GREAT SYNAGOGUE.**—According to tradition, the body of 120 scribes who formed the Jewish council subsequent to the Babylonian captivity. Whether it was an actual council or the name of a school of rabbis is disputed.

**GREAT VEHICLE.**—The name of one of the two great divisions of developed Buddhism. See MAHAYANA.

**GREEK ORTHODOX CHURCH** —The eastern braneh of the main ancient church originally known as "The Catholic Chureh." It is distinguished from "The Latin Chureh" in its repudiation of the papacy and its separation from the Roman Communion. The name "Greek" popularly attached to its title in the west is due to the fact that it had its origin in the Greek-speaking parts of Europe, Western Asia, and Egypt. Most of its great theologians wrote in the Greek language and their theology is specifically Greek in thought, with affinities to the Greek philosophy current in their day. Thus while it is the national ehurch of modern Greece, it is also the Russian national church, the ehurch of most of the Balkan nations, and that of a considerable number of Christians in Asia Minor, Syria, Egypt, and other oriental regions. It described itself as "The Holy Orthodox Church." As the defender of the orthodoxy determined by its councils in patristic times, it stands separated from the churches it holds to be heretical, e.g., the Nestorians still lingering in Mesopotamia, the Jaeobites who eomprise the majority of Syrian Christians, the Copts in Egypt, as well as the Roman Catholies and Protestants who represent western types of religion imported into the East. See NESTORIANS; JACOBITES; COPTIC CHURCH.

I. ORIGIN AND HISTORY.—1. *The age of Catholic unity.*—This church is the direct descendant of all the churches known to have been founded by the Apostles or known to have been visited by the Apostles with the solitary exception of the primitive ehureh at Rome. To it belonged all the great oriental Fathers from Polycarp and Ignatius to John of Damascus in the 8th. century, from whom Rome itself aeeepted the bulk of its theology. All the eeumenical councils correetly so denominated, i.e., representative of the great body of Christians in the Empire, were held in its region and led and mainly constituted by its bishops. The Nicene Creed is its fundamental contribution to Catholic orthodoxy, and its great theologians, especially Clement of Alexandria, Origen, Basil, the two Gregories, and Chrysostom have shaped and stamped the generally recognized doctrine of Christendom. On the other hand most of the great heresies arose in this ehurch, the theology of which was mainly developed polemically in opposition to them.

2. *Separation from the Western Church.*—At first in full eommunion with Rome and the West, the Greek Church was gradually alienated from the Church subsequently known as "Roman Catholic," but the final and absolute severance did not come about till the year A.D. 1054. No doubt racial differences were predisposing eauses, Greek habits of thought and action differing widely from the Latin. Then the founding of Constantinople as a "New Rome" caused jealousy between the patriarch of that city and the pope. On the other hand the growing claims of the papacy to dominate all Christendom were resented and repudiated by the ehurches of the East. The aetual breach was consummated by a fine point of theology—the "filioque clause," whieh the western chureh added to the Nicene Creed in its definition of the "proeession of the Holy Ghost," so as to say, "who proceedeth from the Father and the Son," while the Greek chureh would not admit the addition and denounced any attempt to alter the venerable ereed.

II. CHARACTERISTICS.—1. *Relation to the state.* —While the papacy has claimed sovereign rights

and independence, though accepting national establishment and using the civil government for its own ends, the patriarchs of the Greek Church were always more under the power of the Emperor, until the fall of Byzantium. In Russia the patriarchate came to be superseded altogether by the Holy Synod as a department of the government.

2. *Organization.*—The organization of the Greek Church, like that of the Roman, is episcopal and sacerdotal, resting on the doctrine of Apostolical Succession. In ancient times the patriarchates of Constantinople, Antioch, Alexandria, and Jerusalem —like that of Rome which developed into the papacy—helped to maintain its unity and discipline. But the break-up of the Roman Empire, the Mohammedan invasion and subsequent despotisms, and the establishment of national churches greatly interfered with the position of the patriarchs and their influence. The organization of the church anciently maintained by provincial synods and general councils has been affected by the same political influences. Nevertheless, the church maintains its unity in doctrine, discipline, and style of ritual throughout all its several branches.

3. *Discipline, life and worship.*—One great difference between the Greek and the Roman churches is the rejection of the papal claim of Rome by the Eastern Church, and this is the most formidable obstacle to reunion. Celibacy is required only of bishops who have been taken from monastic orders. Priests and deacons are not bound to celibacy if they married before receiving the diaconate. Therefore the episcopate is drawn from the monasteries and is not maintained by promotion from the parish clergy. As in the Roman Church the ceremonies of worship center in the Eucharist, in which the doctrine of transubstantiation is accepted, but without the western scholastic definitions of substance and accident as metaphysical explanations of it. While statues are not introduced into the churches, pictures are much in evidence there and also in private houses, where the icon in the corner is saluted by one who enters a room. The ritual is more lengthy, varied, and elaborate in the Roman Church, and preaching is less frequent. Monasticism is still maintained, the most celebrated monks being those of Mount Athos. The later theology of the Greek Church is mainly apologetic and polemical, in defence of the established orthodoxy. The Greek Church favors reading of the Bible by the laity and welcomes the efforts of Bible Societies to circulate the Scriptures. In Russia there are bodies of dissenters, the largest of which consists of the "Old Believers," whose ground of dissidence is adhesion to the ancient ritual and rejection of later alterations in it. The Molokans and Doukhobors are puritans rejecting episcopacy and sacramentarianism. The Stundists are disciples of Western Protestantism of the Baptist persuasion.

W. F. ADENEY

**GREEK RELIGION.**—The earliest glimpse of Greek religion shows it as an anthropomorphic polytheism, containing rude and primitive elements, as well as highly developed concepts of divinity. Like other religions of its kind, it formed a marked contrast to Christianity. It had no body of revealed teachings, no common dogma or fixed ritual of universal or binding validity; and while many myths, practices, and divinities were common to the whole Greek area, each locality might have its own myth, ritual, and divinity, and each individual could believe what he pleased with regard to the gods, so long as he did not openly oppose the accepted divinities. Furthermore the Greeks were never subject to a priestly order, but their religious practices were determined by tradition.

*Character.*—Greek religion represents a blending of pre-hellenic elements with the beliefs and practices of the Hellenic peoples who descended into Greece from the north long before written history began. To the end of paganism it contained such primitive elements as the worship of stones and other inanimate objects, of sacred animals to a limited extent, and most notably the worship of the altar fire (Hestia), the center of the family and of society. Certain divinities had their origin, no doubt, in the worship of natural phenomena; ancestor worship also furnished its part. While all these practices, and many others, contributed to the total, it is impossible today to trace all the elements which entered into the Greek religion of historic times. It is sufficient to say that the Greeks worshiped a multitude of super-human beings, who occupied every field of activity, and filled the world, so that man was always conscious of being in a social relation to divinities of different ranks, whose favor he must win and whose malignity he must avert by offerings and prayer.

*Homer.*—In the Homeric poems we find a circle of great gods whose home is placed on Olympus, organized into a society somewhat similar to that of the Homeric state. At the head is Zeus, whose power on Olympus is like that of Agamemnon on earth. With him Athena and Apollo hold the highest rank. Hera, the wife and sister of Zeus, is in the second place, with Poseidon the god of the sea. Below them stand Ares and Aphrodite, who represent respectively two passions, the former that of rage for slaughter, and the other that of love. Artemis, the sister of Apollo, Hephestus, the god of fire, Hermes, an upper servant of the greater divinities, stand on a lower plane; and there are many others of still lower rank. On occasions Zeus may summon all the gods from land and sea to a general assembly on Olympus, but those that we have named have their permanent homes there, and are supreme. Demeter and Dionysus, who are so important in later Greece, are not members of the Olympic circle. These gods are superior to men chiefly in that they have immortality. Although they are stronger, wiser, and larger than mortal beings, they are equally subject with them to the passions of body and of mind; they are neither omnipotent nor omniscient, but are simply super-human. Exactly this Olympic circle was never worshiped anywhere in the Greek world; it was formed by the poet by selecting from local cults certain features, eliminating others, and making a divine state which suited his poetic purpose and would please his audience. But through the universal influence of the Homeric poems this concept of the Olympic gods prevailed in most of the greater centers, so that artists and poets represented them as Homer had described them.

*Hesiod.*—In the *Iliad* and *Odyssey* there is almost no attempt made to trace the genealogies of the gods or to account for the world. But Hesiod, who wrote about 700 B.C., in his *Theogony* endeavored to bring the various myths into a harmonious whole; and he discloses to us certain elements such as the worship of the dead and of heroes, about which the Homeric poems have practically nothing to say. The Hesiodic poems also show us higher ideas concerning justice and morality, more reflection on the relation of man to the gods, and disclose certain social divinities, such as Justice, which do not appear in the earlier works.

*Local divinities.*—In substantially every district of Greece there was one divinity who had risen to great importance above the mass of divinities that peopled the general area, so that at Athens the goddess Athena, after a considerable period of rivalry with Poseidon for the chief place, became

the patron goddess of the land. In Argos a female divinity, historically known as Hera, held sway from a very remote period. In like manner Zeus was pre-eminent at Olympia, Apollo at Delphi and at Delos. Yet these important divinities did not expel the other gods, and the Greek continued to think of his local god as his patron divinity largely distinct from any other god called by the same name. There was a certain concentration of cults in the large cities, as these developed. But the local god continued to have his home at his ancient shrine, and often the city shrine was recognized as only a branch of the old one. Gradually certain divinities acquired significance for all Greek people, as the Zeus of Olympia, at whose shrine all the Greek world assembled every four years, or Apollo, who at Delos was the god for all the Ionians, while Apollo at Delphi spoke in oracles to all Greeks.

*Social character mysteries.*—Thus it may be seen that the family, the clan, the tribe and the state were religious units, each one of which had its particular divinities, so that Greek religion was largely social and local. Such a religion always tends to stabilize society and make the worship of the gods the common and permanent concern of all. But these conditions do not foster that which we understand by personal religion. With the development of individualism in the 8th. to the 6th. centuries men began to endeavor to secure such personal relations with the gods as could give them individual religious satisfaction. Their efforts found an outlet chiefly in the cults of Dionysus, and of Demeter and Persephone. The Orphic sect in the 6th. century, through the mystic worship of Dionysus and by a fixed method of life, gained an outlet for their religious desires and the warrant of happiness hereafter. The goddess Demeter was originally a goddess of vegetation, one of whose centers was Eleusis, northwest of Athens. There an agricultural festival had been celebrated in the honor of this goddess and her daughter Persephone from a remote period, intended to secure fertility and prosperity to all who were admitted to it. As early as the 7th. century, and possibly still earlier, this festival had grown into an eschatological mystery through which the initiate was assured of a happy life hereafter. These Eleusinian Mysteries were the chief, but only one of many mysteries celebrated throughout the Greek world, all aimed to secure the same end. And they remained until the end of antiquity the greatest source of religious satisfaction which the ordinary Greek knew. They did not, however, check the ancient cults, which also lasted to the very end of paganism, even though the educated world had lost much of its earlier belief in their efficacy.

*Morality and philosophy.*—Morality was united with religion in the minds of the better Greeks, certainly from the 5th. century before our era. From the days of Socrates and Plato philosophy also concerned itself with the higher aspects of religion and morality. The Stoics also in their turn made philosophy a religion, and although they admitted a multitude of gods, practically fostered the concept of one single divinity. In fact, for thinking men after the 4th. century philosophy had taken the place of traditional religion, although there was no break between the two. The ancient rituals continued even in the part of the world that had lost its substantial faith in them long before the coming of Christianity.

CLIFFORD H. MOORE

**GREEN, THOMAS HILL** (1836–1882).—English philosopher and founder of the so-called Neo-Hegelian school, occupied the chair of moral philosophy at Oxford. Green's epoch-making work was the *Prolegomena to Ethics*, in which he interpreted moral conduct in terms of ideal self-perfection attained only through social relationships.

**GREENLAND, RELIGION OF AND MISSIONS TO.**—A large island in great part lying within the arctic circle and belonging to Denmark. The population is small, and the majority of the people are Eskimos (q.v.). Christianity was introduced by Leif Ericsson, a Norwegian, about 1000 A.D., and for 500 years the Norwegian colonies had an ecclesiastical establishment. In 1721 Hans Egede, a Norwegian, began missionary work and the tribes about Godthaab have been entirely Christianized.

**GREGORY.**—The name of sixteen popes and one antipope.

*Gregory I.*—Pope, 590–604; also called Gregory the Great; one of the first four Latin doctors of the church. The first monk to become pope, he organized the papal court like a monastery, insisting on the celibacy of the pope, urging priestly celibacy, and vigorously opposing lax practises. He advanced the papal power, being the first pope to take a prominent part in politics, and advocating a larger use of ecclesiastical courts to try cases involving clerics. He has been called the "father of mediaeval papacy." He organized missionary activity, his interest in the conversion of the Angles being especially noteworthy. The music and liturgy of the church were modified by him. He is venerated by the R.C. church as a saint.

*Gregory II.*—Pope, 715–731; promoted missionary effort in Germany, especially that of Boniface whom he consecrated as bishop, 722.

*Gregory III.*—Pope, 731–741.

*Gregory IV.*—Pope, 827–844.

*Gregory V.*—Pope, 996–999; established the papal authority in France over against local and national attempts at independence.

*Gregory VI.*—Pope, 1045–1046.

*Gregory VII.*—Pope, 1073–1085. Hildebrand, a monk of humble birth, shared the exile of the reforming pope Gregory VI. after whose death (1047) he was a monk in Cluny until he accompanied Leo IX. (1049) to Rome. He was the powerful mentor and administrative aid of successive popes, a resolute champion of the Cluny reform principles. Made pope in 1073 he aimed to reform the warring world where might was right by securing for a reformed papacy a theocratic power over both priest and layman. Battling first with simony and clerical marriage as worldly entanglements he tried next to emancipate the church from lay control by putting a bann on lay installation (investiture) of prelate or priest. The German king, Henry IV., declared the pope deposed and was in turn excommunicated and deposed by Gregory (1076). Submitting and restoring his power by penance at Carrossa, the king resumed the conflict, besieged Rome and set up a rival pope. Gregory was rescued by vassal Normans and withdrew to Salerno where he died. Though maligned by passionate partisans, he looms in history as an unselfish reformer and one of the greatest of the popes. F. A. CHRISTIE

*Gregory VIII.*—(1) Antipope, 1118–1121. (2) Pope, Oct. 21–Dec. 17, 1187.

*Gregory IX.*—Pope, 1227–1241; a man of strong character and erudition; entered into political life which resulted in conflicts with Frederick II. of Germany; systematized the Inquisition; took steps for a reunion with the Greek church; issued a new compilation of decretals.

*Gregory X.*—Pope, 1271–1276; summoned the council of Lyons, 1274; with the aid of Bona-

ventura, persuaded the Eastern church to consent temporarily to reunion with Rome.

*Gregory XI.*—Pope, 1370–1378; reformed the monastic orders, and endeavored to suppress heresy, as, e.g., Wyclyffe's doctrines; transferred the papal see from Avignon back to Rome.

*Gregory XII.*—Pope, 1406–1415; during his pontificate there were two other rival claimants to the papacy. Gregory resigned at the council of Constance.

*Gregory XIII.*—Pope, 1572–1585; He reformed the calendar, and founded many new colleges.

*Gregory XIV.*—Pope, 1590–1591.

*Gregory XV.*—Pope, 1621–1623.

*Gregory XVI.*—Pope, 1831–1846; expended large sums on architectural and engineering enterprises which financially embarrassed the papal States. During his pontificate Ultramontanism (q.v.) developed steadily.

**GREGORY THE ILLUMINATOR** (ca. 257–333).—The traditional founder of the Armenian church. Probably he found Christianity already in Armenia in Adoptionist or Ebionite form and undertook to convert the Christians to Catholicism.

**GREGORY OF NAZIANZUS** (329–390).—One of the great theologians of the Eastern church. With Basil the Great and Gregory of Nyssa, he is classed as one of "the three Cappadocians." He was called "the Theologian" by the Greeks, his writings being chiefly in the form of orations and letters. Doctrinally he held that the one Godhead or Nature or Substance is distinguishable in three Persons or hypostases. The Father was unbegotten, the Son begotten and the Holy Spirit sent forth, but all three have one substance.

**GREGORY OF NYSSA** (ca. 332–398).—Eminent Greek theologian, one of "the three Cappadocians" and younger brother of Basil the Great. As bishop of Nyssa he supported the Homoousian party, thus incurring; the opposition of the court party. Later he rose to a place of influence, being a prominent member of the council of Constantinople 381. Doctrinally, he helped to formulate the doctrine of the Trinity in more consistent philosophical terms declaring God to be one essence existing in three "hypostases" or "persons."

**GREGORY, SAINT, OF TOURS** (538–594).—Bishop of Tours. His writings include seven books of miracles, twenty biographies of bishops and monasteries, and notably ten books on the *History of the Franks*, one of the sources for the history of the early Frankish church.

**GREGORY THAUMATURGUS** (d. ca. 270).—Bishop of Neo-Caesarea in Pontus and author of theological writings. He was an enthusiastic follower of Origen in philosophy and theology. His ministry was crowned with much success in the conversion of pagans to Christianity. Many miracles were attributed to him, hence the name "Thaumaturgus" (wonder-worker).

**GRONINGEN SCHOOL.**—A group of Dutch theologians so named from the town where the leading representatives resided. Most of them were disciples of Philip Willem van Heusde (d. 1839). The school was fervently evangelistic in spirit, but introduced moderately liberal ideas in doctrine, emphasizing education rather than regeneration, and adversely criticizing the substitutionary theory of the atonement.

**GROOT, GERRIT,** or **GERHARD** (1330–1384).—Founder of the Brethren of the Common Life (q.v.); a Dutchman who was educated in Paris, and after a profound religious experience labored as a missionary preacher in Holland, inveighing against the sins of the mendicant monks, clergy and laity.

**GROTIUS, HUGO** (1583–1645).—Dutch jurist, theologian and publicist, a man of great erudition and versatility. He occupied prominent political posts, and applied his juridical training to political problems. His great treatise (*The Rights of War and Peace*) was significant as the foundation for international law. The basis of his thought was the unalterable divinely constituted law of nature to which men and nations are all subject. In theology, he originated the "governmental theory" of the atonement which asserts that the death of Christ satisfies God as a penal example, showing what the penalty for sin is, thus maintaining the sovereignty of law. His desire to mediate between Catholics and Protestants made him unpopular with both.

**GROVES.**—See TREES, SACRED.

**GRUNDTVIG, NIKOLAI FREDERIK SEVERIN** (1783–1872).—Danish poet and preacher, called "the Danish Carlyle"; a popular preacher, compelled to be silent for some years owing to his radical views; best known as a writer of hymns and other sacred poetry of a rich, bold style.

**GUARDIAN-ANGEL.**—An angel considered to have the task of keeping guard over or warding off evil from a particular person; analogously, a person consecrated to the welfare of another.

**GUDEA.**—A reforming ruler of Lagash, one of the divisions of Babylonia, in the 24th. century B.C.

**GUEBRES.**—See GABERS.

**GUELF.**—See GHIBELLINE AND GUELF.

**GUEST-RIGHT.**—The obligations of a host to a guest concerning which the various religions and sects have had a divergence of beliefs. See HOSPITALITY.

**GUILDS.**—Voluntary associations formed for mutual aid and protection, especially of business interests in the Middle Ages.

The term guild in its broadest sense is identified with various associations and brotherhoods in ancient and mediaeval times. There were associations for social and religious purposes. Among the ancients poor people formed local burial associations to provide the means of a decent burial. Devotees of a god organized a brotherhood to support his worship. The Greeks had athletic societies. In Italy there were local associations of workingmen belonging to a common trade. Some have even supposed that the early Christian brotherhoods belonged to the type of religious guilds. But it is difficult to find a connection between the ancient and the mediaeval guilds.

The guild flourished in the Middle Ages. There was then no such independence among individuals as now. The unit of social life was not the individual but the group. Those who had interests in common lived and worked together. Serfs toiled on the manorial estates, monks labored and prayed in their convents, scholars studied in their universities, all under the rule of their social organization. Economic associations for the furtherance of industry sprang up in the towns, and became important with the extension of trade. When

trade became stimulated, merchants found it useful to associate in a guild for the protection of their interests. When artisans drifted into the growing towns from the country, they tended to get together with their fellow-craftsmen and organize for mutual protection. This helps to explain the origin of the famous merchant and craft guilds of mediaeval Europe

Guilds are sometimes confused with trade unions, but they were different because they included the employers as well as the employed. Master, journeyman, and apprentice, all lived and worked together and cherished their interests in common. The purpose of the guild was to maintain the high standards of the business, and to monopolize as far as possible its opportunities. As the guild became powerful, it received special privileges, and exerted an influence upon municipal administration. Sometimes there were conflicts between the craft guilds and the aristocracy.

The merchant guild was the first to become powerful, and in the days when production and distribution were so closely connected as to constitute one business the craftsman could belong to the merchant guild, but the tendency was for the artisans of each trade to organize their own guilds, and with their increasing prosperity the merchant guild declined. The craft guilds were most flourishing in the 14th. and 15th. centuries.

For a long time the apprentice looked forward to becoming a journeyman after he had proved his ability, and the journeyman expected to become a craftsman, but later their interests did not so closely coincide, and many of the employed formed journeymen's associations which were more like the modern trade union. The prosperity of the guilds was destroyed by modern discoveries and trade expansion, and the 19th. century brought most of them to an end. H. K. Rowe

**GUILT.**—The state of deserving condemnation or of being liable to punishment because of having violated a law or a moral requirement.

In legal practice, an accused person may plead guilty or not guilty. Guilt may be alleged merely on the ground of actual violation of law, but the degree of guiltiness is determined by an inquiry into the intent which preceded the act. An innocent intent mitigates or annuls guilt.

In theology guilt means the condemnation of God. The doctrine of original sin (q.v.) declared all men inherently sinful, hence every individual was a "guilty rebel" in God's sight, and could be religiously restored only by the divine pardon. See Sin; Forgiveness. Gerald Birney Smith

**GURU.**—The title applied to a spiritual guide in Hinduism. He is usually considered to be the representative or earthly incarnation of God for his follower and must be given absolute obedience in all things throughout life.

**GUSTAVE-ADOLPH-VEREIN.**—An association of German Protestants aiming to assist needy Protestant churches, especially those suffering hardship in non-Protestant lands,so as to encourage Protestant influence. The association was named from Gustavus Adolphus, being founded in 1832 on the second centennial of his death. It has disbursed more than $12,000,000 since its foundation.

**GUTHRIE, THOMAS** (1803–1873).—Minister of the Free church of Scotland, and ardent Presbyterian and Free-churchman, an advocate of total abstinence, of missions and of union with the United Presbyterian church; a noted preacher and a man of literary distinction.

**GUYON, JEANNE MARIE BOUVIER DE LA MOTHE** (1648–1717).—French quietist and mystical author; exerted a wide influence throughout Europe, Fenelon (q.v.) being affected by her teaching. She advocated an "internal" religion of prayer, resignation, purity and renunciation.

**GYPSIES, RELIGIOUS AND ETHICAL IDEAS OF.**—The Gypsies (also known as Romani, Zigani, and by other names) are a race numbering altogether toward three-quarters of a million spread throughout Europe, and found also in Armenia, the Levant, North Africa, America, and Australia. The name "Gypsy" is a corruption of "Egyptian," due to the belief formerly prevalent and encouraged by the Gypsies that they were of Egyptian origin. Study of their dialects, however, has proven that they must have originated in India, whence they came via Persia and Armenia into Europe and Africa. Their spread into western Europe occurred in the 14th. and 15th. centuries, probably as a consequence of Turkish conquests of the Near East, and in European countries, from that time, they have been alternately protected and persecuted by the peoples among whom they have dwelt. The Gypsies, as known in western Europe, have generally claimed to be Christians, and are doubtless to be regarded as such in Christian countries, while in Mohammedan countries they are Muslim. They have, however, from time to time been persecuted as heathen, and revolting rites have been ascribed to them, upon little or no evidence. Prejudice against them has been aroused because of their foreign language, or dialect; their nomadic, and frequently vagabond life; their lax morality, both sexual and in regard to property; and also their superstitious claims to occult knowledge. In certain districts, especially in eastern Europe, the Gypsy population is, or is becoming, settled; but during the whole period of their sojourn in western Europe the Gypsies have been engaged almost wholly in occupations suitable to wanderers: musicians, mountebanks, smiths or tinkers, peddlers, fortune-tellers, horse-traders, animal trainers, balladmongers, quack-doctors, etc., with the consequence that their morals have reflected their life, and they have won for themselves a reputation for thievery and deceit which is certainly more than they deserve, for in the majority of cases the Gypsies are peaceable and inoffensive, even if ignorant members of the communities within which they live. H. B. Alexander

# H

**HABDALAH.**—(Hebrew = distinction.) Jewish ceremony at the conclusion of Sabbath or festival, consisting of a series of blessings, emphasizing the distinction between the holy day and the profane. In connection with the blessing, wine (or any other drink except water), a small box of spices, and a candle-light are used as symbols.

**HABIT.**—An acquired mode of activity developing by repetition relatively fixed form, efficiency, and facility.

Habit is closely related to instinct. Instincts are inherited; habits are acquired. Habits are developed in the service of the instincts. Modern experimental psychology has thrown much light

upon these phenomena by a comparative study of animal and human behavior. The results are being appropriated in general education and in the religious training of children. Character is defined in terms of the individual's system of habits. It is well formed habits which give stability and responsibility. At the same time habits offer resistance to new modes of thought and action.

Custom may be viewed as social habit. The tendency is for the child to form habits of speech and conduct in harmony with the customs of his social group. Habit tends to be conservative and by a kind of inertia holds man to established manners and conduct. This has been particularly true in the sphere of religion. Here the felt importance of accepted forms and beliefs is so great that every influence is brought to bear in the plastic years of childhood and youth "to train the child in the way he should go." All ritualistic, liturgical religions utilize this principle. More rationalistic movements stress the danger of bondage to routine habit or custom and seek to cultivate religious education in a manner that will promote greater flexibility and adaptation in a growing experience. The relation between dogmatic opinions or prejudice and one's habits is so vital that one's arguments are often merely the expression of one's professional or cultural standpoint. EDWARD S. AMES

**HACHIMAN.**—A member of the Japanese royal house of the 3rd. century A.D. now deified as the god of war.

**HADAD.**—See ADAD.

**HADES.**—(1) The Greek equivalent of the Hebrew, Sheol (q.v.), designating the place of departed spirits; sometimes incorrectly used as an equivalent of hell. (2) In Greek mythology, the king of the underworld and of the dead; also the underworld itself, which was divided into Elysium, abode of the blest, and Tartarus, abode of the wicked.

**HADITH.**—The authoritative sayings of Mohammed handed down by trustworthy persons in an unbroken line from the companions of the prophet.

**HADJ or HAJJ.**—The pilgrimage to Mecca, expected of every true Mohammedan at least once in his life-time.

**HAFTARAH**—(Hebrew = conclusion.) Biblical selection read in the Synagogues after the reading from the Pentateuch. The passage is chosen from the part of the Bible designated in the original Hebrew as "the Prophets," which part includes Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. A certain portion, which bears in some way upon the subject-matter of the *parasha* (q.v.) is assigned for each Sabbath and holiday.

**HAGGADA.**—A form of Jewish interpretation of the Old Testament, which is literary, poetical and allegorical in contrast with the Halakha (q.v.).

**HAGIOGRAPHA.**—One of the three divisions of Old Testament literature, including all books except the "Law" and the "Prophets."

**HAGIOLOGY.**—That branch of literature which treats of the lives of the saints. For the hagiological literature, cf. ACTA MARTYRUM; ACTA SANCTORUM.

**HAIL MARY.**—Same as Ave Maria (q.v.).

**HAIR, RELIGIOUS SIGNIFICANCE OF.**—Hairdressing is practiced by all men excepting the crudest of savages, and in nearly every society the mode of hairdressing is of considerable, often of great, social significance. Special modes of hairdressing for priesthoods and sacerdotal classes is characteristic of most societies where these classes are marked. Shaving of the head, and indeed of the whole body, was required of Egyptian priests; Buddhist priests also shave the head; and the tonsure, in its various Christian forms, represents a similar custom. On the other hand, the Semitic peoples have immemorially possessed a reverence for hair and beard which forbade shaving. Ideas associated with the hair are various: it is shaved or cut on the theory that the hair is unclean or as a sign of renunciation or of servitude; it is allowed to grow on the theory that it is the source of strength or virility, or again as the outward sign of a vow or as the image of wisdom; in the mourning for the dead, it is dishevelled and torn, etc. See TONSURE. H. B. ALEXANDER

**HAJJ.**—See HADJ.

**HAKAM.**—(Hebrew = a wise man.) An official title in Palestine in Talmudic times and of the Rabbi among Sephardim (q.v.).

**HALAKHA or HALACHA.**—That portion of the Midrash which deals with minute legal precepts of Hebrew tradition in contrast with the Haggada (q.v.).

**HALEVI, JEHUDAH BEN SAMUEL** (ca. 1085–1143).—Jewish poet and philosopher, whose chief work, *Kuzari*, was a philosophical argument in defence of the Jewish religion against the Karaite heresy, Islam, and Christianity. Halevi was the greatest hymn-writer of the Synagogue, and an ardent lover of the Holy Land.

**HALF-WAY COVENANT.**—A device of New England Congregational churches in the latter half of the 18th. century, according to which the children of the church members in full standing were entitled to baptism, on the ground that they were members of the church, but on becoming adults, if unregenerate, they could neither come to the Lord's Supper nor vote in ecclesiastical affairs; if, however, they "owned the covenant" and were of upright life, they might in turn present their children for baptism and thus secure for them the same privileges in the church which they themselves enjoyed. C. A. BECKWITH

**HALLAJ.**—(Al-Hallaj.) A Moslem mystic of the 10th. century who was put to death at Bagdad for teaching the essential deity of man. His most often quoted saying is, "I am Reality."

**HALLEL.**—(Hebrew = praise.) A term used specifically among the Jews to designate Psalms 113 to 118, which form an important part of the festival liturgy.

**HALLELUJAH.**—(Hebrew = Praise ye Jehovah.) Originally found at the end of certain Psalms from which it came to be used as a doxology in the synagogue, and then as an ascription of praise in Christian churches.

**HAMADRYAD.**—In classical mythology, a nymph (q.v.) portrayed as living in a tree, and dying with the tree.

**HAMILTON, SIR WILLIAM** (1788–1856).—Scottish philosopher, who attempted to uphold a

species of philosophical realism in connection with a critical analysis of consciousness. He affirmed that there is an Absolute Being who is the source of all finite existence, but that knowledge of this transcends human power. Faith, accordingly, is "the organ by which we apprehend what is beyond our knowledge." Hamilton's metaphysical agnosticism was the basis of Herbert Spencer's doctrine of the Unknowable.

**HAMMURABI, CODE OF.**—A legal code prepared by order of Hammurabi, sixth king of the First Dynasty of Babylon, who reigned from 2123 to 2081 B.C.

Under Hammurabi, Babylon for the first time became the supreme city in Babylonia. Hammurabi sought, in his own words, "to cause justice to prevail in the land, to destroy the wicked and the evil, to prevent the strong from oppressing the weak, to go forth like the Sun over the race of men, to enlighten the land and to further the welfare of the people." As a means to this end, he had this great Code prepared and published as the law of his kingdom. It was not a body of wholly new legislation, but rather a revision, expansion and harmonization of previously existing codes.

In Dec. 1901 and Jan. 1902 A.D., the French excavators at ancient Susa discovered the broken fragments of a pillar upon which this Code was inscribed in cuneiform characters. Almost the entire code is thus preserved. The original is now in the Louvre, in Paris.

The Code presupposes a very highly developed and complex civilization in Babylonia, much more so than that of the Hebrews whose oldest legislation did not appear till approximately a thousand years later. The Code remained in force throughout the Babylonian Empire for many centuries. It was thus in all probability the law of Canaan when the Hebrews entered. This accounts for the remarkable amount and degree of similarity between Hammurabi's Code and the Hebrew law. In the Covenant Code for example (see LAW, HEBREW), 35 out of 55 laws have close points of contact with Hammurabi's Code and half are almost identical. A high sense of justice characterizes the 282 laws of the Code and Hammurabi declares that his organization of it was inspired by Shamash, the god of justice. J. M. POWIS SMITH

**HAMPTON COURT CONFERENCE.**—A meeting summoned by James I. of England at Hampton Court to settle differences between Puritans and the High church party. The most noteworthy outcome of the conference was the "King James version" of the Bible, a new translation made on request of the Puritan representatives.

**HAN.**—The name of the Chinese dynasty ruling from ca. 206 B.C. to 220 A.D. To them is credited the restoration of the sacred books. In this period also Buddhism took root in China and the two native religious developments, Confucianism and Taoism, assumed their distinctive forms.

**HANBAL.**—(Ibn Hanbal, 9th. century.) The founder of one of the four orthodox schools of Moslem law.

**HANDS, LAYING ON OF.**—A rite of consecration observed in many religions including the Christian.

The underlying idea is that of contagion. Certain persons being possessed of supernatural power (*mana*) may communicate it by touch, not only to other persons but to material objects. This is plainly indicated by the story of Elisha who sent his staff in the hope that it would revive the dead boy, and by the New Testament statement that handkerchiefs and aprons were brought from contact with Paul's body to heal the sick (Acts 19:12). Healing by touch is attested in many documents both heathen and Christian. On the other hand guilt may be transferred in the same way. The scriptural example is the scapegoat on which the high priest laid his hands when confessing the sins of the people. In the late Jewish period ordination or authority to teach was given by the laying on of hands, and Christian ministers have been set apart to their office by this rite from the earliest times. See ORDER, HOLY.

In the Hebrew code laying on of hands is enjoined upon the man who brings a victim to the altar. This has usually been interpreted as similar to the rite described above, that is, a conveyance of the sin of the offerer to the victim. But this is not clear, for the infection of the animal with guilt would make it unfit for sacrifice, as we see in the case of the scapegoat; which was not sacrificed but sent off into the desert for the demon Azazel. As the sacrificial animal was already sacred, a transfer of sanctity from the victim to the offerer might have been effected by the laying on of hands.

H. P. SMITH

**HANIFA.**—(Abu Hanifa, 8th. century.) The founder of one of the four orthodox schools of Moslem law.

**HANUKKAH.**—(Hebrew = dedication.) Jewish festival celebrated for eight days beginning the 25th day of Kislev (the month corresponding approximately to December) commemorating the Maccabean victory over the Syrians, and the rededication of the Temple in 165 B.C., and celebrated with joy in the Jewish home and synagogue. Lighting the Hanukkah lights, the chief symbol of the day, has given the holiday the additional name of "the Feast of Lights."

**HAOMA.**—The plant from which was made the sacred drink used in religious ceremonies in ancient Persia; then the name of the ceremony and of the liquor itself. It is probably identical with the Hindu Soma (q.v.).

**HAPI.**—The god of the river Nile represented as a male figure with female breasts. Although Egypt "is the gift of the Nile" this god has no great prominence in the developed religion probably owing to the ascendency of Osiris as a fertility figure.

**HAPPINESS.**—The primary meaning is *good fortune*, but with greatly divergent secondary meanings. The principal are as follows:

(*a*) A formal designation of the good (q.v.) or desirable, whatever its content may be.

(*b*) The possession of desirable external conditions.

(*c*) The fulfilment of distinctively human function. Aristotle's doctrine of *eudaimonia* begins with (*a*), but extends to (*b*) and (*c*). The human function whose fulfilment constitutes happiness is intellectual, as contrasted with the animals; but little attention is given by Aristotle, as by succeeding Greek and Roman ethics, to the analysis of function in relation to social diversities and needs.

(*d*) This aloofness of ethical attitude led, on one hand, to the conception of happiness as an other-worldly blessedness, and, on the other, to the rejection of happiness as identified with pleasure, the feeling of momentary satisfaction; e.g., Stoicism (q.v.). In modern ethics the term is often thus used, both by those who defend and by those who reject hedonism (q.v.).

(*e*) More narrowly, happiness designates the "higher" pleasures (J. S. Mill, q.v.), or the systematic organization of pleasures, or the feeling correlated with virtue. Idealistic ethics denies that happiness, even in this higher sense, can be a moral end, though it is a duty to foster it in others, and though its possibility is a postulate of moral consciousness (Kant, q.v.).

(*f*) Under the influence of the rejection of hedonistic psychology, and the fuller analysis of motive (q.v.), value (q.v.), and social processes, with the recognition that interests are capable of objective development and social organization, the term happiness, or in this sense its synonym *welfare*, is often used to designate the maximum systematization of actual and poteutial interests.

J. F. CRAWFORD

**HARA-KIRI.**—Ceremonial suicide performed in obedience to the austere ideal of duty and loyalty at the basis of the feudal, military ethics of old Japan.

**HARMONY OF THE GOSPELS.**—A work exhibiting the text of the gospels arranged in parallel columns so as to exhibit their agreements and differences. The harmonist may undertake to relate in this way the four gospels, as in the English harmonies of Robinson, Broadus, Stevens-Burton, or he may limit himself to the Synoptic Gospels (Matthew, Mark, Luke) which lend themselves much more fully to such parallelization, as in the English harmonies of Burton-Goodspeed and Sharman, and the Greek harmonies of Huck, Rushbrooke, and Burton-Goodspeed. The material may be exhibited paragraph by paragraph or more minutely equated so that the eye at once catches similarities or contrasts. Such works by putting the various parallel accounts together before the eye, greatly facilitate the critical study of them and provide a foundation for a study of the life of Jesus.

EDGAR J. GOODSPEED

**HARPER, WILLIAM RAINEY** (1856–1906).—American Baptist educator, Semitic scholar, and first president of the University of Chicago, under whose leadership it expanded rapidly. He was an editor, author, and scholar as well as a great organizer, and did much to promote interest in the study of Hebrew and the Old Testament.

**HARPIES.**—Personifications of the good and evil winds in the thought of early Greece. Usually maleficent, they are represented as winged figures bringing pollution, pestilence and death.

**HARTMANN, KARL ROBERT EDUARD VON** (1842–1906).—German philosopher, whose outstanding work was *The Philosophy of the Unconscious*, in which he reflects the influence of Schopenhauer (q.v.). The *Unconscious* is a mysterious name by which he describes the Absolute (q.v.) of German idealistic metaphysics. This *Unconscious* has will and reason, the will being dominant. Salvation is possible only when the will becomes diffused with reason. His view of the world and the course of history is pessimistic. We must strive for a salvation which is unattainable save by elimination of consciousness, which is the source of human dissatisfaction.

**HARVEST FESTIVALS.**—The importance of the harvest involves, as a natural result, the holding of a festival when the crop has been successfully garnered, though the original meaning of the feasting has largely been forgotten. From the primitive point of view, the grain, especially the last sheaf, is indwelt by, or is even an embodiment of, the corn-spirit, whence the gathering of the harvest is a somewhat perilous task; this being particularly true as to the last sheaf, regarded as the final refuge of the spirit. When this sheaf is garnered, the corn-spirit is either supposed to be expelled, or to be killed, or to be captured, or to enter into the reaper. In either of the first two hypotheses, there is obvious ground for rejoicing at escape from peril caused by the corn-spirit, angered at invasion of its domain; in either of the latter two, joy is enhanced by knowledge that the corn-spirit is held ready for the next harvest. Accordingly, at the banquet, the corn-spirit is sometimes represented by a doll, regarded as the embodiment of the corn-spirit, or the reaper of the last sheaf sits in the place of honor, for a like reason. Occasionally, a period of licence succeeds the feast, the intention being so to confuse the corn-spirit that it may be unable to identify those who have infringed upon its rights.

In the primitive harvest festival, there seems to be little, if any, thought of gratitude to a divinity for the garnering of a good harvest. With the rise of special divinities of agriculture, however, and with a higher development of religious thought, the festival changes its character, and becomes a feast of gratitude, in which the divinity is praised for his goodness to his worshippers; although this sentiment is apt, in its turn, to be weakened, so that the feast becomes a mere seasonal banquet devoid of signification to those who observe it.

LOUIS H. GRAY

**HASIDAEANS, HASIDIM** ("pious").—A party developed in Palestine in the 3rd. and 2nd. centuries B.C. under scribal leadership, including those pious Jews who identified religion with literal obedience to the Jewish Law. In their zeal for it they joined though somewhat intermittently, with Mattathias and his sons Judas Maccabaeus, Jonathan, and Simon, to resist the efforts of the Syrian king Antiochus Epiphanes and his successors to crush out Judaism. The Hasidim broke up toward the end of the 2nd. century B.C. into the Essenes and the Pharisees. Their pious hopes and aspirations colored much of the later literature of Judaism.

EDGAR J. GOODSPEED

**HASINA.**—See MANA.

**HASMONEANS** (or **ASMONEANS**).—A family of Jewish patriots who led a revolt in the reign of Antiochus IV. Epiphanes (175–164 B.C.), and succeeded in gaining a brief period of freedom for the Jews. Mattathias, the head of the family with his five sons, John, Simon, Judas (Maccabeus), Eleazor, and Jonathan, were the leaders of the movement; afterwards known as Maccabees.

**HATCH, EDWIN** (1835–1889).—English theologian, a man of broad scholarship, especially in the field of early Christian history. His chief works were *The Organization of the Early Christian Churches* and *The Influence of Greek Ideas and Usages upon the Christian Churches.*

**HATHOR.**—A composite mother-goddess of ancient Egypt. She is the sky-mother, "eye of Re," the goddess of love, nourisher of the world, watcher over the birth and destiny of men, helper of the souls of the dead. She appears as a woman with a cow's head and was later blended with Isis.

**HATRED.**—An intense feeling of revulsion or aversion, usually accompanied by the desire to harm or destroy the object of hatred; the antithetical emotion of love. It releases malignant

human passions and is opposed by both ethical and religious teaching.

**HAWAII, MISSIONS TO.**—Discovered in 1778 by Captain Cook, the Hawaiian Islands became a mission field in 1820. The coming of Obookiah to America in 1810, his conversion, education, and passion for the evangelization of his people inspired the first mission to Hawaii in 1819–20, under the American Board (Congregational). The missionaries (Bingham; Thurston) found taboos broken, temples destroyed and priesthood abolished, a people literally without a religion. The language was reduced to writing, and the Bible translated. Stations were established on the principal islands (Hawaii, Maui, Kauai, Oahu) and schools were opened. Industrial education was emphasized. Oahu College became the leading educational institution. The revival of 1836–39 (Titus Coan) brought 20,000 (ca. one-sixth per cent of the population) into the church. By 1852–53 the native church was sending missionaries to Micronesia and the Marquesas. The Hawaiian church became autonomous from 1863, under the Hawaiian Evangelical Association, an organization composed of Congregational ministers (American and Hawaiian) and lay delegates. Asiatic immigration, increasing rapidly after 1876, inspired successful evangelizing efforts (1st. Chinese church, 1878; 1st. Japanese church, 1888). Mormons began work, 1850; Episcopalians, 1862; Y.M.C.A., 1869. Methodists labor among Japanese and Koreans. Roman Catholics, beginning in 1839, have steadily increased until their numbers approximate those of the Protestants.

One of the most significant facts in Hawaii is the phenomenal change in population. Contact with western nations and western diseases, together with inherent moral weakness, has reduced the native race from an estimated 200,000 to ca. 26,000 in the past century and a quarter. In 1918 there were ca. 102,000 Japanese, and ca. 20,000 Chinese out of a total population of ca. 220,000.

HENRY H. WALKER

**HAWAII, RELIGIONS OF.**—The religion of the aborigines of Hawaii, like that of the other Polynesians, was essentially a primitive nature-cult, characterized by many tabus. The real divinities were those of the family, and—as among many other primitive peoples—were represented by, or believed to dwell in, a stone, tree, or other natural object. There were, indeed, great gods, but in actual religious life they played a relatively minor part, with the exception of the shark-god, Ukupanipo, who controlled the fisheries on which the islanders largely depended; and the volcano-goddess, Pele, who, in view of the ever-present peril of eruptions, was the object of an especially active cult. Cosmic deities, such as Algaloa, the god of the sky, received a recognition more theoretical than real.

The places of worship (*heiau*) could, with few exceptions, serve for the cult of any deity. They were of the usual Polynesian type: roofless enclosures, usually oblong, and containing a place of sacrifice, a small house for the priest, and an *anu*, or place where the will of the god was proclaimed in oracle.

The services of the priests of the *heiau* were for the aristocracy alone; the common folk were compelled to be content with the ministrations of typical sorcerers and shamans (*kahuna*).

The spirits of chiefs, *kahunas*, and human victims to the gods remained on earth after death, often causing harm to the living; the souls of the common people, passing to Kaui, traditionally the earliest home of the Hawaiian race, leaped into the sea on their way to the under-world, where they led a vague existence under Milu, the god of the dead.

LOUIS H. GRAY

**HEALING, HEALING GODS.**—The restoration of health by supernatural means, and the divinities who mediate healing.

Primitive peoples have usually believed that sickness is caused by supernatural agencies and that consequently cures can be effected by occult means. This notion inspires the magical practices of exorcism and the performances of the medicine-man which are still in evidence in some ethnic faiths. Similar practices were common in the ancient world. For example, while medical science made some progress among the Babylonians, the physician never supplanted the exorcist. Similarly in Egypt healing by the use of natural remedies was practiced at an early date, but such advancement as was made in scientific therapeutics did not seriously impair the popularity of the magician. The Persians traced the art of healing to a supernatural source and assigned to special divinities the task of curing diseases. Even when the efficacy of surgery and drugs came to be recognized, prayer—or, more properly, conjuration—was still called the "physician of physicians." The Hebrews seem to have regarded disease as a punishment from their god and so to be alleviated by divine action. Asa was thought to have made a grave mistake when in his sickness he sought not Jehovah but the physicians (II Chron. 16:12). In some circles of Jewish thinking Raphael was looked upon as the kindly angel who was set over all the diseases and wounds of men. The supernaturalistic theory of disease also prevailed among the Greeks and various divinities were credited with special therapeutic functions. Asklepios enjoyed unique fame as a healer and by the beginning of the Christian Era his sanctuaries were widely scattered about the Mediterranean. Another favorite healing divinity of this period was the Egyptian goddess Isis, and many other names of less distinction could be added to the list of therapeutic gods to whom the great mass of mankind in that day looked for either the prevention or the cure of diseases. The early Christians were following the familiar custom of the times when they stressed healing as a function of their religion. The reputed success of Jesus in casting out demons and in healing other forms of sickness, and the cures performed by the disciples in his name, as described in the gospels and Acts cannot have failed to appeal powerfully to the interests of the ancients, particularly in gentile circles. Within Christianity the ascription of therapeutic powers to relics and shrines of the saints is often largely a perpetuation of a more primitive belief in the healing power of some local divinity.

Supernatural healing was effected in a variety of ways. The characteristic method of the magician was to repeat a formula of conjuration; sometimes the patient while sleeping in the sanctuary was told in a dream how to proceed to secure healing; at other times an oracle disclosed the proper treatment to be followed; while on still other occasions the cure was accomplished suddenly and directly, without the intervention of mediating instruments or agents.

S. J. CASE

**HEART.**—Far back in primitive belief the heart supplanted the liver as the most important vital organ. Among the early Egyptians *ab* was in a restricted sense, the heart, the seat of desire, will and wisdom and valor, and the center of life and its activities. Among the Old Testament Hebrews it was regarded as the symbol and source of life. "Keep thy heart with all diligence, for out of it are

the issues of life" (Prov. 4:23). Paul spoke of the heart as the organ of belief (Rom. 10:10).

Among the Greeks and Romans this same organ was the seat of life, soul, intellect and emotion. In most higher religions the heart is the center of religious experience. In the cult of the "sacred heart" we have an expression of the same belief.

Among some uncivilized peoples today there is a belief that man has several souls, and that each is assigned to some organ of the body as its abode. But among all tribes that cherish such a belief, the heart is regarded as the vital center. So persistent is this belief that the heart of a slain enemy is eaten in order thereby to take over his valorous qualities. The hearts of some animals are devoured for the very same purpose. In making sacrifices, special attention is paid to the heart, whether human or animal.

In the magical arts the heart occupies a prominent place. Amulets in the shape of the heart are used to ward off evil influences of various kinds. This custom is prevalent today in Portugal, Spain and Italy. In Scotland they are called "witch-brooches." The heart of a slain animal is used today among some barbarous peoples to combat diseases and to bar the approach of witches.

IRA M. PRICE

**HEARTH AND HEARTH GODS.**—The hearth is the natural altar for the worship of household gods. In Roman houses, images of the Lares and Penates, the Manes of ancestors, were placed above the fireplace and worshipped along with the Vesta, or hearth goddess. Similar practices prevailed among other ancient peoples, and are to be found in many parts of the world. The American Indian prophet Keokuk, for example, made devotion to the hearth-fire a prime tenet in the religion taught by him. See FIRE, FIRE-WORSHIPPERS AND FIRE-GODS.

**HEATHEN.**—(Anglo-Saxon, heath, country.) In biblical usage, a non-Jew or gentile. In later usage, one whose religion was neither Judaism nor Christianity. Mohammedans, as worshipers of the true God, are often excluded from the category of heathen. The term has been frequently one opprobrium, signifying one whose religion is false. Strictly speaking it means one holding to a primitive national or tribal religion.

**HEAVEN AND HELL.**—In religion and common speech, respectively the places or states of reward and punishment after death for deeds done in this life.

In early cosmology heaven and hell connote the highest and lowest divisions of a tripartite universe, with the earth as the central plane. Heaven was the sky, the abode of the bright and beneficent (Japan); was often personalized as itself a deity (India, Greece, China, etc.). The Greek heaven held only gods and deified heroes. Hell was the underworld with its deities, usually of forbidding aspect, the abode of the dead.

In primitive man's imagination, the future life was thought to reproduce closely the present life, except that it was "shadowy" as befits "ghosts." But this conception implied place. To this place many if not most early religions consigned all departed spirits. Hell in this sense finds its equivalent in the Hebrew *Sheol* (often="the grave"), Greek *Hades*, Babylonian "Land of No-Return." This phase of thinking embodied a "Spiritism (that was) an expression of fear. In large areas and for long periods . . . . the land of shades was . . . . not a place of fulfilment of joy, but of feebleness and darkness."

This was prior to the carrying over of ethical distinctions to the future life. Where this occurred necessity was felt for a place of bliss for the good (heaven) and of punishment for the wicked (hell). Among some the underworld was regarded as divided into different regions—as the Greek Elysium for the blessed (Pindar, however, placed this on earth in the extreme West) and Tartarus for the damned. This involved in the great religions and in many of the lesser a parting of the ways for the good and the wicked at death. The means was usually a judgment (explicit or implicit) or an ordeal. The blessed passed to an abode which corresponded more or less closely to our "heaven" ("Paradise"), conceived appropriately to the dominant state of culture as material and sensual or sensuous, or spiritual. The wicked were condemned or automatically passed ("fell") to a place of torment. The passage of the soul from earth might itself be the ordeal or judgment—like the tree-trunk of the American Indian or the narrow bridge of Mohammedanism, which the good crossed with safety, from which, however, the wicked fell into hell. In Egypt the alternative seems to have been a happy continuance of the soul after judgment or its extinction by punitive destruction. In some religions the conception of Purgatory (q.v.) obtained —a place of post-mortem expiation for the less wicked, whence they passed purified to the company of the good.

In earlier Old Testament heaven was the abode of God and his angels, entered by no humans except (constructively) Enoch and Elijah. Sheol was (with possible exceptional representations) the melancholy abode of the dead (Isa. 38:18–19), without moral distinction (even as late as Ecclus. 41:4). The later Old Testament and inter-Testamental literature introduced the idea of resurrection of the righteous to enter the Messianic kingdom (through a judgment at the kingdom's advent), and the doctrine of a new earth and a heaven as the abode of God and the righteous (Enoch 103–104).

By the time of Jesus heaven (life eternal, Abraham's bosom, Paradise) and hell or Gehenna (final punishment) had come to full expression, with an impassable gulf between them (Luke 16:26), entered immediately at death (Luke 16:19 ff.; 23:43), or through a judgment at the Son of Man's coming (Matt. chap. 25).

The later New Testament conception regarded heaven as the abode of God, Christ, and the angels, whence Christ would make his second advent, after which the judgment, when the righteous would live with God and Christ, according to Revelation, in a new heaven and a new earth, God's holy city being on earth.

The Church's teaching has ever aimed essentially at spiritualizing the doctrine of heaven and hell, but has been handicapped by the symbolism, which is necessarily material. The dominant idea of heaven is of a holy *place* ("up") where sin is not and cannot enter, where the soul rests, or indulges in praise; or develops its powers, companying with God and Christ (they "see God"), the will being in accord with God's will. Subdominant is a struggle for the idea of a *state* rather than a place, with continual progress of the soul. Similarly "hell" still connotes much of place ("down") and of material torment (fire, etc). And difference still exists as to the time of entrance into heaven (or of consignment to hell)—immediately after death (or after a long sleep?) and subsequent to a future judgment after the second coming. Hope of heaven and fear of hell are, among the masses who still regard them as more or less materially, potent ethical and religious factors in conduct. See FUTURE LIFE, CONCEPTIONS OF THE.

GEO. W. GILMORE

**HEBER, REGINALD** (1783–1826).—Anglican bishop of the diocese of Calcutta which comprised

all India, 1823–1826; the author of many of the best known English hymns.

**HEBREWS.**—See ISRAEL; JUDAISM.

**HEBREWS, GOSPEL ACCORDING TO THE.**—See APOCRYPHA.

**HEDONISM.**—The theory that pleasure is the criterion of moral conduct (from the Greek *hedoné*, pleasure). Hedonism may be an explanation of observed fact, that man seeks pleasure as the end of behavior; or it may be the statement of an ideal, that attainment of pleasure is the ultimate good. Hedonism as an ideal may take the form of sentient pleasure of the individual as with the Cyrenaics, a life guided by reason which culminates in happiness as with the Epicureans, or "the greatest good of the greatest number" as in Utilitarianism (q.v.).

**HEFELE, KARL JOSEPH** (1809–1893).—German R.C. scholar, eminent as a church historian, especially through his *History of the Councils*. At the Vatican Council, he was an opponent of the doctrine of papal infallibility but his devotion to the unity of the church led him finally to submit to the will of the majority.

**HEGEL, GEORG WILHELM FRIEDRICH** (1730–1831).—Influential German philosopher, professor at Heidelberg and Berlin, noted for his exposition of Absolute Idealism.

Hegel's great contribution to philosophy was the logical schema by which all finite forms of reality were conceived as vitally interrelated factors in a dynamic whole. In ancient metaphysics universal ideas were arrived at by a process of abstraction, whereby the particular traits of an individual thing were eliminated, leaving in the universal idea only those characteristics common to all individuals. The highest universal idea, God, was thus defined by *contrasting* the Absolute with the finite. The consequence was a doctrine of transcendence (q.v.), with the insoluble problem of bringing the abstract Absolute into vital relation with its opposite, the world of finite particulars. Hegel introduced in the place of the ancient abstract universal the conception of a "concrete universal" which should positively embrace all particulars instead of excluding them.

The key to this philosophy is the process of active thinking. All thinking proceeds by comparison and contrast followed by a unification. Contrasting ideas are essential to definition and comprehension. Both have a positive place in the higher synthesis of knowledge. Each is an essential movement in the evolution of thought. Employing this conception in the realm of metaphysics, Hegel regarded the particulars of the finite world as moments in the evolution of Absolute thought. More concretely, God, the Absolute, realizes himself in an eternal thought-process which includes all realities of time and space as essential phases of the divine self-realization.

This philosophy has been widely influential. It created a characteristic type of theology which could make use of the conception of divine immanence (q.v.) without falling into pantheism (q.v.) (as a metaphysics of substance is bound to do). Man, as a finite being, needs to be taken up into the divine activity in order to be "saved"; but his possession of conscious power of thought enables him inwardly to share the thought-process of God and so to realize eternal life. It is evident that the content of traditional doctrines will be radically modified by Hegelian treatment. Consequently there have been Hegelians who insisted that the new philosophy does away with Christianity, as well as those who, with Hegel, declared that it is the perfect religious system towards which previous ages had been imperfectly striving.

In England and America Hegelianism, with some modifications, dominated the thinking of T. H. Green, John and Edward Caird, F. H. Bradley, B. Bosanquet, John Watson, and Josiah Royce, to mention a few outstanding names.

The influence of Hegelianism has waned in recent years because of the growing currency of empirical and historical methods of study. When the facts of history and of nature are accurately observed they are seen to be too varied to fit into the neatly precise Hegelian formulas.

GERALD BIRNEY SMITH

**HEGESIPPUS.**—A 2nd. century writer who defended orthodox Christianity in opposition to heresy, especially Gnosticism. His writings, the chief of which was known as the *Hypomnemata*, are known only in fragments quoted by Eusebius.

**HEGIRA.**—The withdrawal of Mohammed from Mecca to Medina. After the death of the prophet all documents and events were dated from this event in the year 622 A.D. and Mohammedan history is dated A.H., that is, "year of the Hegira."

**HEIDELBERG CATECHISM.**—A catechism prepared by order of the elector, Frederick III., in order to give correct answers on all matters of faith. It appeared in 1563, and contains 129 questions and answers. Because of its irenic spirit it has found acceptance among the Reformed churches of Europe and in the Presbyterian church of U.S.A. It teaches the usual Calvinistic views, with a sharp polemic against Catholicism, but with a liberal spirit in regard to minor Protestant disputes.

**HEIMDALLR.**—A god of light in the legends of Iceland and Norway suggestive of the old Indo-European sky-god—the source of light and fertility. With marvelous powers of sight and hearing he is the watcher of the universe; his horn will summon the gods to their tragic battle with the powers of evil at the end of the age.

**HELL.**—See HEAVEN AND HELL.

**HELLENISM.**—A designation for the type of culture produced by the Greeks. Strictly speaking the term applies to the civilization of Greece proper, in contrast with that later form of Greek culture which spread about the eastern Mediterranean as a result of the conquests of Alexander the Great. The latter type is commonly called Hellenistic and the former Hellenic. However, the corresponding distinction between "Hellenicism" and Hellenism is not commonly drawn, and the latter term as popularly used covers both topics.

S. J. CASE

**HELVETIC CONFESSIONS.**—Two confessions of faith of the Swiss Reformed church. (1) The First Helvetic Confession, 1536, was put forth by the representatives of the Swiss cities in an effort toward harmony with the Lutherans, removing the distinctive Zwinglian doctrines offensive to Lutherans. The doctrinal formulas were given a Scriptural basis and expounded with minuteness of detail. (2) The Second Helvetic Confession, 1566, was the work of Heinrich Bullinger, and marked the union of Zwinglianism and Calvinism. Speculative tendencies were absent and toleration in minor matters was urged.

**HELVETIC CONSENSUS.**—A formula drawn up by the Swiss Reformed church in 1675 in opposi-

tion to the liberalizing tendencies of the French academy of Saumur. It is strictly Calvinistic and in harmony with the declarations of the Synod of Dort. The German and English Reformed churches urged the Swiss to abolish the symbol in the interests of the unity of Protestantism. Although not formally abolished, it slowly fell into disuse.

**HENGSTENBERG, ERNST WILHELM** (1802–1869).—German theologian, one of the strongest champions in his day of evangelical religion, and of orthodox Lutheranism as expressed in the Augsburg Confession.

**HENOTHEISM.**—The name, coined by Max Müller, for the tendency among certain polytheistic peoples to ascribe supreme power to a certain one of several gods in turn, as is done in the hymns of the Rig Veda.

**HENOTICON.**—"The decree of union" promulgated by Emperor Zeno in 482 with a view to settling the monophysite controversy, and which failed because it did not satisfy either side.

**HENRY IV.** (1589–1610).—King of France; played an important part along with Coligny (q.v.) as head of the Protestant party in the wars of religion; became Catholic and promulgated the Edict of Nantes (q.v.), 1598, granting religious liberty to his Protestant subjects.

**HENRY VIII.** (1509–1547).—King of England. Because of a book on the sacraments in defence of the Catholic position against Luther, received from Pope Leo X. the title, "Defender of the Faith." In 1529 desiring to divorce his wife, Catherine, he sought papal sanction. Failing to secure this he renounced allegiance to Rome and established the English sovereign as head of the national church. He required of all subjects assent to the Ten Articles (1536) and the Six Articles (1539), the first confessional documents of the Anglican church. His reign embodied a perplexing combination of despotism and statesmanship.

**HEPATOSCOPY.**—The practice of examining the liver of a sacrificial animal in order to discover the will of the god, to predict the future and so to secure guidance for the affairs of life. It was an important phase of ancient Babylonian and Assyrian state religions whence it spread to the Mediterranean world.

**HERA.**—A Greek goddess, wife of Zeus (q.v.). She was probably the goddess of fertility in one of the regions conquered by the Aryan invaders and adopted into their pantheon. She functions as goddess of agriculture, of fertilizing water, of cattle and is the patroness of women.

**HERACLITUS** (ca. 535–475 B.C.).—Greek philosopher, who taught that all existence springs from a primal fire, that everything is in a state of perpetual flux, and that the universe is pervaded by reason or Logos (q.v.).

**HERBART and HERBARTIANISM.**—Herbartianism is the name given to the philosophic system of Johann Friedrich Herbart, German philosopher and pedagogue (1776–1841). He rejected the current faculty psychology and substituted an explanation of mental phenomena as the result of the conflicting aspects of human experience. He defined the aim of pedagogy as the development of moral character; and in theology held to the teleological argument as valid. His metaphysics was a "pluralistic realism."

**HERBERT, GEORGE** (1593–1633).—English poet whose devotional poems have been classic expressions of religion since his day.

**HERBERT OF CHERBURY, EDWARD HERBERT** (1583–1648).—English baron, historian, and religious philosopher. He attempted to account for the origin of religion naturally, and formulated the five tenets which were subsequently regarded as the fundamental doctrines of Deism (q.v.).

**HERCULES.**—A semi-divine figure of classical mythology who performed twelve vast labors in the interest of mankind establishing justice and peace on earth. He is sometimes identified as a sun-god. His cult was established in many places around the Mediterranean. Later, the Stoics used him as a divine type of virtue.

**HEREDITY.**—The experimental study of heredity is called "genetics," a field of work which has had remarkable development during the last fifteen years. The method is to select plants and animals of short generations and breed them under rigid control through as many generations as possible. In order to discover the contribution of each parent to the offspring, individuals with sharply contrasting characters are selected for mating. Work in genetics began with the breeding experiments of Mendel, an Austrian monk, whose results led to the formulation of "Mendel's law," which has been the basis of all work in genetics ever since. Mendel's results were published in 1865 in such an obscure publication that they attracted no attention until 1900, when they were discovered simultaneously by three scientific plant-breeders. Mendel's material was the common garden pea, whose strains are sharply contrasted in color of flowers, appearance of seeds, and stature. When a hybrid is produced by crossing two strains, its progeny splits up into two groups, which resemble the two grandparents, the ratio being 3:1. This ratio is accounted for by the fact that in the case of two contrasting characters, one of them is "dominant" over the other. Mendel's law has been very much modified and extended by the study of more complex material than the garden pea; but the factors involved in inheritance are recognized by the definite ratios shown by the progeny. The factors of inheritance in man and the higher animals are so numerous and occur in such complex combinations that no exact prediction of inheritance is possible, as in the case of the simpler plants and animals. Furthermore, the more complex forms are beyond the reach of experimental control, so that their behavior in inheritance must be inferred rather than demonstrated. JOHN M. COULTER

**HERESY.**—Doctrine claiming to be Christian but opposed to the dogmas of the church.

Heresy differs from schism in that schismatics, while outside the Catholic church, do not necessarily hold views opposed to orthodoxy (although from the Roman Catholic point of view it is heresy not to acknowledge the headship of the Pope); and from apostasy in that it does not involve abandonment of the faith. Heretics differ from infidels in that the latter do not profess to be Christians. Heresy may concern one or more dogmas and vary in degree from explicit opposition to a clearly defined dogma to exposition of some doctrine contrary to that commonly held by the church.

Technically, heresy may be either material, i.e., when because of ignorance, mistaken thinking, or

similar causes it is not definitely chosen; or formal, when to their content it adds the choice of views not sanctioned by the Roman Catholic church.

In Protestantism the term has less explicit meaning than in Roman Catholicism and often denotes only difference from some denominational tenet. It may therefore be a much less grave aberration than in the case of opposition to fundamental tal Christian faith. Protestants and modernists (q.v.) are all regarded as heretics by the Roman Catholic church. SHAILER MATHEWS

**HERMAS, SHEPHERD OF.**—A 2nd. century apocalypse written to rouse the Christians, especially of Rome, to repentance, and to correct the idea that sin after baptism could not be forgiven. The work consists of five visions, twelve commandments, and ten parables, some very extended. It is much the longest work of Christian literature produced up to its time and is probably the result of a number of editorial expansions at the hands of its author, ca. 120–140 A.D. Hermas is said to have been the brother of Pius, bishop of Rome ca. 140–155 A.D. The Shepherd was widely influential in the early church, and in some districts was long regarded as Scripture.

EDGAR J. GOODSPEED

**HERMENEUTICS.**—See EXEGESIS.

**HERMES.**—(1) Greek god, identified by the Romans with Mercury; regarded as the messenger of the gods, and as the god of commerce, invention, athletics and travel. (2) The Egyptian god, Thoth, identified with Hermes, under the title Hermes Trismegistus (thrice-greatest), as the originator of religion, magic, art, alchemy, and science in Egypt. (3) A pseudonym for certain 3rd. century writings which tried to combine Neo-Platonic speculation, the Judaism of Philo, and theosophy as a rival for Christianity.

**HERMESIANISM.**—The system of theology emanating from Georg Hermes (1775–1831), a German R.C. theologian who was under the influence of Kant and Fichte. He insisted that the primary grounds of belief should be rational conviction rather than ecclesiastical decree. Hermesianism was condemned in 1835 and 1847 by papal bulls.

**HERMIT.**—One who has abandoned society and adopted the life of solitariness and asceticism as conducive to piety and communion with God. See ANCHORITE; MONASTICISM.

**HEROES, HERO-WORSHIP.**—A term originally employed by the Greeks to designate beings superior to men but inferior to gods, and the cults established in their honor.

Heroes play a part in various religions, particularly in primitive stages of development. Sometimes they are the spirits of dead ancestors, but more frequently they are pictured as unique individuals who at some time in the shadowy past appeared among mortals, accomplished certain wonderful feats, and thereby showed themselves worthy of the worship of mankind. In Japanese religion the deification of heroes is a familiar feature which still survives in the reverence paid to the emperor. The Chinese also have deified certain traditional figures with whom they associate the beginnings of the civilization and arts. India has both its ancestral and its epic heroes. In Zoroastrianism the older Persian religion was purged of its hero-divinities, or else they were fused with the *fravashis*. Similarly among the Hebrews the cults of heroes was gradually suppressed in the interests of a growing monotheism. On the other hand, Babylonian legend remained rich in heroic figures who had evolved into genuine deities. Egyptian mythology also had its heroes who through distinguished service upon earth had acquired the status of gods. In Greek religion, as also among the Romans, the hero was a figure of outstanding importance. Many people in that ancient world were already peculiarly susceptible to the heroic element in religion when the early Christian preachers first pictured for Gentiles the earthly life of Jesus as one of humble service followed by the reward of exaltation in heaven to a position second only to that of the supreme deity (Phil. 2:5–11).

Usually the hero's claim to popularity rested upon an alleged earthly career of distinction. Frequently he was credited with having taught men the various arts of civilization. Sometimes he was the traditional founder of a city, a local or national warrior of fame, or even a religious benefactor. In further justification of his uniqueness, as explaining both his wonderful deeds and his exaltation to the position of a divinity, theories of his miraculous birth and semi-divine parentage were often advanced. See DEIFICATION; VIRGIN BIRTH. S. J. CASE

**HERRNHUTTERS.**—Same as MORAVIAN BRETHREN (q.v.).

**HESTIA.**—Greek goddess, personification of the family and community hearth-fire. She grew from the attitude of appreciation of the home fire, the place of security and warmth. In the early period there was no personification; the hearth-fire itself was the centre of reverence and cult. See VESTA and see HEARTH-GODS.

**HETERODOXY.**—The holding of a belief contrary to or divergent from what has been ecclesiastically determined as orthodox.

Heterodoxy simply indicates the fact of unorthodox belief, while Heresy (q.v.) indicates liability to ecclesiastical discipline.

**HETERONOMY.**—A term used by the philosopher Kant, and contrasted with autonomy, to indicate a conception of morality in which the end or the content of ethical conduct is supplied from a source other than one's own free rational approval and choice. Since heteronomy means the abdication of freedom, Kant regarded it as an impossible basis for ethics.

**HEU T'U.**—"Empress Earth," the deity next in importance to Shang-ti (q.v.) in the state religion of the Chinese empire. Previous to the rise of the Republic the emperor annually offered a great sacrifice to Earth at the time of the summer solstice.

**HEXATEUCH.**—A recently devised name for the first six books of the Old Testament, viz., the Pentateuch and Joshua.

The Hexateuch traces the origin and history of the Hebrew people from the Creation up to the completion of their conquest and settlement of Canaan.

Jewish tradition, as recorded in the Talmud and accepted by the Church, held that Moses wrote the Pentateuch and Joshua the book that bears his name. This tradition was very early called in question, but it was not till 1753 A.D. that Jean Astruc began the task of critical examination that has brought about the complete abandonment of Mosaic authorship by modern scholarship.

The modern view of the Hexateuch treats it as a composite work which arose in the following way. Somewhere during the two centuries prior to

750 B.C., two separate groups of ancient traditions grew up which were finally edited as two continuous narratives. These are known as the J and E documents and were prepared by prophetic writers. Later these were combined into one narrative, now designated by JE. In 621 B.C. the Deuteronomic law was publicly adopted. Somewhat later this law was combined with JE by editors dominated by the spirit of Deuteronomy; the resulting combination is designated as JED. During the Exile, the priests and scribes began to collect, revise and codify the existing ritual and law. The result of their labor was a priestly narrative, now known as the P document. This document in some stage of its development was the basis of Ezra's reform. Finally P was added to the previously existing JED, thus forming the present Hexateuch. See LAW, HEBREW.

The precise date when this single composite book was divided into the six books we now know cannot be determined, but it seems to have antedated the translation of the Old Testament into Greek. J. M. POWIS SMITH

**HICKSITES.**—See FRIENDS, SOCIETY OF.

**HIERARCHY.**—The totality of ruling powers in any prelatical institution—a church, temple, or religion; the government itself of that institution. Also a general name for the clergy, a government by priests.

Its occasion is growth of a sacred institution leading to organization of the clergy for effectiveness. In ethnic religions hierarchies were attached to different deities, superior and inferior orders of priests being subordinated to chiefs. One of these hierarchies might exercise a superior influence over the rest, possessing national supereminence (the priesthood of Asshur in Assyria).

In Israel the Aaronic priesthood with the Levites constituted a hierarchy which exercised even political power. See THEOCRACY. In Christianity hierarchies are confined to the Roman, Oriental, and Anglican churches. The first (monarchical) recognizes two hierarchies—of order and of jurisdiction. The hierarchy of order (a "divine institution") has three grades—bishops, priests, and deacons; that of jurisdiction has two grades (the papacy and the episcopate), or many (pope, cardinals, patriarchs, exarchs, metropolitans, archbishops, bishops).

The (oligarchic) Oriental and Anglican hierarchies combine the ideas of order and jurisdiction, the Oriental with patriarchs or metropolitans (or a "Procurator") at the top, the Anglican headed by archbishops (also "primates") at the top. The different grades are not necessarily exclusive, e.g., the same individual is both archbishop and primate. GEO. W. GILMORE

**HIERONYMITES.**—An influential religious order in the 16th. and 17th. centuries. The Emperor Charles V. after his abdication entered the monastery of St. Jerome at Yuste.

**HIGH ALTAR.**—The principal altar in a church or cathedral, so designated because of its elevation and because it is the chief place for the celebration of the Mass.

**HIGH CHURCH.**—A section of the Church of England that inculcates priestly views of the sacraments and emphasizes the unbroken connection of the Established Church with the primitive Church.

The roots of the party extend back to the Elizabethan régime, when Archbishop Bancroft assailed the Puritans in their efforts to eliminate Romish features from the ritual and formula of the church. A later exponent was Archbishop Laud, whose doctrine of the church made much of catholicity and historical continuity. During the 17th. and 18th. centuries the progress of the High Church party was retarded by its staunch support of the Stuart dynasty, the critical attitude of rationalism and utilitarianism, the Wesley awakening, and the liberal tendencies of the French Revolution. With the Oxford movement (q.v.) its disintegration was arrested. Despite the scientific spirit of recent years and the aggressive policy of the Free Churches, High Church men have increased their following, produced notable preachers and ecclesiastical statesmen, and made substantial contributions to theological scholarship. PETER G. MODE

**HIGH PLACE.**—The designation of places of worship among certain Semitic peoples, as the Assyrians and Canaanites, from the fact that such holy places were on hill tops. The prophets of Israel complained that the Israelites had adopted the practice with its attendant corruptions, as in Isa. chap. 1, Amos chap. 5, and Hosea chap. 4. Reforming kings, like Josiah, destroyed the high places.

**HIGH PRIEST.**—(1) The sacerdotal head of the Israelites whose functions were originally the care of the temple and representation of the people before Jehovah in the principal ceremonies of worship and sacrifice, but which in the post-exilic period included political leadership. (2) The president of the higher or Melchizedek order of priests in the Mormon church.

**HIGHEST GOOD.**—See SUMMUM BONUM.

**HILARIUS (or HILARY).**—Pope, 461–468; checked certain ecclesiastical abuses and advanced the claims of the bishop of Rome toward metropolitan jurisdiction.

**HILARY OF POITIERS, SAINT** (ca. 300–367). —Bishop of Poitiers, and influential theological writer; was educated as a Neoplatonist, but converted about 350 to Christianity, and in 353 was elected bishop. He was a vigorous opponent of Arianism for which he suffered nearly four years of exile.

**HILDEBRAND.**—Pope, under the title, Gregory VII. (q.v.).

**HILLUL HASHEM.**—See KIDDUSH HASHEM.

**HINAYĀNA.**—(Pali, "The Little Vehicle.") The name of Southern Buddhism, being the first stage in the history of Buddhism in which salvation and Nirvāna are restricted to the few. See BUDDHISM.

**HINDUISM.**—Hinduism can be defined only as the sum total of the acts and beliefs of 217,000,000 of the 315,000,000 people of India. It is not a religious organization, for it is as much social as religious. If any organization, any unity, is to be found it must be sought on the social rather than on the religious side. Hinduism reflects the entire life of the whole people called Hindus.

Caste (q.v.) and all that is implied by the term is the only thing universally recognized in Hinduism. If a man conforms to the usages of his caste he may believe in any god or gods, and may worship them in any way he pleases. There is no bond of common belief or creed, no common confession of faith, no congregational worship, no central administrative body. The expression of personal religious feeling

is entirely voluntary and optional. Caste is by no means a rigid system. It is a growing organism which has modified itself greatly, and is slowly but surely modifying itself at present as social conditions change. Reflecting the ideals and practices of the whole people Hinduism has in itself a place for the most diverse religious beliefs from the superstitions of the masses to the higher and more moral synthesis of the few. Only one-tenth of the people of India are literate. Most of them dwell in small villages, are directly dependent on the labor of their own hands in tilling the soil, and have no larger political interests. Such static, agricultural, village life tends everywhere to the maintenance of old ideas and does not develop the leisure and comparative comfort of living which alone can produce culture and a deeper morality.

I. Relation to Brahmanism.—The term Hinduism is often applied to the whole social and religious life of India from the time of the Rig-Veda to the present. Brahmanism is the elaborated priestly aspect, Hinduism the basic popular aspect of one and the same social and religious development. It is convenient to use Brahmanism of the older period when the priestly ritual was widely practiced, Hinduism of the later period when the ritual fell into abeyance and popular elements predominated. No definite line of demarcation can be drawn or date given. Brahmanism centered around the performance of an elaborate ritual. Its emphasis was on the religious act itself and on the knowledge of the sacred texts. The only way to salvation was through the sacrifice. In Hinduism the emphasis is on a personal god. A fervent love and devotion takes the place of formalism as a means of salvation. This impassioned love (*bhakti*) may be best described in the words of Augustine, "What is it to have faith in God? By faith to love Him, by faith to be devoted to Him, by faith to enter into Him, and by personal union to become one with Him."

II. Sacred Texts.—In the background of Hinduism there is not the personality of any one founder. There is no universally recognized Scripture; only a mass of diverse texts such as the two great epics, the eighteen *Purāṇas* with their many appendages, the *Tantras*, philosophical texts from many different schools, and a mass of popular hymns and lyrics. These texts are compared to a vast ocean. The votary has only to churn them to obtain the nectar of truth which is in him.

III. Ethical Concepts.—Permeating every phase of Hinduism are the concepts of *karma* (q.v.) and transmigration (q.v.). There is no inherent reason why these concepts should not have developed into an optimistic view of life. In India they have resulted in a negative ethical ideal. The Hindu ideal is that of the limitation of desires, the yielding to and withdrawal from Nature rather than a progressive adaptation to and mastery of environment. If material things are transient, if only God and the soul endure, why waste effort on material things? The Hindu is filled with a passion for God and for the soul, and disregards worldly comfort and social development. "Is it the function of religion to produce happiness and success here?" Morality and religion do not have in India the close connection that they have in the West where morality is the center of religion. The Hindu gropes vaguely by experiment (largely magical) for the will of God. Morality tends rather to innocence than to a strong pragmatic sense of what is good (for the individual or for society) arising from an active life of struggle. In the West conceptions of practical good dominate over religious scruples; in India they yield to them.

IV. Levels of Religion.—The religion of the masses consists almost entirely of animism, magic, and demonology. Worship centers around local godlings and spirits, freaks of nature, trees and stones, inanimate things which have mysterious powers of motion such as sun, fire, wind, and storm, animals which are feared like the snake or which are useful like the cow, and spirits of the dead. There is a constant terror of evil spirits. Religion centers in the propitiation or the driving away of them. Sacrifice to the souls of the dead plays a large part. Old animistic ideas survive in spite of the development of karma and transmigration. Pilgrimages are made to sacred rivers and mountains in order to imbibe some of the potency of the spirits there. From this, Hinduism, by a deeper and deeper synthesis, rises from one level of religion to another by identifying local godlings with the more abstract and beneficent gods; and finally seeks a unity behind all of these and finds in the universe the manifestation of one god or one power.

V. The Great Gods.—On the higher levels the chief gods are Vishnu and Çiva, each formed by the amalgamation of many different local deities. Brahma, who is often joined with them, is of small importance. He was originally a personification of the neuter Brahman and took the place of Prajāpati. This so-called trinity, contrary to popular exposition, is of no importance and is in no way comparable with the Christian trinity. In the philosophical attempts at synthesis the three are merely individual manifestations of the one Brahman.

Vishnu was originally a sun-god, the kindly maintainer of the universe. He is a personal anthropomorphic god who reveals himself to men by avatars (incarnations). The most important avatars are those of Rāma and Krishna. Krishna worship has developed many erotic elements. Rāma worship is less frenzied in its devotion, and has not lost its grip on practical living.

Çiva (Shiva) is more abstract and impersonal. He represents Nature in all its aspects, largely the destructive elements, but also the creative ones. In India is found, not an expression of the harmony of Nature and its adaptability to human needs, but of its ruthlessness and endless change. The most diverse elements have gone into Çiva worship, many taken from the religion of the rude Dravidian tribes. (1) As an impersonation of the dissolving forces of Nature he is fierce and cruel, dwells in cemeteries, is attended by imps and goblins, and carries a skull. (2) As an impersonation of the reproductive forces of Nature his emblem is the liṅga, the male organ of reproduction. (3) He is a learned sage and contemplative philosopher. (4) He is the typical yogi (ascetic), sitting in profound meditation, naked, with ash-smeared body and matted locks. (5) He is a wild, jovial mountaineer, orgiastic, addicted to drinking and dancing. Thus Çiva appeals on the one hand to the higher philosophical elements in Hinduism, on the other hand to the animistic popular elements.

In the temples of Vishnu is found an image in which the divine essence is supposed to have taken up its abode. The image is worshiped as a symbol of the deity. In the temples of Çiva is found only the liṅga as a symbol of the god, no image. See Temples.

The worship of both gods marks the spread of the Aryans through India, the influence of the Brahman priests on the aboriginal tribes, their acquisition of sanctity, and the gradual amalgamation of Aryan beliefs and social customs with those of the less civilized tribes. Hinduism is the resultant of conservative priestly ideals and popular belief and custom. This elevation of the priests to

a position of social pre-eminence was not due merely to an assumption on their part. Their sanctity and qualification to act as intermediators between gods and men was tacitly recognized by the people, who in India more than elsewhere are filled with reverence for all holy men and ascetics, for all who in any way seem to possess superhuman powers, to be near the gods. In the West the priests or ministers of religion have never been able to win and maintain a dominant place in the social life of the people.

In the villages will be found temples to Vishnu and Çiva, but also shrines to the local godlings. There is a nominal belief in the greater elevation of the two great gods, but in times of stress the tendency is to turn to the local deities as a present help in trouble. They are closer to village needs. Vishnu and Çiva involve a more universal point of view. Brahmans act as officiating priests at the temples of Vishnu and Çiva, and minister to the needs of the villagers. Their presence is necessary at births, deaths, marriages, feasts, and all ceremonial occasions. The temple priests are looked down upon by the higher Brahman castes.

VI. Asceticism, Eroticism, and Çākti Worship.—The power of austerities and detachment from the world as a means of attaining superhuman powers or for reaching ecstatic communion with God is a convention of Hindu thought. More than five million *sādhus* (holy men), revered for their spirituality or feared for their superhuman powers, wander about the country, supported entirely by alms.

The impassioned religious fervor (*bhakti*) may degenerate into sexual excitation. This is true of some of the Krishna sects and of some of the Çākta sects. The sexual union becomes the nearest approach to ecstatic communion with God. In both cases, however, the sexual element is worked over on the higher levels into a philosophical symbolism.

Çākta worship is directed to the wife of Çiva (Kāli, Durgā, etc.). The feminine principle is reverenced as *çākti* (creative power, cosmic force) as distinguished from the absolute Being of the male. In its lower forms erotic rites and bloody sacrifices play a large part.

VII. Higher Philosophical Aspects.—There is, in general, in the higher levels of Hinduism a tendency toward a theism in which the world is not regarded as a machine constructed and set in motion by a God who remains apart from it as a responsible moral governor. The soul alone is responsible, determining its own fate, moulding it by its own *karma*. The trend of thought is pantheistic. God is immanent in the universe as well as transcendent; the personal melts away into the impersonal. The power at work in the universe is the same as the power at work in man, as his soul. There is a sameness or an identity of the two. There may be a complete identity in which the world fades away into a mystical unreality; or God, although transcendent, remains immanent in a real world.

Many reformers have founded sects seeking to raise the popular levels of religion, but invariably the force of the reformation has spent itself when the forceful personality of the founder (and his immediate successors) was removed. The tendency of Hinduism is toward diversity rather than toward unity. This will always be so until there is a more unified social and political life. India has largely lacked a strong political sense and a practical intellectual sense, and has been deeply religious. India has not had a firm social and intellectual nucleus to hold religion together and prevent excesses. The mystical experience, which, by communion with the mysterious superhuman powers, has raised the intensity of individual or group life, has not tried to socialize itself.

W. E. Clark

**HIPPOLYTUS.**—Early church writer in the first half of the 3rd. century. He was bishop of Rome, but his fame rests on his numerous writings, the best known of which is a *Refutation of all Heresies* (*Philosophumena*).

**HIRANYAGARBHA.**—The "golden germ" which arose in the chaotic waste of primeval waters according to Vedic creation stories. From this came the divine executive who created the world order. Later Hindu thinkers teach that the impersonal Brahman created the waste of waters by a thought, implanted in them the germ of gold and through it assumed personal godhead to perform the task of world evolution. See also Prajapati.

**HITTITES, RELIGION OF THE.**—Under the term Hittites it is customary at the present time to include the various racial groups which in antiquity occupied the central highlands of Asia Minor, where, in spite of linguistic differences and lack of political unity, they developed a fairly homogeneous civilization. Our scant knowledge of the religion of these peoples is based to a small extent upon literary sources but in the main upon archaeological—largely sculptural—remains. The former give us only the most general information, while such inscriptions as accompany the latter are in the as yet undeciphered Hittite hieroglyphs. This compels us to depend largely upon our knowledge of the later cults of Asia Minor for the interpretation of our main body of evidence.

*The literary sources.*—The best known document is the Egyptian copy of the treaty between Rameses II. and the Hittites (1271 B.C.). A thousand gods and goddesses of the land of the Hittites together with a thousand gods and goddesses of the land of Egypt are invoked as witnesses to the treaty. In detail we hear of the "sun-god, lord of the heavens, Sutekh (evidently the Egyptian translation of a Hittite word meaning 'lord'), lord of the heavens"; Sutekhs and goddesses of different cities, the queen of the heavens, the mistress of the soil, the mistress of the mountains and the rivers of the land of Kheta. On the silver tablet on which the original of the treaty was written were found "the likeness of Sutekh embracing the likeness of the great chief of Kheta" and "the likeness of (some goddess) of Kheta embracing the figure of the princess of Kheta."

Similar lists of Hittite deities are found on the copies of the treaties drawn up between the great Hittite king Subbiluliuma (ca. 1375 B.C.) and the rulers of smaller and dependent Hittite states. These treaties are part of the extensive Hittite archives, recently found at Boghaz-Keui, the site of the ancient capital of the Hittites, which also contain religious texts, hymns and prayers, omen texts, and a ritual text prescribing the offerings to be made on stated occasions.

*The sculptural remains.*—Of the numerous and widely scattered rock-cut sculptures of the Hittites by far the most important are the reliefs of Yasili Kaya, near Boghaz-Keui, probably dating from the 14th. century B.C. On the walls of the first of two natural galleries in the hillside are depicted two processions of some sixty figures meeting at the far end of the gallery. The first group is led by a male, the second by a female deity. Following these come the lesser gods together with divine and human attendants. In all probability the scene represents the yearly springtime marriage of the great mother of the gods, called Mâ or Ammas in the later, Greek,

sources, and her lover Attis or Papas, god of vegetation, but also god of the sky. His Hittite name was Teshub. In the second gallery we find a scene recalling the figures carved upon the silver tablet on which the treaty between Ramses II. and the Hittites was written. It represents a god embracing the king.

These and other Hittite sculptures show extensive borrowing of Egyptian and Babylonian religious symbols, but we are not yet in a position to determine to what extent the religions of the older civilizations on the Nile and Euphrates affected the cults of the Hittite peoples. D. D. LUCKENBILL

**HOBBES, THOMAS** (1588-1679).—English philosopher; the outstanding English thinker between Bacon and Locke. His political philosophy was expressed in his *Leviathan*. He conceived men as aggressive individuals, seeking each his own interests. In order to avert a condition of universal warfare, the State is organized to control men and prescribe laws. Hobbes held that religion springs from fear, and its public regulation is an affair of the State.

**HOBGOBLIN.**—(Hob, clumsy+goblin.) A malignant grotesque creature, as in mediaeval mythology.

**HODGE, CHARLES** (1797-1878).—American Presbyterian theologian; one of the outstanding scholars of the Old School division of the Presbyterian church, and author of several works on Calvinistic dogmatics. His *Systematic Theology* was for a long time the best known exposition of American Calvinism.

**HOFMANN (or HOFFMANN), MELCHIOR** (ca. 1498-ca. 1544).—German Anabaptist and mystic. His teachings included a denial of the real presence in the Lord's Supper, although he affirmed a spiritual benefit (like Zwingli) in partaking of it. He also held detailed and fantastic views in regard to the second coming of Christ.

**HOLINESS.**—The state of being holy, and this word has two distinct connotations. It designates persons or things which are set apart (consecrated) for religious service, or, secondly, is applied to moral character when pure or sinless.

The fundamental conception is that by which two classes of things are distinguished, the sacred and common. That which is sacred has a mysterious or uncanny power which may be exercised for the benefit or the harm of men. Since it may work harm, and since it is communicated by contact, it must be treated with special precautions. Any extraordinary manifestation of strength may be due to it. The king, the magician, the stranger are endowed with it, and in still higher degree the divinities. These, their belongings and the places they inhabit, possess it or perhaps we should say are infected with it. For this reason the sanctuary must not be entered with the shoes on. The danger is twofold—on the one hand the shoes might bring in something unclean (displeasing to the divinity) and thus arouse anger; on the other they might contract the sanctity of the place and this would unfit them for ordinary use.

Where these ideas are current elaborate prohibitions are in force to prevent the sacred and the common from coming into contact. These are now known as taboos. Since they are imposed both on the sacred and on the common we see how the idea of taboo may sometimes be equivalent to sacredness, sometimes be equivalent to uncleanness. Moreover what is sacred to one divinity may be uncongenial to another. The dead are sacred, but they are also unclean. This means that persons in contact with a dead body, or who have been in its presence, are unfit for the sanctuary until their taboo has been removed. Among the Greeks the worshiper of a hero (spirit of a dead man) could not enter the temple of a God until he had been purified. Similarly in the Hebrew code everything connected with the dead is unclean. Other taboos in this code are doubtless based on this opposition between different divinities. Unclean meats are those connected with other religions. The uncleanness of the sexual life (childbirth, menstruation) is due to the idea that this life is under the control of, or at least is likely to be influenced by, a distinct set of demonic powers.

The development of moral ideas can be traced in the gradual change in the meaning of the word holy. At first it was an almost material conception, certainly not ethical. A man might be holy, that is consecrated to a divinity and therefore possessed of sacredness, without reference to his moral character. In some parts of the earth it may still be true that a man is reverenced as priest no matter what sort of man he may be. But comparatively early in the history of religion taboos were applied to acts that were harmful to the common weal. In Egypt we find the soul brought before Osiris for judgment and protesting that he has not committed sin against his neighbors as well as that he has not violated the taboos connected with worship. The process is well illustrated in Israel where eating with the blood (violation of a taboo) is among the things prohibited, but along with it we find theft, adultery, and murder. Holiness now includes moral perfection and is the crowning attribute of God himself. At first he was holy because he was separate from all common things. His holiness we may say was only another name for his divinity. Its chief manifestation was his power. But in later Jewish literature it is asserted that "the Holy One is made holy by righteousness." The book of Job shows the struggle which reflecting men went through in reaching this conception. H. P. SMITH

**HOLOCAUST.**—A sacrifice wholly destroyed by fire, such as "whole burnt offering" of the Jews described in the Old Testament.

**HOLY ALLIANCE.**—An agreement or declaration signed in 1815 by the emperors of Russia and Austria and the king of Prussia, in which these powers purported to form a fraternal and political alliance of nations observing in politics the principles of the Christian religion. The spirit of the Alliance was hostile to liberal political ideas. The signatures of other European monarchs were later added. As a diplomatic agency the alliance was a failure.

**HOLY COMMUNION.**—See LORD'S SUPPER.

**HOLY DAYS.**—Days set apart by the church for religious offices or in commemoration of an event or person of religious significance.

**HOLY FAMILY.**—Joseph, Mary and the infant Jesus, a frequent subject in Christian art.

**HOLY GRAIL.**—See GRAIL, HOLY.

**HOLY OF HOLIES.**—(1) The inner apartment of the Jewish tabernacle where the ark of the covenant reposed, and into which the high priest alone could enter, and that only on the day of atonement. (2) The sanctuary or bema in the eastern churches. In the church of the Nestorians

it contains a cross only and none is permitted to enter.

**HOLY ORDERS.**—See ORDER, HOLY.

**HOLY PLACE.**—(1) A place considered as sanctified by the presence or activity of a religious leader (as Jerusalem or Mecca), by the death or tombs of martyrs, or by holy relics. (2) The outer apartment of the ancient tabernacle of the Jews.

**HOLY ROLLERS.**—The name given to widely scattered and relatively small groups throughout the United States and Canada, drawn largely from the ranks of Methodism, who in their zeal for the filling of the Holy Spirit, encourage high emotional excitement often accompanied by repeated jumping up and down (hence "Jumpers"), death-like prostration, or rolling of the body.

**HOLY ROMAN EMPIRE.**—The idealistic unification of Christendom into an empire during the Middle Ages by the perpetuation of the Roman Empire under the joint control of the Pope and an Emperor.

The beginning of this conception may fairly be traced to the coronation of Charlemagne (Dec. 25, 800) as Emperor. This act was not strictly ecclesiastical, for Charlemagne regarded himself not only as the successor of the Emperors of the West (if indeed he ever thus limited his position) but also as a divinely appointed head of the earthly kingdom of God. As such he did not admit any absolute supremacy on the part of the Pope. The Empire which he revived was German in point of peoples but universal in theory. In its former capacity it could be inherited by his successors, but the Emperor, though a German king, received his imperial status only by coronation by the Pope in Italy.

Both the imperial honor and theory suffered eclipse under Charlemagne's successors but were again revived by Otto I (the Great) in 962. His bold plans included the establishment of the German kingdom on the foundation of the church. In consequence, the unity of Christendom in the West and especially of the church was guaranteed. Otto II. and particularly Otto III. developed the idealistic conception of the Empire as the joint rule of Pope and Emperor. This conception involved the recognition of both offices as representative of Christ who had established the power of the two swords (Luke 22:37, 38). The one sword, that of spiritual authority, was the Pope's and the other, that of temporal power, the Emperor's. They were to be wielded in harmony.

The political struggles of successive German kings with the nobles and the Italian cities, were complicated by this imperial ideal, the Pope siding now with the nobles and cities and now with the king in an effort to maintain the independence of the church from the state (see INVESTITURE CONTROVERSY) as well as his own supremacy in the Empire. The unity of the idea was thus threatened by historical circumstances. Both Germany and Italy were torn asunder by long struggle between the Guelphs (papal) and the Ghibelline (imperial) parties. Pope and Emperors were successively victorious, Boniface VIII. in a moment of triumph finally claiming to be both Pope and Emperor, but was defeated before any permanent results could follow such a claim.

With the rise of the Hapsburg dynasty, the Empire became the unifying institution of Europe in close affiliation with the papacy. Charles V. and Phillip II. possessed the Empire at its height, but the wars of the 16th. century resulted in the loss of its northern possessions, while the Protestant states broke with the spiritual over-lordship of the Pope. The imperial office passed to Austria and the Empire continued in name but without its mediaeval importance or honor. It was finally ended by Napoleon, Aug. 6, 1806.

Despite its political complications and consequent wars, the Holy Roman Empire must be regarded as a notable attempt to produce peace and order in Europe. To it must be credited such unity as prevented the complete disintegration of civilization during the early Middle Ages and the maintenance of many of the unifying forces in government and culture bequeathed by the Roman civilization. That it should fail of its supreme ideal was inevitable not alone from the rivalry of its two supreme earthly heads but also from the ever increasing power of the cities, nationalities and intellectual independence. SHAILER MATHEWS

**HOLY SEE.**—The jurisdiction of the Pope (q.v.).

**HOLY SEPULCHRE.**—The rock-cut tomb in Jerusalem where the body of Jesus is supposed to have lain between his burial and resurrection, and over which a church has been built. There are two sites claiming recognition: the traditional tomb in the Church of the Holy Sepulchre and a cave near the so-called Gordon Calvary outside the present walls of Jerusalem.

**HOLY SPIRIT.**—A special manifestation of divine power, in Christian theology defined as the third person of the Trinity, to whom are ascribed specific activities, such as the inspiration of Scripture writers, and the influencing of individuals or groups in the direction of the divine purpose.

The Hebrew antecedent to the conception of the Holy Spirit is the "Spirit of Yahweh," which endowed chosen individuals with exceptional capacities, such as physical power (Samson), prophetic ecstasy (Saul), capacity for leadership (Jephthah, Gideon), or ability to proclaim the mind of God (Micaiah and other prophets).

The early Christians, after the experience at Pentecost, coveted and experienced the messianic gifts of the Spirit. To be able, through the power of the Spirit, to speak with tongues, to prophesy, to work miracles, or to heal, meant a present realization of that messianic reign which should soon come in perfection. The extravagances of some of these zealous Christians led the apostle Paul and others to emphasize the more normal and ethical ideal expressed in I Cor. 13. The conception of the indwelling Christ was more inclusive of Christian values. In these early Christian experiences of the Spirit, as in the Hebrew conception, it is the supernatural endowment which is emphasized rather than any definite doctrine of the personality of the Spirit.

With the formation of the Catholic church, official control of religious life was encouraged in contrast to individual zeal. Consequently the work of the Spirit was virtually limited to the inspiration of the official Scriptures, and the guidance of the official church. So far as individual Christians were concerned the doctrine of the Holy Spirit retired in favor of the doctrine of grace (q.v.).

With the reformation and the emancipation of the individual from the control of the church came a renewal of emphasis on the activity of the Holy Spirit. Again extravagances occurred, and again regularity of religious experience was sought in contrast to the irregular manifestations of ecstasy. The appeal to the Scriptures strengthened the formal doctrine of inspiration, and Calvin set forth the supplementary doctrine of the "inner testimony of

the Spirit," according to which the same Spirit which inspired the original of Scripture assures the believer that it is God's word, and guides him in the understanding of it. The Quakers placed the authority of the "inner light" foremost, holding that no experience or activity could be truly religious which was not directly guided by the Holy Spirit. In the Wesleyan revival the experience of special sanctification by the Spirit was urged as essential to full Christianity.

The theological doctrine of the Holy Spirit is a natural interpretation of the activities above mentioned. When Christ was defined in terms of essential deity, the Messianic Spirit which he sent was inevitably defined in the same fashion. The speculative problem of establishing the mutual relationships of the three "persons" of the Godhead, e.g., the question as to whether the Holy Spirit "proceeds" from the Father alone (Eastern Orthodoxy), or from the Father and the Son (Western Orthodoxy) has engaged the minds of theologians rather than the interest of Christians generally. While certain specific functions are theoretically assigned to the Holy Spirit, yet Christian thought generally has reflected Augustine's conviction that the entire Godhead is present in the work of any member of the Trinity. In much modern thought, where God is conceived as immanent, the Holy Spirit is scarcely distinguishable from God in action. See TRINITY. GERALD BIRNEY SMITH

**HOLY SYNOD.**—(1) The governing body of the Russian church, composed of the archbishops of Petrograd, Moscow and Kief, the exarch of Georgia, certain bishops and archimandrites and the procurator, a civil officer in whom resides the real authority of the synod. (2) The permanent board of the patriarchate of Constantinople, called the Holy Governing Synod. (3) The governing body of the Roumanian church consisting of all the bishops in council. (4) The supreme council of the Greek national church, comprising five bishops.

**HOLY THURSDAY.**—(1) Ascension day. (2) Thursday of Holy Week· also called Maundy Thursday.

**HOLY WATER.**—Water which has been consecrated by a priest and is used for baptism and lustrations, and by worshippers in making the sign of the cross on entering or leaving church.

**HOLY WEEK.**—The week preceding Easter, the religious observance of which is alluded to in the Apostolic Constitutions (q.v.) in the 3rd. century.

**HOME MISSIONS.**—Christian Missions in North America, or with many denominations simply missions in the United States and its dependencies. It includes not only preaching and establishing churches but also the promotion of the efficiency of churches, the training of leaders for backward peoples, and the providing of buildings for church, educational, medical, and community betterment work.

The history of Home Missions is the history of the spread of Christianity after it has been planted in a country. At first the work is done in a spontaneous, sporadic, and unofficial way by individuals and churches. Later, groups of churches join in the undertaking, either through societies formed for the purpose or through their general ecclesiastical organizations. Commonly, the term Home Missions is used to designate this later development. In the United States this more formal stage was reached in a wide-spreading way about the beginning of the 19th. century.

I. FIELDS OF HOME MISSION ACTIVITY.—1. *New settlements.*—In the United States the main spur to Home Missions, both in the unorganized and in the earlier organic development, was the call for planting Christianity everywhere along with the rapidly advancing occupation of a great new country. The comparative poverty of a majority of new settlers and the necessity of initiating all phases of civilized life at once, required help from the older, well-established communities. This aspect of Home Missions continues far into the 20th. century. While the spectacular advances in continental occupation were largely achieved in the 19th. century, vast areas remain to be settled. Irrigation and drainage open great new territories. The western two-fifths of the United States is capable of sustaining twenty-five times the population it has in 1920.

2. *Foreign-speaking inhabitants.*—The enormous immigration from Europe and the startling immigration from Asia, most of that in later years from lands without an open Bible, necessitates large evangelizing activity if America is to be truly Christian.

3. *Negroes.*—By forced immigration the continent of Africa made a large contribution to our population. Physical emancipation opened a way and necessity for the much longer and more difficult process of spiritual emancipation. The chief activity has been in providing schools for the training of Negro leaders.

4. *American Indians.*—A prime motive in the first settlement of America explicitly named in colonial charters, was the evangelization of the natives. It was the dominant interest of one or two early State builders, notably Roger Williams. But less altruistic motives absorbed most of the people and churches, so that the early 20th. century finds one-third of the Indians in the United States without gospel privileges.

5. *Latin North Americans.*—The Spanish conquerors talked constantly of their business as the Christianization of the heathen. As it turned out, however, according to eminent Roman Catholic authorities, the process in the end came nearer to being the heathenization of Christianity.

6. *Backward neighborhoods.*—Many isolated communities in the most progressive sections of the country have been left to degenerate in backward eddies. In other sections large areas, sequestered by mountains or otherwise, have receded spiritually rather than advanced.

7. *Congested areas.*—Cities and manufacturing centers. See CITY MISSIONS.

8. *Temporary communities.*—Lumber camps, mining camps, construction camps and, at times, military camps, create intensely needy Home Mission fields.

II. ORGANIZATION OF HOME MISSIONS.—1. *Denominational.*—When the personal and sporadic began to develop into organic Home Missions, it was first through the smaller ecclesiastical groupings, associations, presbyteries, and the like. Then larger aggregates took it up, conferences, synods, state conventions. Finally whole denominations engaged in it. The two chief forms are (*a*) Boards and (*b*) Societies. In actual working, however, that distinction is more technical than vital and arises from the church polity favored. Whatever the method of selection and nomenclature there is (1) a committee or board of considerable size which has all responsibility between the annual meetings of its denomination or society and which itself meets frequently, in many cases once a month. This body shapes policies, authorizes expenditures and selects (2) a staff of executives. The chief executives are commonly called secre-

taries. They suggest to the boards needed action, present the cause to the public and direct the work of the missionaries under the board. The larger boards have permanent departments of work and committees looking after them with especially assigned executives. Various phases of the work are conducted by distinct boards or societies in some denominations, which differ considerably as to division of work but most of which have distinct organization for Sunday-school and publishing work.

The actual administration on the field is conducted commonly in co-operation with territorial bodies which vary greatly in area and functions according to the polity of the denominations. In some denominations the State organization is a growingly large factor in the whole business of Home Missions. An exceedingly important aspect of Home Missions is City Missions (q.v.).

One of the great arms of the service in many denominations is an organization of women. In some cases this is quite independent of and co-ordinate with the Church society, in others it is strictly auxiliary. By use of local church organizations and study classes remarkable interest is created.

2. *Interdenominational.*—(*a*) *The Home Missions Council.*—This body was organized in 1907. Thirteen denominations now co-operate in it. It is composed of all the board members and executive officers whose field is co-extensive with the territory of the board. In the nature of the case the chief functions of the Council are consultative, investigative and advisory. It has standing committees on: Spanish-speaking People; Comity and Co-operation; Immigrant Work; City Work; Rural Felds; Promotion; Indian Missions; Church Building; Recruiting the Home Mission Force; Negro Work; Exceptional Groups; and Home Mission Statistics. It has sent joint deputations to visit western States, enlisting the regional forces in co-operative study of conditions and in an endeavor to provide for neglected fields and to eliminate wasteful competition. In Utah, for example, there has resulted carefully articulated interdenominational planning and a joint summer institute of workers.

(*b*) *The Council of Women for Home Missions.*—This was organized in 1907. Its functions in relation to Women's Home Mission Boards are kindred to those of the Home Missions Council in relation to the church boards. One marked activity of the Council of Women has been the issuing of a series of mission study text-books which have had wide use in the churches of all denominations.

(*c*) *The Committee on Co-operation in Latin America.*—This Committee represents both Home and Foreign Missions. The home boards which are at work in Latin North America take an active share in the work of the Committee. This included the calling and conduct of the notable Congress on Christian Work in Latin America held at Panama City in 1916, and the holding of regional conferences afterwards in Cuba, Porto Rico and Mexico. In all these regions there is now decided co-operation in evangelization, education and the publication and distribution of literature.

(*d*) *The Missionary Education Movement.*—This Movement is in the interest of all missions. It issues important text-books for use in Home Mission Study and other vital literature and its summer school trains leaders.

III. Organizations Composing the Home Missions Council.

American Baptist Home Mission Society, Home Mission Board of the Christian Church; American Missionary Society; Congregational Church Building Society; Congregational Home Missionary Society; Congregational Sunday School and Publishing Society; American Christian Missionary Society; Board of Church Extension, American Christian Missionary Society; Missionary Society of the Evangelical Association; Associated Executive Committee of Friends on Indian Affairs; Evangelistic and Church Extension Board of the Friends' Five Years Meeting; Board of Home Missions and Church Extension, General Synod, Evangelical Lutheran Church in the United States; Board of English Home Missions, General Council, Evangelical Lutheran Church in North America; Board of Home Missions and Church Extensions, Methodist Episcopal Church; General Missionary Board of the Free Methodist Church in North America; Missionary Society of the Methodist Church, Canada; Board of Missions, Methodist Episcopal Church, South; Board of Church Extension, Methodist Episcopal Church, South; Board of Home Missions, Methodist Protestant Church; Board of Church Extension, American Moravian Church; Country Church Commission of the Moravian Church; Board of Home Missions, Presbyterian Church in the United States of America; Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America; Executive Committee of Home Missions, Presbyterian Church in the United States; Executive Committee of Publication, Presbyterian Church in the United States; Board of Home Missions, United Presbyterian Church of North America; Board of Church Extension of the United Presbyterian Church of North America; Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; Board of Domestic Missions of the Reformed Church in America; Board of Home Missions, Reformed Church in the United States; Board of Heathen Missions of the Christian Reformed Church; Home Missionary Society, United Brethren in Christ; Church Erection Society, United Brethren in Christ.

Lemuel C. Barnes

**HOMILETICS.**—The science that studies and formulates the principles of the preparation and delivery of effective sermons.

1. *Formal homiletics.*—Historically, the sermon has been a unique type of discourse. It has been concerned with the indoctrination of the people in the truth revealed in the Bible. The theory of inspiration has involved the view that all Scripture is of equal validity and therefore is available as a vehicle of doctrine. The preacher's chief business was the selection and use of the text and a large part of homiletical training was concerned with the problem of the text. The main divisions of the sermon were the introduction, the proposition, the argument, the conclusion. Great attention was given to the matter of illustration and application. Sermons have been divided into (1) Textual, in which the divisions of the sermon are found in the grammatical divisions of the text; (2) Topical, in which the divisions of the sermon are the logical divisions of the proposition; (3) Expository, in which a considerable portion of Scripture is interpreted and practical conclusions drawn therefrom; (4) Descriptive, in which scenes from the Scriptures are portrayed with a view to enforce some suggested lesson; (5) Occasional, in which a timely subject is dealt with after the manner of ordinary speech but with the text as a kind of starting point.

2. *The modern sermon.*—The sermon still retains very largely its formal character but it has become assimilated more and more to the style of ordinary public discourse. The distinction between the textual and topical sermon is not felt. The text

is thought of as expressing in literary form an experience rather than as containing a doctrine. The divisions of the sermon are not so much emphasized except as the speaker naturally indicates the progress of his thought. The application is not formally introduced but is present in the practical character of his discourse. Homiletics is becoming quite as much a psychological as a rhetorical study. THEODORE G. SOARES

**HOMILIARIUM.**—Collections of homilies or sermons and homilies, introduced among the clergy of the Middle Ages as an aid to those incapable of preparing their own addresses.

**HOMILY.**—A simple expository discourse, intended to explain and interpret a passage of Scripture or an ethical topic. The custom of delivering informal expository discourses began in the Christian church at least as early as Justin Martyr. By the 6th. century the custom was established of reading the homilies of celebrated preachers. By the 8th. century collections of homilies were being made. *Books of Homilies* were arranged for the use of uneducated clergy in England from the 16th. century.

**HOMOIOS.**—A term (literally meaning "similar") used by the party which defended Arianism in the post-Nicene Christological controversy. It involved an exaltation of the Son to a divine position, but denied his complete metaphysical deity.

**HOMOIOUSIOS.**—A Greek adjective, meaning of "similar essence" or "like substance." The word became the watchword of the mediating party in the Arian controversy. They claimed that Father and Son were distinct as regards *hypostasis*, and hence the word *like* was a truer description than *the same* in regard to their essence, the controlling motive being the eastern idea of the subordination of the Son. See ARIANISM.

**HOMOOUSIOS.**—A Greek adjective, usually translated "consubstantial," meaning "of the same essence." In the Christological controversies of the 4th century, the party which advocated the consubstantiability of the Son with the Father triumphed at Nicaea in 325 and at Constantinople in 381. At Chalcedon in 451 the doctrine was adopted that Christ was "consubstantial with the Father, according to the Godhead, and consubstantial with us according to the manhood."

**HONEN** (1133–1212 A.D.).—The most influential figure in the history of Amida-Buddhism in Japan. He preached a gospel of salvation by faith in the free grace of Amida through which the believer gains at death eternal happiness in the western paradise. This religion embraces one third of the population of modern Japan.

**HONESTY.**—The disposition to deal uprightly and justly, having especial regard for the rights and property of others; a virtue based on a recognition of the social order.

**HONOR.**—A dignity or position which renders a person worthy of esteem and which obligates him to high-minded conduct.

Popularly, an honor is a public recognition of some achievement, or an election to a place of responsibility.

In ethics the word denotes an inner consciousness of worth which requires the observance of a certain "code of honor." It has been historically connected with aristocratic conceptions of class superiority. The "honor of a gentleman" expressed (1) the conviction that one must not demean his rank by any compromising relations with those not belonging to the gentleman class. To work for a living was dishonorable. Personal injury must be dealt with not by law, but by a defense of "honor" in a duel. In this sense honor is an anti-social attitude toward democratic ideals, and has been progressively discountenanced. But (2) honor required one to exercise virtues which could not be externally compelled. In particular, fidelity to one's implicit or explicit obligations, whatever these might be, and whatever the danger or loss involved, is expected. In this sense honor is an exalted social virtue. To "put a man on his honor" is to appeal to the highest form of moral self-direction. In the Japanese doctrine of Bushido, honor is exalted. When freed from provincial applications (as "honor among thieves") it is one of the most potent forms of moral education. GERALD BIRNEY SMITH

**HONORIUS.**—The name of four popes and one antipope.

*Honorius I.*—Pope, 625–638; continued the work begun by Gregory the Great for the church in the British Isles; especially remembered for supporting the Monothelite doctrine for which he was subsequently anathematized, a piece of evidence used in 1870 by the opponents of the doctrine of papal infallibility.

*Honorius II.*—(1) Antipope, whose claim to the throne was from 1061–1072. (2) Pope, 1124–1130; sanctioned the orders of Praemonstratensians and Knights Templars.

*Honorius III.*—Pope, 1216–1227; sanctioned the Dominican and Franciscan orders.

*Honorius IV.*—Pope, 1285–1286; sanctioned the Carmelite and Augustinian Eremites; the first pope to use the banks of N. Italy to collect papal taxes.

**HOOD.**—A flexible, conical-shaped head-covering, sometimes forming part of a cloak. In the Middle Ages it was worn by clerics and laymen alike, but, when the hat came to be commonly used as a head-covering, the hood became a part of the religious habit of monks. Hoods are also worn by recipients of higher University degrees.

**HOOKER, RICHARD** (1533–1600).—English clergyman and author of the *Laws of Ecclesiastical Polity*. His great work voiced the English reaction against a narrow Puritanism and defended the episcopacy against the attacks of Presbyterianism. The fundamental basis of his argument is the harmony and divinity of law. God speaks in law and through reason as well as in Scripture. His political philosophy that government reposes on the consent of the governed anticipated later developments in English thinking.

**HOPE.**—An expectation that a desired event or situation may be realized, although certainty is impossible.

Hope is an optimistic attitude where the future is unknown. It enables one to order life so as to prepare for better rather than worse alternatives, and thus introduces factors making for the desired outcome. Because of this positive value, hope has been reckoned among the virtues.

In Christian ethics hope has been one of the three theological virtues added on the basis of I Cor. 13:13 to the four Greek virtues. See VIRTUES AND VICES. In early Christianity hope was especially esteemed as a corrective of the discouragement engendered by persecutions and disappointed expectations. Thomas Aquinas assigned

to hope the function of furnishing emotional power for a steadfast faith. In modern times the word is often employed to indicate an optimistic expectation of life after death, in the face of the discouraging verdict of physical and physiological science; e.g., "the larger hope." GERALD BIRNEY SMITH

**HOPKINSIANISM.**—A form of the New England Theology (q.v.) named from its advocate, Samuel Hopkins (1721–1803).

**HORMISDAS.**—Pope, 514–523, succeeded in consummating a reunion of the Eastern and Western churches in 518 which had been separated since 484.

**HORMUZD.**—See ORMAZD.

**HORNS.**—Primitive thought assigns horns an important rôle in religious symbolism, cult and magic. The gods and genii of Babylonia appear decorated with horns, not of an offensive kind, but rather ornamental. The early Hittite deities wore caps whose ornaments were horns. The Phoenician god Melkarth of Tyre had two short horns on his head. The Syrian god Hadad likewise wore horns. Ashtaroth-Karnaim (Gen. 14:5), where the *Rephaim* dwelt east of the Jordan, was Ashtaroth of two horns. Hathor of Egypt is represented as a cow's head with horns—perhaps a relic of animal worship.

The horn is a well-known symbol of strength. It is celebrated in early religious poetry (I Sam. 2:10). Mythology and art frequently compare gods and heroes with great horned animals. Semi-divine beings are described as horned. The fauns and satyrs of the Old Testament (Lev. 17:7 and II Chron. 11:15) are practically the same as those so picturesquely described in Greek mythology.

Another use of horns pictured on the monuments is that of men who wore horned headgear. The king of Egypt wore horns like those of Osiris. Moses has horns in painting and statuary. Chiefs of savage peoples appear with headdress decorated with horns.

Horns possessed a magical or superstitious value when placed over doors of houses, or on the corners of altars. Their protective value made the custom of using them almost universal. A relic of this thought is seen today in hotels and public and private places where the horned heads of moose, deer, buck or buffalo are used as decorations.

Horns likewise are worn as amulets to bar evil influences. The cornucopia, the horn of plenty, is closely associated with the power and influence of the horn. The ram's horn trumpet (Josh. 6:5) to sound an alarm, or a call to an assembly, marks the practical use of this animal weapon. Musical instruments were also made out of this useful implement. IRA M. PRICE

**HOROSCOPE.**—An astrological chart indicating the position of the planets at any specific time, but especially at the time of the birth of a person and used as a basis for foretelling his or her future.

**HORUS.**—A complex god of ancient Egypt who appears (1) in falcon form as the sun-god of the northern kingdom, (2) as Horus the elder hawk-headed, son of Hathor (q.v.), (3) as son of Osiris, avenger of his father and champion of man in times of danger and death, (4) as the child Horus in the arms of his mother Isis.

**HOSANNA.**—A shout of praise, literally meaning "save now" (Ps. 48:25) used in the Jewish liturgy, and adopted as a recognition of the Messiahship of Jesus on his triumphal entry into Jerusalem (Mark 11:9 seq.), and since then used in the Christian church in praise of Jesus.

**HOSHA'NA RABBAH.**—(Aramaic = the great "Save.") Special term for the seventh day of the Jewish Feast of Tabernacles, so-called because of the frequent repetition of the expression "Hoshana" (save) in the ritual of the day.

**HOSIUS or OSIUS.**—Bishop of Cordova, early in the 4th. century, prominent at the court of Constantine, being the emperor's messenger to Alexandria in seeking a reconciliation of Arius and Alexander. He later became one of the most vigorous defendents of orthodoxy against Arianism and had great influence in the adoption of the word "consubstantial" by the Council of Nicaea, 325.

**HOSPICE.**—A shelter provided for the care of travelers, the poor, the sick, the aged, or orphans. Their existence in connection with churches can be traced back to the 5th. century. The most famous are those in the Alps, as those of St. Bernard, where travelers are entertained.

**HOSPITALER.**—A member of one of the religious orders established in the Middle Ages among both sexes. A Hospitaler took a vow to care for the sick and poor, in addition to the regular vows of chastity, poverty, and obedience, under the Rule of St. Augustine. From the Hospitalers, certain military orders were evolved as the Knight Hospitalers of St. John of Jerusalem.

**HOSPITALITY.**—The friendly reception and entertainment of those not belonging to a household or intimate group.

The practice of hospitality is an important aspect of social life. The sense of obligation was originally tempered by a feeling of suspicion towards strangers, cordial treatment being due quite as much to fear of the powers protecting the stranger as to generosity; but there were religious sanctions that compelled fidelity to the custom of kindly entertainment, even though the host might plan an attack upon his guest the moment he ceased to be under the protection of the law of hospitality. The prevailing custom was to offer a present, usually of food, upon the entrance of a stranger to tent or hut, to give him accommodations for the night, and to speed him on his way. In the East, before travel by caravan became general, it would have been virtually impossible for an individual to journey alone in safety or comfort without hospitality. There is abundant evidence that hospitality was general in that part of the world, and that it was based not only on social need but on religious teaching. In the ancient Mediterranean world much-prized articles were exchanged as gifts of hospitality, and by this method of exchange the products of early civilization found their way to distant lands.

In America the Indians practised hospitality among themselves at the time of the arrival of Europeans. It was an Iroquois custom, if a tribesman or stranger entered a house, that the women should set food before him, and the guest must at least taste the food, unless he would give offense. Europeans sometimes found it embarrassing to be offered food at every house regardless of the time of day, but they felt it necessary to respect the custom.

Christianity spurred its followers to take literally the teachings of Jesus and Paul concerning kindness to those in need. Out of the custom of

hospitality there came the hospital for the sick and the hospice for the traveler. Throughout the Middle Ages the monasteries were refuges for the sick and poor. Where nature was most inhospitable, a hospice greeted the weary traveler.

In modern times the art of private hospitality has given way gradually as public accommodations have increased. Railway travel and numerous hotels have made it unnecessary. With the change of custom the spirit of goodwill has not lapsed. Relief of the needy has taken the place of the more general hospitality to all comers. Philanthropists began to open houses of refuge for men and women needing asylum. Especially in cities there increased a class of homeless ones, and in the country were vagrants needing shelter. Almshouses, workhouses, homes for convalescents and the aged, orphanages, and asylums are the various forms that hospitality has taken for those in need. The Salvation Army has been conspicuous among such agencies, and church organizations have imitated it in social service. Not least among such modern institutions are the Associations for young men and women who throng to the cities. The Young Men's Christian Association methods of hospitality in peace and war are among the most striking of social phenomena, and one of the best evidences that Christianity finds increasing expression in service.

HENRY K. ROWE

**HOSPITALS.**—Religious and humanitarian feeling provided care for the sick in ancient China, in India (Buddhist convents), in Greece (temples of Asklepios), in Imperial Rome, in Jewish life, and Christ's compassionate work and word made it a distinguishing Christian interest. When the church became state established and commanded large wealth, the bishops created special homes for the hospitality long shown to travelers and pilgrims and in these as well as in separate hospitals (Greek: Nosocomia) the poor and the sick were received. Basil opened a hospital for lepers in Caesarea in 368, Chrysostom and Augustine were conspicuous in the provision of hospitals, and the infirmaries of monasteries were of public utility. The nurses (*parabolani*) formed a lower grade of the clergy. The earliest special fraternity for nursing the sick was founded by St. Sorore in Siena in the 9th. century. Stimulated in part by the discovery of Mohammedan philanthropic care of the sick, the crusaders developed hospital brotherhoods which became military orders like that of the Hospitalers (Knights of St. John) Order of Lazarus and Teutonic Knights. Hospitals of these orders and fraternities were independent of diocesan control but the Council of Trent restored Episcopal visitation and supervision. However, in Germany and the Netherlands hospitals had already begun to fall under the municipal administration and the preference in Protestantism has been for hospitals conducted hy lay boards under state inspection, endowments, and contributions continuing to be an expression of the Christian brotherly love fostered in the churches.

F. A. CHRISTIE

**HOST.**—In the Greek, Roman Catholic, and Lutheran ehurches the consecrated bread or wafer used in the Lord's Supper, in which the hody of Christ is substantially present, and is therefore received from the hand of the minister, either at the altar, or elsewhere as in the case of the sick.

**HOURS, CANONICAL.**—See CANONICAL HOURS.

**HÜBMAIER, BALTHASAR** (1480–1528).—German Anahaptist, possessed of much ability as a theological controversialist, opposing both Zwingli and Luther; participated in the Peasants' Revolt in 1525; was burned at the stake for his Anabaptist views.

**HUGO (OR HUGH) OF ST. VICTOR** (ca. 1078–1141). Mystic and philosopher, active in the abbeys of St. Victor at Marseilles and Paris. More concerned with mystic satisfaction than with critical scholarship, he was widely influential in promoting a rhetorial and emotional type of religious literature.

**HUGUENOTS.**—French Protestants of the 16th. and 17th. centuries, a nickname given by the Roman Catholics from their meeting place near the gate of King Hugo. When the Protestant Reformation began, there were those in France who went over to the reformed faith, but in 1535 an edict ordered the extermination of heretics, whereupon 1500 refugees fled, including John Calvin. Persecution did not kill the movement, but it grew rapidly and enlisted some noble Frenchmen, including Coligny, Marot and others. In 1562 an edict was passed promising religious liberty, but it was only a prelude to civil war. Peace seemed to be in sight when the royalist Catholic party treacherously instigated the Massacre of St. Bartholomew's day (q.v.), 1572. The struggle continued until in 1598 by the terms of the Edict of Nantes (q.v.) a charter of religious and political liberty was granted. But the Catholic party continued its policy of opposition and persecution, and finally in 1685 Louis XIV. revoked the Edict of Nantes, as a result of which 400,000 Huguenots emigrated to other European countries and to America rather than be apostates to the faith. The remaining Protestants renewed the struggle, and at length in 1787 civil, and in 1789 religious liberty was restored, while in 1801 the legal rights of the Protestant church were recognized. A schism occurred in 1848 whereby the *Union des Églises Évangéliques de France* separated from the Reformed Synod, and thus the old Huguenot church was perpetuated in two divisions.

**HUITZILOPOCHTLI.**—The greatest god of the Aztecs to whom vast numhers of human victims were offered yearly. He is a comhination of war-god and god of vegetation.

**HUMAN SACRIFICE.**—The deliberate, ceremonial killing of a human being. The practice has been found among practically every race that has advanced beyond the stage of savagery. The explanation of the act must be sought in the nature of the gods, in the feeling of communal responsibility and in the idea of magical power. The chief reasons are the removal of pollution from the group by the sacrifice of one individual (if the individual is the culprit this is equivalent to group revenge or penal "justice"); to satisfy a god whose revenge is feared or to secure the favor of a god by offering the choicest gift; to remove an epidemic or public calamity; to commune with the god by eating human flesh which, as a sacrificial embodiment of the god, is divine (Mexico); to send a messenger to the gods; to give servants to the gods or to the dead; to acquire supernatural power; to secure control over the souls of the slain; to compel the gods to grant a boon in time of distress; to help the gods when they seem to be enfeehled; to save the life of some other individual; or to acquire some quality or power such as fertility.

**HUMANISM, HUMANISTS.**—A term historically applied to the movement in western Europe during the 14th. and 15th. centuries that broke

away from mediaeval traditions of philosophy and theology and gave itself to the study of the ancient classics.

Petrarch, who wrote numerous epistles and dissertations; Boccaccio, who translated into the Latin the *Iliad* and *Odyssey;* Salutato, who founded a Greek chair at Florence; and Chrysoloras, who began instruction in this chair; Niccoli, who spent his fortune in buying manuscripts; Bracciolini, who rescued from a prison and translated Quintilian; Cosimo de Medici, prince, musician, theologian, connoisseur in painting, sculpture, and architecture, who founded a platonic academy; Guicciardini, the historian—these are representative of the many pursuits and interests of Humanism. Its exalted estimate of man is expressed in the words ascribed by Mirandella to God in addressing Adam: "I created thee a being neither heavenly nor earthly, neither mortal nor immortal, only that thou mightest be free to shape and overcome thyself. Thou mayest sink into a beast and be born anew to a divine likeness. The brutes bring from their mother's body what they will carry with them as long as they live. The higher spirits are from the beginning or soon after what they will be forever. To thee alone is given a growth and a development depending on thine own free will. Thou bearest in thee the germs of universal life."

Though cultured and ambitious for knowledge, the Humanist in Italy was conspicuous for moral aberration. Flattered in youth, living in an atmosphere of excitement, the victim of fortune that one day gave abundance and the next poverty, compelled to court the favor of princes, the Humanist almost invariably represents superficial worldliness and untamed passions. Outside of Italy, however, he represented a finer moral tone. Typical representatives are Erasmus, Reuchlin, Colet, More, and Zwingli. See RENAISSANCE.

PETER G. MODE

**HUMANITARIANISM.**—Any philosophy or doctrine which makes human values supreme.

1. Theologically, the definition of the character of Christ entirely in terms of human nature. Any doctrine which denies the deity of Christ.

2. An optimistic belief in the perfectibility of human nature without recourse to supernatural aid. In this sense it was applied to the theories of the disciples of the social philosopher Saint-Simon.

3. A moral and social program aiming at the complete satisfaction of all worthy human needs and aspirations by removing harsh conditions of life. In this sense it stands for an emotional devotion to social reform. It includes such movements as the abolition of slavery, the removal of social and political restrictions from women, the elimination of poverty, the creation of better conditions of life for working people, the better care and education of children, reform of penology, the prevention of cruelty to animals, etc. While often used to depreciate a supposed impractical emotionalism, the word is increasingly coming to stand for the broadest spirit of constructive social sympathy. GERALD BIRNEY SMITH

**HUME, DAVID** (1711–1776).—English philosopher and writer, noted for his thorough-going exposition of empiricism (q.v.).

Following Locke (q.v.), Hume carried the opposition to innate ideas so far that he retained only a time-sequence of experiences as material for philosophy. "Impressions" are made upon our minds, which, if repeated frequently enough, lead to the expectation on our part that experiences will continue to occur in certain ways. Beyond these experiences and expectations we cannot pass. Skepticism in the realm of metaphysics is the only defensible attitude. This position involved agnosticism concerning God and the soul, hence aroused the opposition of theologians.

Hume wrote a *Natural History of Religion*, in which he attempted to show how religious ideas arise in human experience. The omission of the supernatural seemed to discredit religion. Personally Hume admitted that the conception of a rational author of the universe is philosophically defensible, but he made no use of positive religion.

GERALD BIRNEY SMITH

**HUMERAL VEIL.**—A veil, now of silk, formerly of linen, worn by the subdeacon, formerly by the acolythe, at certain parts of the Mass.

**HUMILIATI.**—A R.C. religious order of men and women. Several noblemen of Lombardy, after an unsuccessful rebellion, were taken captive by Emperor Henry V. to Germany, where they devoted themselves to the service of the poor. On being allowed to return to Italy, they founded the order, later adopting the rule of St. Benedict (q.v.), and were active in social work, greatly promoting economic advancement in the community wherever they were. Growing wealthy and lax, they were suppressed in 1571. The order of women devoted themselves to the care of lepers. Five houses still exist in Italy.

**HUMILIATION OF CHRIST.**—A theological term denoting the limitations and sufferings to which Christ submitted in consequence of his humanity, in contrast with his exaltation (q.v.) or such events as gave evidence of his deity. See KENOSIS.

**HUMILITY.**—An attitude of personal modesty forbidding pride in one's attainments or achievements.

Humility is a virtue much emphasized in Christianity. Religiously it indicates a sense of unworthiness in God's sight, and involves a constant dependence upon divine grace. It is thus indispensable to salvation. It is especially emphasized in monastic discipline, being involved in the fundamental vows of poverty and obedience. It figures prominently in discussions of Christian virtues in both Catholic and Protestant ethics. When sincere it is a beautiful trait, leading to unselfish consecration. Its exaltation as a Christian virtue leads occasionally to a hypocritical profession, a famous caricature of which is given in Dickens' Uriah Heep. GERALD BIRNEY SMITH

**HUNTINGDON'S, COUNTESS OF, CONNEXION.**—A sect of Calvinistic Methodists founded by the Countess of Huntingdon (1707–1791), who was a friend of Whitefield and utilized her income in the establishment of chapels for evangelical preaching throughout England. The Connexion has a college at Cambridge and a small number of churches and ministers.

**HUPPAH.**—(Hebrew.) A portable canopy, supported by four sticks, under which the Jewish bride and groom stand during the marriage ceremony—symbolic of the union of the two under one roof. Its use has been discontinued by many Jews, who sometimes substitute a canopy of flowers.

**HUS, JOHN** (ca. 1370–1415).—Bohemian reformer; taught in the University, and preached in Bethlehem Chapel, Prague. His sympathy with the teachings of John Wycliffe (q.v.) aroused the animosity of the Catholic church, and in 1411 he was placed under its ban. He defiantly disregarded all papal denunciations, and insisted on

criticizing and testing the church by the authority of Scripture. At the council of Constance, 1414–1415 Hus was condemned to the stake. Although less radical in doctrine than Wycliffe, he was a great popular agitator and stands historically between Wycliffe and Luther as the spiritual teacher who paved the way on the continent for the Protestant Reformation.

**HUSSITES.**—See BOHEMIAN BRETHREN.

**HUTCHINSON, ANNE** (1600–1643).—American religious zealot, who led a protesting movement against the legalism of Massachusetts Puritanism, claiming to be under a "covenant of grace" as opposed to the "covenant of works" of the orthodox. In the political struggle which ensued, the orthodox party won, and Mrs. Hutchinson was banished, being subsequently killed by Indians on Long Island.

**HUXLEY, THOMAS HENRY** (1825–1875).—English biologist; took a lively interest in the problems of philosophy and theology, his general attitude being one of theological agnosticism. He believed the cosmic process had no relationship to moral ends, moral purpose being of human origin.

**HYACINTHE, FATHER** (1827–1912).—A French monk (Charles Loyson) of unusual power who on account of his liberal views was disciplined and excommunicated; after which he organized a free Catholic church in Paris.

**HYBRIS.**—A Greek word meaning the insolent overstepping of the rights belonging to one's place in the cosmic order. As a detestable moral fault it is set over against *sophrosuné*, the attitude of the man who avoids excess, following the way of wisdom, the "golden mean."

**HYGINUS.**—Bishop of Rome, 137–140, eighth in the official list of popes.

**HYKSOS.**—"Shepherd Kings"; the earliest invaders of Egypt whom Josephus identified with the Israelites, others with the Arabs, and still others with the Syrians. They were worshipers of Seth, an Egyptian deity who represented for them an Asiatic deity

**HYLOZOISM.**—The theory that so-called "matter" has certain vital or psychical qualities and is thus competent to produce all reality.

The doctrine provides for a kind of monism (q.v.) which shall include both material and immaterial reality. It appeared in early Greek philosophy, and finds expression in modern times in Haeckel's monism.

**HYMNS.**—In old Greek *hymnos* was a festival song to the gods or heroes. The LXX (Ps. 72:20) applied it to the psalms of Israel; Paul to social songs of Christians (with "psalms" and "spiritual songs"; e.g., Eph. 5:19). In the Latin Vulgate and Christian writings from Augustine *hymnus* covered all "song with praise to God." Now *hymnus* is technically a hymn of the Breviary. In English *hymn*, implying praise, is applied (1) generally to any composition suitable for singing or chanting in religious service; (2) specifically to metrical compositions in stanzas for congregational singing; (3) narrowly to those humanly composed as against inspired Scripture songs.

I. HYMNS IN THE NATIONAL RELIGIONS.—Their use antedates all records. The Egyptian "Pyramid Texts" contain hymns in couplets like Hebrew psalms, recited in mortuary, perhaps temple, ritual. The (Hindu) *Rigveda*, giving a picture of early Aryan life, is a collection of 1028 hymns of praise and prayer, in stanzas like our own; nearly all for reciting or chanting at the sacrifices. Babylonian hymns praise, or propitiate, the powers that bless or threaten life. They include penitential litanies, introspective with a deep sense of guilt, and often responsive in form; and public lamentations wailed in troubled times, anticipating Hebrew "Lamentations." In the Iranian *Avesta* the hymn becomes a medium of Zoroastrian instruction and exhortation.

These hymns, of priestly composition, invoking and celebrating the gods in direct address, description or narrative, represent the higher side of religion. Sometimes rising to pure worship and poetry, the ancient *motif* of the hymn is disclosed as an offering gratifying the gods, and sharing the propitiatory efficacy of the sacrifice. Hymns must be distinguished from metrical charms or spells of incantation (see MAGIC), even though developed from or serving as charms.

Japanese and Chinese religions made less of hymns, but Taoism has its own. Buddhism introduced hymns into both countries, though its ethical verse is more characteristic. Hinduism and Islamism make little of the hymn. The priestly chants of early Greece have perished, but melic poetry developed processional and sacrificial chorals. Of Roman hymns little survives: of Celtic less. Hebrew hymns stand apart for their confident proclamation of the one God, their true religiousness, high poetic level and universality. Canonized as *The Book of Psalms* they constitute the foundation of both Jewish and Christian praise.

II. CHRISTIAN HYMNS.—1. *Before the Reformation.*—The Psalter was the Church's first hymn book. Other Scripture songs and new Christian hymns (prose, like the LXX Psalms) inevitably followed. Recited, with congregational refrains, their introduction was easy, and passages like II Tim. 2:11–13 may quote them. The circulation of heretical hymns, Greek and Syriac, created opposition to extra-Biblical hymns; but this failed to exclude them from the developing liturgy. Hymn writing in the decaying quantitative metres began with Clement of Alexandria, but the hymnody used in worship, developed through the 8th. and 9th. centuries, and established in the Greek service books (11th. century) was on an accentual system, reading like rhythmical prose.

Latin metrical hymnody began with Hilary (4th. century), but Ambrose (d. 397) introduced simple iambic hymns at Milan, widely popular while Latin continued a living tongue, which won a place in monastic breviaries, eventually in the Roman, as features of the Daily Office. Hymn writing of the Ambrosian school tended, with reversions, from quantitative to accentual verse, culminating by the 12th. century in a wealth of rhythmical hymnody modelled on Notker of St. Gall (d. 912). His "sequences" originally furnished words for a run of meaningless notes in the liturgy. With the sequence (e.g., *Stabat Mater*) hymns won admission to the Mass.

2. *After the Reformation.*—Hus revived, Luther and Calvin re-established, vernacular congregational song, with differing methods. Luther provided hymns (1524), the first of an uninterrupted series of German hymn writers, Lutheran, pietistic, Moravian, modern. Calvin, zealous that God's Word should dominate worship, excluded "hymns of human composure," substituting versified Psalms (1538–62). He was followed in part by German, wholly by Dutch, English, Scottish and lesser Reformed Churches, whose exclusive addiction to

psalm-singing for over two centuries postponed the writing of Protestant hymns, outside of Lutheranism, till a modern period. English hymn writing began late in the 17th. century, but Isaac Watts' *Hymns and Spiritual Songs* (1707) was the wedge that split the stolid mass of the old psalmody, and gave form as well as favor to the English hymn: the Wesleys followed with their Methodist hymns. With these and its own evangelical hymns the fervor of the 18th. century revival established hymn singing in England and America. The experiential content and homiletical tone of the evangelical hymn were modified by the literary influences of the Romantic Movement, the liturgical ideals of the Oxford Movement, and recently by the social awakening. LOUIS F. BENSON

**HYPOCRISY.**—Pretending to be what one is not; particularly insincere profession of virtue or religion in concealment of some ulterior motive, or in feigned compliance with a custom or standard.

**HYPOSTASIS.**—A Greek word, literally meaning that which stands under or supports as the basis or support of a theory or fact. In metaphysics, the ascription of individual, substantial existence to any reality. In theology, the word was at first used to mean substance, essential nature or modality, being applied to the Father, Son and Holy Ghost. The Cappadocians used it in the sense of individual reality, and spoke of three *hypostases* in one *ousia*. Later it came to be used as equivalent to the Latin *persona* in the formulation of the doctrine of the Trinity.

**HYPOSTATICAL UNITY.**—The unity of the two natures, divine and human, in the one hypostasis (q.v.) or person of Christ. See CHRISTOLOGY.

**HYPOTHESIS.**—A tentative supposition offered as an explanation of a phenomenon or fact, and used as a basis for observation and investigation with a view to obtaining a true explanation. Hence a hypothesis has reference to an end beyond itself, as a hypothetical imperative in ethics in contrast with a categorical imperative (q.v.).

**HYSTERIA.**—A special form of neurotic or psychopathic instability. The symptoms are extreme impressionability, liability to intense emotional excitation through slight stimulation and undue attention to self. There are great differences of degree in the phenomena. The causes of hysteria are emotional shock, over-fatigue, and various sensory and motor disorders. A frequent characteristic is the appearance of disease symptoms in hysterical patients for which expert diagnosis discovers no true causes.
EDWARD S. AMES

**HYTASPES.**—See VISHTASPA.

# I

**IBAS** (d. 457).—Bishop of Edessa and theologian of the Antiochan school. He was condemned by by Justinian I. and the Fifth Synod of Constantinople for his Nestorian views to which he gave expression in a letter to Maris the Persian. See THREE CHAPTER CONTROVERSY.

**IBLIS.**—The devil of Mohammedanism, an angel smitten by the curse of God for refusing to prostrate himself before Adam. He now has the function of tempter of men and adversary of the good. He is the captain of the hosts of evil spirits.

**IBN GABIROL, SOLOMON** (1021–1058).—Known also as Avicebron. Spanish Jewish poet and philosopher. His chief philosophic work, *Fons Vitae*, written in Arabic and translated into Latin, restored Neo-Platonism to Europe and exerted considerable influence on medieval scholasticism. Gabirol wrote also valuable ethical treatises, and many beautiful poems, the finest of which are liturgical.

**ICELAND, RELIGIONS OF.**—The original religion was that of the primitive Teutons who settled there, and the sagas of the 11th. century record much of their mythology and magical practises. Christianity was introduced by the Norwegians ca. 1000 A.D., and within two centuries Iceland was converted to the Christian faith.

**ICON.**—A sculptured or painted image of a person or scene toward which religious worship or reverence is devoted. See ICONOCLASM.

**ICONOCLASM.**—(Literally: image breaking.) Destruction of images to protest against superstitious worship of Christ or the saints led to actual warfare in the Byzantine empire in the 8th. century. After the seventh ecumenical council (787) had sanctioned the worship by a verbal distinction from the adoration given to God, Leo the Armenian (813–820) renewed the iconoclastic war, but the regent Theodora in the synod of 842 had the decree of 787 confirmed. Charlemagne's *Libri Carolini* repudiated image worship but it grew in the Latin church. Another protest with the destruction of church art marked the Reformation, in Wittenberg under Carlstadt, in Switzerland, and notably in the Netherlands (1566).
F. A. CHRISTIE

**ICONOCLASTIC CONTROVERSY.**—A controversy respecting the use of images in Christian worship, occasioned by the desire of Emperor Leo (718–741) and his son to establish peace with the Saracens. The papal defense of image worship developed strained relations in which papal revenues were cut off by the emperor and the Illyrian churches attached to the patriarchate of Constantinople. At the second Council of Nicaea (787) a compromise was effected by distinguishing between bowing to an image and worshiping it. Image worship was finally restored in the East (842).

**ICONOSTASIS.**—A picture screen stretching across the apse of a Greek Church, separating the sanctuary from the nave. It is the most conspicuous distinction between Roman and Greek Churches, the pictures on it taking the place of images, not allowed in Greek Churches since the time of Iconoclasm (q.v.).

**IDEA.**—The earliest significance of the Greek original was what the eye recognized in the object, the form. Hence in common usage it signified the type. In the philosophy of Plato and Aristotle it was the universal, which had a real existence of its own and constituted the reality of particular objects of sensuous experience. By way of medieval Platonism it passed into the psychological usage of modern thought, carrying both significations, that of the form and that of the nature of the thing known, as these appeared in the mind of the knower Thus Locke used it indifferently for the immediate object in the mind, whether this was sensation or concept,

a double usage which was quite sympathetic to the nominalism of Berkeley. Hume confines idea to the mental image of the sensation. In current usage it has come to answer very generally to the concept of a thing, though it is still haunted by the ghost of the image of the thing. It is no longer a sharply defined technical term in current English philosophy and psychology. The various significations of idea are now assigned to different terms, such as sensation, image, presentation, representation, meaning, and concept. In German philosophy Kant revived the objective signification of the term, in the "ideas of the reason;" in his system these were directive principles of thought that assumed the existence of eternal realities, which were independent of our phenomenal experience. In the systems of Romantic Idealism, that succeeded Kant's Transcendental Idealism the object of rational thought was given in thought itself, and the idea in Hegel's doctrine stood for the complete expression of all reality in the Absolute. The influence of German idealism in England and America carried over this significance of the word into the terminology of the neo-Hegelians in English and American Universities.

GEORGE H. MEAD

**IDEAL.**—The term may be used simply as the adjective of idea, in the various senses of idea noted above. Its more customary usage both as adjective and noun refers to a perfected reality that is not given in actual experience, though the perfection would be but the realization of natures, tendencies, and forms which are found in actual experience. Such an ideal in aesthetics the Platonist conceives as self-existing and offering the perfect beauty of which all beautiful objects are but copies. The aesthetic ideal may be the expression of the characteristics of a race in an individual or the creation of an artist. It may be the exact expression of what a conceptual definition demands in the sciences, e.g., an ideal elasticity, or it may be that which would satisfy the aesthetic demands of an artist or a man of taste. In ethics the ideal has been conceived as the essential good in the Platonic sense, as the end of moral conduct, whether this be the satisfaction of the hedonist, or the self-realization of the Hegelian. On the other hand it may be regarded as the expression of the standard of moral conduct, where the actual end is one which is beyond our knowledge or adequate comprehension. In that wide range of moral conduct in which there is uncertainty in regard to the ultimate good toward which we assume the moral order moves, we guide ourselves by ideal standards of character, especially those of authoritative personalities, of justice, of freedom, and of humanity. It is such standards that we have in mind when we speak of a man of high ideals. They have especial reference to men's conceptions of institutions whose actual operations leave much to be desired. Thus our judicial, governmental, educational, and religious institutions all fall short of the standards which men of high ideals entertain. On the other hand such standards are abstract just because we do not know the concrete end toward which conduct should be directed, and a man of high ideals may find that they interfere with the unprejudiced search for what is best under actual conditions. It is evident that our ideals are tested by our ability to translate them into concrete ends in the presence of those moral problems in which we are in doubt as to what is the good. GEORGE H. MEAD

**IDEALISM.**—1. A personal attitude of confidence in the supremacy of moral or spiritual ideals. 2. A philosophical position holding that reality is ultimately constituted of ideas or of reason rather than of material forces.

1. Personal idealism is closely akin to religious faith. Unseen imperatives of goodness or of beauty are held to be of supreme importance, and the world of nature or of human society is to be shaped accordingly. Such men as Carlyle and Ruskin were idealists in this sense. While idealists may often be "impractical," the moral and religious conceptions of men have been largely shaped by them.

2. Philosophically, idealism represents a method of explanation which starts with the undeniable fact that we know immediately only the ideas in our consciousness. The problem of philosophy is to show what these ideas point to as ultimate reality. *Subjective idealism* holds that we can never get beyond the contents of our consciousness. Every effort to affirm something other than an idea turns out to be simply the assertion of another idea. Berkeley is the classic representative of this view. *Transcendental*, or *critical idealism*, as represented by Kant, asserts that certain ideal forms or categories are furnished a priori in consciousness prescribing laws to experience of reality and determining how it shall become an object of knowledge. All reality is thus conditioned by these a priori principles, and cannot be known in any other form. *Objective*, or *absolute idealism*, as expounded by Hegel, represents reality in all its aspects as expressions of the Absolute Intelligence which dynamically unifies the manifold nature of finite existences. See HEGEL; MONISM.

The religious significance of idealism lies in the fact that it furnishes a philosophical weapon with which to refute materialism, and thus gives the right of way to spiritual conceptions. Absolute idealism easily reinforces theism. At the same time, idealism is as damaging to realism in theology as in philosophy. Roman Catholicism repudiates it because it bases all argument on an appeal to experience and logically excludes the thought of doctrines delivered by authority. For the same reasons, Protestant orthodoxy is wary. The danger in idealism is that it may become too easily subjective, and neglect to take full account of the hard facts of the world.

GERALD BIRNEY SMITH

**IDOLATRY.**—The worship of a physical object as a god. It has been sometimes held that idolatry represents a falling away from a worship of the infinite God in an effort to make that God more real to the worshiper. Such a view, however, is not borne out by archaeology or anthropology, except in cases of the degeneracy of developed religions. Yet idolatry has not always marked the early stages of religion (e.g., the early Vedic). See IDOLS AND IMAGES.

**IDOLS AND IMAGES.**—The two words were originally synonymous, but *idol* is now applied to an image which is an object of worship.

Men at an early stage of civilization attribute what we should call supernatural powers to certain physical objects. It is thought for example that a stone of unusual shape will bring good luck. When the distinction between matter and spirit is drawn these powers are supposed to be exercised by a spirit dwelling in the stone. Reverence is shown to the physical object to secure the favor of the spirit. Hence the adoration paid to sacred stones and sacred trees, one of the most widespread forms of religious worship. Thinking anthropomorphically as he did, man pictured the spirit in human form, and to indicate its residence in the stone he gave the stone human features or members by carving it. The same process could be applied to the sacred tree or the wood which retained its sacredness after the life of the tree was gone. This

seems to be the origin of image-worship. There was also an idea that the spirits are subject to the magician, and could therefore be conjured into objects which otherwise they might not choose for their habitation. A man might therefore carve a statue and have the spirit invited into it, in this way procuring for his household a guardian and protector.

The image need not necessarily be of human form, for the animals were supposed to be possessed of superhuman power, and the image of an animal would be as appropriate for a divinity as a human figure. In Egypt where animal worship was more fully developed than elsewhere we find animals carved in stone, and also all sorts of composite figures—human bodies with animal heads being the most common, although animal bodies with human heads (the sphinx is an example) are not rare. Portrait statues might of course become idols, and this would occur most naturally in those cases where the original was regarded with special reverence. Kings and great warriors were in some sense divine before their death, and would continue to be worshiped as though still living in their statues. So much basis there may be in the theory of Euhemerus that the gods in all cases are deified men. The Greeks however, whom he had especially in mind, always drew a sharp line of distinction between the gods and the heroes, though both received worship.

Since the idol is inhabited by a spirit there is no reason why it should not give manifest tokens of being alive, and the pious worshiper often thought he discovered such tokens. Many are the stories of images which responded to the prayer of the devotee by turning the head, winking the eye, moving the hands or bursting into perspiration. Such wonders have found a place in the legends of Christian saints.

It is outside the scope of this article to discuss the influence of idolatry on art. We may however notice that the reaction against images was led by the Jewish people or rather by enlightened individuals from that race. At a comparatively early date their law forbade them to make gods of silver or of gold. It was only in the exile, however, when they came into touch with the elaborate idolatry of their oppressors, that they began to realize the force of this prohibition. Then their eyes were opened and their religious teachers poured unmeasured scorn on the stocks and stones to which the gentiles bowed down. Possibly they are not always just in their criticisms, for the more thoughtful of the heathen knew that the idol was only a symbol and that they were really paying reverence to the spiritual being that was symbolized. The Jewish polemic was necessary, however, to prepare the way for worship in spirit and in truth. H. P. Smith

**IGIGI.**—A group name for the secondary gods of Babylon often associated with a similar supernatural group of earth-spirits, the Annunaki.

**IGNATIUS.**—Bishop of Antioch, condemned to the wild beasts about A.D. 107–17. While being taken through Asia Minor to Rome for execution, he wrote seven letters: from Smyrna to the churches of Ephesus, Magnesia, Tralles, and Rome; from Troas to those of Philadelphia and Smyrna; and to Polycarp, bishop of Smyrna. These remarkable letters in most cases acknowledge the kindness shown him on his journey by those to whom he writes, strongly urge upon them harmony with their bishop and adherence to the three-fold ministry (bishop, presbyters, deacons), and warn them against fantastic docetic views of Jesus' messiahship. Ignatius probably suffered martyrdom in the Colosseum at Rome. Edgar J. Goodspeed

**IGNORANCE.**—Lack of knowledge. Some ethical teachers, as, e.g., Socrates, have identified virtue with knowledge and vice with ignorance. But knowledge does not always induce moral activity; and ignorance may be unavoidable, in which case it cannot be considered blameworthy. *Invincible Ignorance* is, in R.C. doctrine, ignorance of the Church's demands due to inherent limitations or wrong environment, involving no guilt; whereas *Vincible Ignorance* implies a consciousness of and neglect to remove a lack of knowledge, which is sin.

**I H S.**—A monogram meaning Jesus Christ, originally derived from an erroneous Latinizing of the first three letters in the Greek word for Jesus, and used in Christian symbolism. It has been wrongly interpreted as meaning *Iesus Hominum Salvator* (Jesus, Savior of Men), and *In Hac [cruce] Salus* (In this [cross] safety).

**IJMA.**—The Mohammedan principle of agreement. Mohammed said, "My religious community will never be unanimous in error." On this basis the consensus of Islam or of scholars of recognized standing becomes authoritative for the Moslem world.

**IKHNATON.**—Ruler of the Egyptian empire during the latter part of the 14th. century B.C. He is notable for his attempt to found a religion of mystical monotheism. He set aside the old traditions, the established cult and priesthood, and chiselled even the names of the gods of the past from the monuments. His hymns are beautiful expressions of religious devotion. Though he gave his life and the resources of the empire to his faith he remained in reality a solitary individual, for at his death the old Egypt, the old gods, and the old priesthood returned and swallowed up his work.

**ILLEGITIMACY.**—The condition or character of being born out of lawful wedlock, involving not only legal disabilities but also social and religious disapproval, which often deprives a person of desirable opportunities. Statistics show a decline in illegitimacy in proportion to the practise of Christianity. The tendency in civilized nations is toward a more ethical recognition of the rights of illegitimate children.

**ILLUMINATI.**—(1) In the early church, baptized persons who received a lighted taper as symbolic of spiritual enlightenment. (2) Certain religious groups laying claim to special endowment, such as the Hesychasts (14th. century), Alumbrados (16th. century), the Rosicrucians (16th. century), Guerinets (17th. century), and Belgian Mystics (18th. century).

**ILLUMINATION.**—See Enlightenment, The.

**ILLUSION.**—Mistaken inference from real data with reference to the nature or action of the objects presented. Examples are mistaking the sound of the telephone for the door bell; seeing "men as trees, walking." Isaac was deceived into giving Jacob his blessing by the illusion of touch mistaking the goat-skin for the hairy hands of Esau. Illusions are very common in normal persons but are apt to be dominant in delirium and in extreme preoccupation. Mystics and ascetics eagerly looking for signs of divine presence are easily subject to illusions. Dreams are frequently illusions. Hallucination is a mental construction

with much less or no actual data. Both dreams and hallucinations abound in all religions and are prominent, without intention of fraud, in many phenomena of spiritism, clairvoyancy and so-called divine healing. EDWARD S. AMES

**IMAGE OF GOD.**—A term setting forth that man was created in the image of God, as stated in Gen. 1:26, 27. The likeness has been variously interpreted as referring to man's rational and voluntary powers, his moral state and his entire spiritual and physical character. Most supporters of the doctrine believe in a fall whereby the likeness was partially or entirely lost.

**IMAGINATION IN RELATION TO RELIGION.**—The usual definition of imagination is the consciousness of objects not present to the senses. In one form, i.e., the reproduction of images in the manner of past experience, it is the same as memory. But the term is more often identified with the constructive function of creating new combinations from the images of experience.

It is not always recognized that the mind is limited to new combinations of old material but such is the case. Another error is to identify imagination with fancy and therefore with the chimerical association of ideas. It is important to realize that all scientific experimentation, all progressive social leadership involves imagination. In no sphere is imagination more in evidence than in religion. It framed the myths and dream pictures, the gods and demons, the underworld of the shades and the upper realms of the blest. This power worked always with the material at hand. Shepherds imagined their deity as a marvelous sheep, mysterious and life-giving. The Egyptians conceived the sun as a living being, capable of marvelous exploits. When human beings exalted their own members to kingly power they ascribed to the king superhuman qualities and imaged the gods as men. The idealizing impulse springs from the will, from desire, but the form which the ideal takes is determined by the activity of the constructive imagination working over and refining the actual experiences of life.

Psychology gives no support to the notion that it is possible by "concentration" or other means to attain other forms of insight or knowledge than that which comes by the use of the normal processes. At the same time the progress which the race has made in invention and in social organization has been by the gradual, progressive extension of imaginative ideals and plans. This suggests the relation which the arts have to religious ceremonial. They aid in presenting in ever more vital and appealing expressions the ideals which religion seeks. These arts succeed at times in embodying the ideals in such vivid forms that they create the exhilarating illusion of reality. Without doubt this is an impressive and elevating function of religious ceremonials—to enable the struggling soul to enjoy in anticipation. Man is often helped to become better by being stimulated to imagine himself as already having achieved his ideal. On the other hand it is by the imaginative dramatic rehearsal of the consequences of his misdeeds that he is restrained and purified from evil tendencies. It is in this inner drama of the imagination that the highest achievements of the moral and religious character are wrought. EDWARD S. AMES

**IMAM.**—In Shi'ite Islam the belief is maintained that there exists in the world in each age an infallible and perfect spiritual successor of Mohammed who is the religious head of Islam by divine right. He is the Imam, in most sects thought to be concealed awaiting the time to establish the era of righteousness.

**IMITATION.**—The conscious or unconscious repetition of the act, thought or general form of behavior of another, or, more loosely, the reproduction of an example or model of any sort, as in music, art or architecture.

*General nature of imitation.*—When the imitator is conscious of his act he usually copies for the sake of incorporating into his own experience some value felt to exist in the thing copied. It is doubtful whether the imitative character of his act stands out prominently in his mind. Such an act of conscious imitation, so-called, is not essentially different from an ordinary voluntary process. Imitation of this sort is an important but not an elementary social category. It presupposes the essential social quality of the human mind whereby we are especially conscious of and appreciative or critical of other persons and their behavior.

*Significance in moral and religious education.*—The view of imitation as a method of learning has led to its over-emphasis in education. It does, however, have much significance in the formation of character. The child readily adopts, as his own, those modes of behavior that are daily presented to him, especially by those in whom he is interested or whom he admires. He thus absorbs with little conscious effort the prevailing habits and ideas of his associates. His early religious ideas and notions of right and wrong are thus built up. He is in this way accustomed to religious rites, devotional attitudes and to ideals of Christian helpfulness. This early conformity of behavior plays an important part in the later conscious appreciations of moral and religious values. In fact it is doubtful if deep religious consciousness can later be more readily acquired than on the basis of this early half-conscious absorption by imitation of the vital ideals of one's admired associates. IRVING KING

**IMMACULATE CONCEPTION.**—A dogma of the Roman Catholic Church (pronounced by Pius IX., Dec. 8, 1854) that the Virgin Mary in the first instant of her conception, by a singular privilege and grace granted by God in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin. This dogma is defined as applying to the person of Mary from the first moment of animation, that is, when her soul was created and infused in the body; at which moment original sin was excluded from her soul and original sinlessness was given her. That is, as the new Eve, the mother of the new Adam, she was, through Christ's merits, withdrawn from the general law of original sin.

Although not made a dogma until modern times and long the subject of discussion, the doctrine that Mary was conceived without sin has been commonly held and taught in the R.C. Church since the 13th. century, and from an earlier date there was celebrated the Feast of the Conception of Mary. The doctrine of the Immaculate Conception should not be confused (as is popularly the case) with that of the Virgin Birth of Jesus.
SHAILER MATHEWS

**IMMANENCE.**—The quality of being intimately, vitally or structurally identified with the inner nature or law of a thing. That which is intrinsic or operates from within.

Immanence is an identification so complete and inward that it is of the very essence or being of a thing. An immanent law of growth in biology is a law which expresses the characteristic unfolding or development of the life; e.g., an acorn unfolds into an oak tree by an immanent law. Immanent

reason is the rational nature that is indelibly stamped upon a thing, or the rational principle which expresses the nature of a thing.

In ethical philosophy, thoroughgoing empiricism regards ethical principles as acquired from without through cumulative race experience; subjective ethics regards ethical principles as fundamentally immanent laws of mind, forms of insight and judgment that would not arise were they not immanent, or native aspects of mind.

In religion, immanence is broadly contrasted with transcendence, which conceives the divine power as operating from above, and apart from the world. The doctrine of the divine immanenee eonceives Him as the dynamic power energizing within the world's life, the principle of intelligence and eausation and purpose. Immanence as such is discriminated from pantheism in that it does not make God and the world identical. Pantheism says, God and the world are one: immanence says, God dwells in his world and identifies himself with it. The difference is in the clear postulating of intelligence and will by the doctrine of Immanence.

The implications of the divine immancnce are best understood against the baekground of the doctrines of Supernaturalism in which God is conceived as operating from without the natural order of the world. In this view, "nature" and the "supernatural" are mutually external to each other. This is the prevailing form of the earlier religious world views. The doctrine of the divine Immanence eliminates this mutual externality, conceiving nature as the law-expressing form of the divine life, the mode in which the indwelling energy and purpose realizes itself. The dynamic, creative fact in all the world of nature and the world of persons is the immanent God, the true Creative Source of the natural. This modern emphasis of Immanenee in expounding the theistie world-view destroys the old antithesis between natural and supernatural and has far-reaching implications for religious and ethical and social doctrines. HERBERT A. YOUTZ

**IMMERSION.**—Baptism (q.v.) by entire submersion in water, the mode practised in the early church and eertain modern religious bodies, as the Baptists.

**IMMORTALITY.**—The imperishability of life, involving personal survival of death, a belief in which occurs in various forms in all religions. See FUTURE LIFE, CONCEPTIONS OF THE.

**IMMUNITY.**—Exemption from legal jurisdiction. International usage provides for the immunity of publie ministers and members of a diplomatic mission from the jurisdiction of the nation to which they are sent. Certain immunities are usually granted to ministers of religion such as freedom from military service. Churches and other sacred places enjoy certain immunities as, e.g., from secular taxation.

**IMP.**—A devil of inferior rank. Until the 17th. century a scion or child; hence "imp of Satan" meant "child of evil." From that usage the present one developed.

**IMPANATION.**—The doctrine that the body and blood of Christ are really present in the bread and wine of the Eucharist after eonsecration, but without transubstantiation (q.v.). It is hence regarded by the R.C. church as heretical.

**IMPEDIMENT.**—A hindrance or obstruction legally preventing the agent from fulfilling eertain eonditions requisite to an act or state. In ecclesiastical usage impediments to matrimony are those prescribed in the Levitieal legislation and church regulations. Impediments to Holy orders are called irregularities (q.v.).

**IMPLICIT FAITH.**—The loyal acceptance of all that the church affirms as divinely true, even though one may be ignorant of the details; a conception provided in the Middle Ages for the uneducated laity and lower clergy. See EXPLICIT FAITH.

**IMPRIMATUR.**—(Latin, "let it be printed.") The official permission given by a Roman Catholic Bishop or other authorized person for the publishing of a book dealing with religious subjects. The permission indicates that the contents of the book have been examined by the censor and found to contain nothing derogatory to true Catholic faith.

**IMPUTATION.**—A theological term borrowed from judicial practices by which God is represented, because of certain conditions, as attributing to men adequate grounds for the assignment of punishment or reward.

Thus imputation is considered a real action on God's part, but as not affecting the moral eharacter of the recipient of whatever is imputed. Adam's guilt is said to have been imputed to his descendants by virtue of the fact that he is the head of the race, or its representative. This is in addition to the corruption of nature which he bequeathed to the race.

Paul teaches that God imputes the faith of the believer to him as righteousness. Various theologians hold that God imputes to the believer the merits of Christ, or the righteousness of Christ. On the basis of this imputation, which is wholly by grace, and is made ethically possible by the atonement wrought by Christ, God is free to justify the believer.

The objective and inherent worth of that which is taken into consideration as a basis of such imputation also varies in different theologies. In the view of one school, the only eonceivable basis of justification is the inherent worth of the death of Christ. According to another school, God chooses to regard the death of Christ as meeting moral eonditions which make justification possible. See ACCEPTILATION. SHAILER MATHEWS

**INARI.**—The food or rice goddess of Japanese Shintoism. The fox is her sacred animal. In modern Shinto the fox-cult is more important than the cult of the goddess.

**INCANTATION.**—The singing or repeating of magical phrases or formulas for the purpose of compelling mysterious power to act, as in bewitching a person or exorcizing a demon, a practise common among primitive peoples. The magical formulas or rites so used are also ealled incantations.

**INCARDINATION.**—In the R.C. church: (1) elevation to the rank of cardinal; (2) installation of a principal priest or deacon in a specific diocese or church.

**INCARNATION.**—The assuming of a body of human flesh by a divine being.

Incarnation is to be distinguished on the one hand from transmigration (q.v.), in which not a deity but a soul enters a fleshly body, and on the other from possession as applied to the temporary indwelling of a demon or a god in a human person. Belief in the possibility and reality of incarnations has had a wide vogue in the past, the chief motive for the belief apparently being the desire of man to

procure for himself the assistance of deities that are truly human in their sympathies and interests.

Among primitive peoples there are approximations to the idea of incarnation in the reverence paid to sacred animals and holy men, although these objects of worship may have been regarded more as actual deities than as incarnations. In the Hindu religion Vishnu was credited with a series of successive incarnations, or *avataras*, beginning with Krishna and eventually including not only Buddha but religious teachers in general. In the case of the Egyptians, gods were believed to be incarnate both in sacred animals and in reigning Pharaohs. Similar ideas were current, though less pervasively, in Babylonia. Among the Persians there were no real incarnations, but the king was thought to possess a supernatural endowment of glory or light which practically amounted to an incarnation. In early times the Hebrews apparently thought that their deity occasionally took upon himself human form, as when he appeared to Abraham (Gen. 18:1 ff.) or, again, to Gideon (Judg. 6:14); but as time passed this realistic imagery was displaced by so rigid a notion of divine transcendence that the notion of an actual incarnation became unthinkable for the Jews. On the other hand, among the Greeks and the Romans the idea flourished. Temporary assumption of human form on the part of different deities was common, and in later times incarnations of a more enduring character were seen in the persons of distinguished individuals such as Alexander the Great, Demetrius, Augustus, and many others who were believed to have rendered unique service to mankind.

The notion of incarnation received its fullest development within Christianity, where it was used to interpret the person of Jesus. Among the earliest Christians the distinctively Jewish category of messianism (see MESSIAH) seems to have been thought an adequate imagery for estimating the uniqueness of Jesus, but as the new religion pressed its way beyond Palestine the conception of incarnation, already so familiar and highly esteemed among gentiles, was early appropriated as a means of impressing gentiles with the superior significance of Jesus. The Gospels of Matthew and Luke tell of God's intervention to bring about the birth of Jesus (see VIRGIN BIRTH), and the Gospel of John presents him as an outright incarnation—"the Logos became flesh" (John 1:14). Just how Jesus could be both deity and man in one person aroused much controversy among theologians in ancient times. Occasionally his deity was championed so vigorously that the genuineness of his humanity seemed in jeopardy, while at other times his true deity seemed to be threatened by stress upon his humanity. Ultimately the problem was solved, or, perhaps better, shelved, by laying hold of both horns of the dilemma. The creed put forth at the council of Chalcedon (451) is typical of the trend ever since followed by popular Christian belief. In this creed two natures and one person were attributed to Jesus Christ but no explanation of how the two natures were united was given. See CHRISTOLOGY.

S. J. CASE

**INCENSE.**—An aromatic substance exuded by certain trees and early made an article of general use in worship.

The fondness of men for perfumes naturally suggested that the deity would be gratified by offerings of this kind. Probably there was also the idea that the fragrance was evidence of some supernatural quality which made the incense the property of the god. As it overcomes evil odors so it might drive away the demons. Its use in worship is attested among Babylonians, Egyptians, and Romans, as well as in the religion of Israel. Incense was introduced into Christian worship, though not at a very early date, and is still used in the more ritualistic Churches.

H. P. SMITH

**INDEPENDENCY.**—The ecclesiastical principle that each separate congregation is an independent body, owning no superior authority other than Jesus Christ; especially the doctrine of the Independents or English Congregationalists. See CONGREGATIONALISM.

**INDEX.**—A list issued by the R.C. church, enumerating books prohibited (*Index librorum prohibitorum*) and books from which certain parts must be expurgated before being read. (*Index librorum expurgandorum.*) The Congregation of the index prepares such lists. See CENSORSHIP.

**INDIA, MISSIONS TO.**—At the time of the writing of the apocryphal *Acts of Thomas* (3rd. century) there was already a Christian community in N. W. India. These Christians claimed to be descended from converts made by the apostle Thomas. Data are lacking to confirm the tradition of Thomas' missionary journey to Malabar and Madras. At the Nicene Council, 325, Bishop John represented "Persia and Great India." A Syrian mission went south to the Malabar coast in the 4th. century, where the Syrian Christians still have a considerable community. Gregory of Tours (538–594) has quite a description of Nestorian Christianity as it then existed in the vicinity of Madras. During the century from 750 to 850 Nestorian missions were prosecuted with great vigor and made considerable progress, but from that time their energy was abated.

The first Roman Catholic missionary to India was John de Monte Corvino, a Franciscan, who was sent from Rome to the orient, and labored in the neighborhood of Madras, beginning ca. 1291–92. But the first serious efforts made by the Roman Catholics began with the advent of the Portuguese traders. In 1500 eight Franciscans and eight secular priests, and in 1503 a group of Dominicans arrived to begin work on the west coast, which work soon extended both northward and eastward. In 1541 the Society of Jesus began to work in the Indian mission field. The most renowned of its missionaries was St. Francis Xavier (q.v.). During the 16th. and 17th. centuries Catholic missions made great progress, so that by 1700 there were between 1,500,000 and 2,500,000 converts. But after that came a period of persecution and trial, so that a hundred years later there were not more than 500,000 converts living. With the toleration under the British government Catholic missions have flourished again. They are represented by several missionary societies, as well as by the Jesuits and Capuchins, and today their converts number nearly 2,000,000.

The beginnings of Protestant missions were made by the Danes. The Danish-Halle Mission did noble work in the 18th. century. The names of B. Ziegenbalg, C. F. Schwartz and B. Schultze will always be remembered. Schultze translated the Bible into Tamil, the first complete translation into an Indian vernacular. In the 18th. century there was a beginning made also by two English societies, the Society for the Promotion of Christian Knowledge and the Society for the Propagation of the Gospel, their work being more especially as producers and distributers of Christian literature. With the 19th. century Protestant missions began in earnest. The Baptist Missionary Society sent William Carey in 1793. He, with Marshman and Ward (the Serampore trio), gave Christian

literature its real impetus. There followed the London Missionary Society (1798), the American Board of Commissioners for Foreign Missions (1813), the American Baptist Missionary Union (1814) whose first appointee was Adoniram Judson, the Church Missionary Society (1814), and the Church of Scotland Mission (1823) under whom Alexander Duff labored. These are still among the leading missionary societies both in the extent of their plants, the number of their missionaries, and the size of their Indian Christian communities. The catalogue of Protestant societies operating in 1912 in India included 136 different societies, British, European, American, Canadian, Australian, and indigenous. There were at that time over 5200 foreign missionaries and over 38,000 Indian workers in the employ of these societies, and the work had extended to every part of the Indian empire. The Bible has been translated into all the greater languages, and is being circulated as a whole or in parts in 85 different Indian vernaculars. The work of evangelization is being supplemented by large educational, medical, industrial and literary missions. Elementary education as conducted by the various missions has done much to reduce illiteracy and to raise the standard of living. The Madras Christian College is the largest of the higher educational institutions under Christian auspices. The outstanding agencies for the production and distribution of Christian literature are the Christian Literature Society for India, and the Society for the Promotion of Christian Knowledge, as well as the Bible societies.

There are more than 4,000,000 adherents to the Christian religion. Of the Indian Christians about 80 per cent are to be found in South India where the work was begun earlier and the progress has been best maintained. The majority of converts have been from the non-caste communities (especially the Telugus) who are also more susceptible to mass movements. Other large ingatherings have been from the hill tribes. The influence of Christianity is much larger than is indicated by the number of converts. Educational and medical missions especially have had a broadening cultural effect, as is evidenced by the Reform movements within the Indian religions and the indigenous movements such as the Brahma-Samaj (q.v.), with a generous adoption of Christian ideas.

A. S. Woodburne

**INDIA, RELIGIONS AND PHILOSOPHIES OF.**—India is the only Aryan country which has developed enduring religions. Every other Aryan country has adopted a religion of foreign origin; the old religions live on only in folklore.

In 1911 the adherents of the different religions of India were (in round numbers): Hindus (217,000,000), Mohammedans (67,000,000), Buddhists (11,000,000), Animists (10,000,000), Christians (3,800,000), Sikhs (3,000,000), Jains (1,250,000), Parsis (100,000), Jews (20,000). Hinduism is found over the whole country, the lower forms shading off into the demonology and magic of animistic Dravidian tribes (many of which have been received into Hinduism). The Mohammedans (found mostly in the northwest) fall into two groups: (1) The descendants of invaders from Afghanistan and Central Asia, who, after 1200 A.D., came in increasing numbers, conquered India, and settled there. (2) Hindu converts, many of whom differ little in practical religion from the Hindus from whom they sprang. Buddhism (q.v.) has been extinct in India since about 1200 A.D.; the Buddhists listed above are nearly all found in Burma. The Sikhs (q.v.), who combine Hindu and Mohammedan elements, are found almost exclusively in the Punjab. The Jains (q.v.) are found in the Bombay Presidency, Rajputana, Gujarat, and the Central Provinces. The Parsis, who are found in and around Bombay, are wealthy and vastly more influential than their numbers would indicate. They migrated to India when persecution broke up Zoroastrianism in Persia. Of the Christians slightly more than one-half belong to the Catholic, one-twelfth to the Syrian church. The great majority is found in southern India. Most come from the outcastes or from the very lowest castes which are regarded as degraded by the Hindus.

Indian philosophy originated in speculations about cosmogony and the soul, and in symbolistic interpretation of the ritual. It is attached closely to the Vedas, each system claiming to be the true interpretation of the revealed Scripture. Philosophy never tore itself completely away from religion. The fundamental works of the systems are called *Sūtras*, texts of almost algebraic brevity, around which grew up commentaries, super-commentaries, and commentaries on these. This systematization, which used to be placed in the 3rd. and 2nd. centuries B.C., is now dated with better reason between 200 and 500 A.D. Six systems are especially famous as being most consistent with the Vedas, and meeting higher Brahman approval.

1. The *Vedanta* falls into two divisions. Firstly, a monistic form which can be traced with certainty, as a developed system, back to only about 500 A.D. Its roots, however, go back to the Upanishads. Brahman, the spiritual principle, alone is real; the material world is illusion (*māyā*); the individual soul is absolutely identical with the world soul, Brahman. Secondly, a pantheistic form teaches that Brahman is endowed with all qualities and powers, that the material world is real and emanates from Brahman, that the individual soul (although the same in essence) is as distinct from Brahman as the spark from fire. Other forms combine closely with the *Sāṁkhya* into a sort of dualism.

2. The *Mīmānsā* is a rationalization of the ritual. It attempts to prove the eternity of the Veda; discusses *Dharma* "duty," its origin and the nature of its rewards.

3. The *Sāṁkhya* is dualistic. There are two entirely distinct principles, *Puruṣa* (spirit) and *Prakṛti* (unevolved matter). All activity, thought, pleasure, and pain are in *Prakṛti*. *Puruṣa* is merely a self-illumining consciousness reflecting in itself the activity of *Prakṛti* and erroneously considering that the activity of *Prakṛti* is connected with itself. Soul has no necessary connection with matter and may detach itself from matter permanently.

4. The *Yoga* takes the *Sāṁkhya* as a philosophical background. It differs in its process of release. It works over the ideas of asceticism into a system of mental concentration by postures and by control of the breath, seeking to produce union with God (*Puruṣa*) by ecstatic trance states.

5. The *Nyāya* is a system of formal logic and epistemology. It works out an elaborate syllogism very similar to the Aristoteliau one.

6. The *Vāiçeṣika* is an atomic theory.

The materialistic *Charvākas* (who deny the soul and recognize only permutations of matter, consciousness being like the fermentation of yeast) and the various Buddhist and Jain systems are regarded as heretical. Many Vāishnava and Çāiva sects have developed elaborate systems as the theistic sides of Hinduism tried to work out a philosophical basis of religious belief.

W. E. Clark

**INDICTION.**—A period of fifteen years used by the popes in their system of calculation, beginning January 1, December 25, or March 25. In calculating an indiction three is added to the number of the year in the Christian era, and the result is divided by fifteen. The quotient is the number of the indiction, and the remainder is the position of the year in that indiction.

**INDIFFERENTISM.**—(1) In ethics, the doctrine that certain things are neither helps nor hindrances to moral conduct. The Stoics included health, wealth, strength, etc., in this category. (2) In theology, the doctrine that certain differences of religious belief are not significant. See ADIAPHORA.

**INDIGITAMENTA.**—In Roman religion, portions of the pontifical books, originating with King Numa Pompilius, containing the names and epithets of the deities, and the specific occasions for invoking them.

**INDIVIDUALISM.**—In political theory and ethics the term implies a community in which the good of the whole is the mere summation of the goods of all the individuals, and in which the spring for social conduct must be found in individual initiative. It is generally opposed to socialism. Jeremy Bentham, John Stuart Mill and Herbert Spencer are its most distinguished exponents, and as a doctrine and attitude of mind it has characterized the 18th. and 19th. centuries in the western world. It maintained itself at first by its hostility to the outworn feudal institutions of Europe, and later by combatting an equally abstract doctrine of socialism. The theoretical inadequacy of the doctrine lies in the abstract conception of the individual, an abstractness which has been the source of both the strength and the weakness of the practical movements it has served. Like other abstractions which define more or less fixed institutions, it is waiting for a competent psychology to put a valid working content into what has been a rigid concept. GEORGE H. MEAD

**INDRA.**—One of the most important gods of the Vedic period of Indian religion. As a heavenly hurler of the thunder-bolt he battles with the enemies of his people; as giver of fertility he slays the Vritra demon of drought, pouring over the lands the life-giving waters. A very anthropomorphic god, he drinks and boasts, yet is easily placable, in return for the intoxicating soma giving his worshipers wealth, crops, cows, horses, children and protection.

**INDULGENCE.**—An indulgence is now defined as "the remission of the temporal punishment due to sins, the guilt of which has already been remitted." Indulgences supplement the Roman Catholic sacrament of penance, and therefore presuppose confession and absolution which removes the guilt of mortal sin and the sentence of eternal punishment. After absolution the divine justice still requires a satisfaction to be made either on earth or in purgatory. By securing indulgence one may make this satisfaction on earth.

1. *History.*—Indulgences grew out of the substitution of one penance (q.v.) for another. In the 11th. century he who went on a pilgrimage or gave to a hospital might be rewarded by a reduction of penances he was otherwise bound to perform. Indulgences were also used as enlistment bounties in wars against the Saracens. In 1095 Urban II. offered the remission of all penance to those who would go on the First Crusade. In 1188 plenary remission was offered to those who would make a proper financial contribution to the Third Crusade. Further steps are the theory of the treasury of merits (q.v.), championed by Alexander of Hales; the Jubilee indulgence of 1300; and the official adoption of the belief that the living could through prayer (*per modum suffragii*) secure the transfer of their own acquired indulgences to souls in purgatory.

2. *Misconceptions.*—An indulgence is not a license to sin, nor is it a promise to pardon future sins. Since 1562 the sale of indulgences has been forbidden (Council of Trent, sess. xxi de ref. c. 9), as the traffic, though a great source of income, had been the occasion of many attacks (Luther). This prohibition has not, however, stopped the sale, in Spanish and Portuguese dominions and in South America, of indulgences based on the *Bulla Cruciatae* or *Bull of the Crusade.* Indulgences have never been abolished; they still operate as valued premiums for the performance of numerous acts of Roman Catholic devotion. W. W. ROCKWELL

**INDULT.**—A papal privilege (not to be confounded with indulgence) granted to a specified individual for himself or others, for a definite time or number of cases, of doing what is not permitted by the Common Law of the Church. It dates from the latter part of the 4th. century.

**INFALLIBILITY.**—A sanction or an authority residing in an utterance, a person, or an institution, rendering it incapable of error.

The idea of infallibility is a particular instance of a dogmatic conception of divine guidance. God, of course, cannot err. Any decree or utterance of God's therefore must be infallible. Any institution specifically authorized to proclaim God's will, or any literature dictated by God must be infallible. "The king cannot err" is an expression of this ideal in connection with the doctrine of divine right (q.v.). The doctrines of an infallible church and of an infallible Bible are analogous interpretations in the realm of religion.

*Catholic doctrine* emphasizes the divine authority of both Scripture and church. In practice, the infallibility of the church is put to the front; for it alone is divinely authorized to determine the precise list of inspired books, and it alone can infallibly declare the true meaning of Scripture. While the conception of an inerrant church has been steadily maintained, disputes and disagreements have arisen in Catholicism as to what is to be regarded as an authoritative decision of the church. Councils of bishops are often not unanimous. Is a majority opinion surely correct? Might not a minority more accurately apprehend God's truth? The necessity for an unequivocal location of the voice of the church led to the dogma of papal infallibility. The Vatican Council (1870) declared "that the Roman Pontiff when he speaks *ex cathedra,* that is when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority he defines the doctrine regarding faith and morals to be held by the universal church, by the divine assistance promised to him in Blessed Peter is possessed of that infallibility with which the Divine Redeemer willed that the church should be endowed for defining doctrine regarding faith and morals."

*Protestantism* rejected the doctrine of the infallibility of the church, restricting the idea to Scripture alone. This conception was reinforced by the doctrine of verbal, or at least plenary, inspiration (q.v.) in order to obviate any human frailty in the biblical message. The usual formula of Protestant orthodoxy is that the Bible is "the infallible rule of faith and practice." Difficulties,

however, arise from the privilege of private interpretation of Scripture. It is open to any Protestant to identify his own position with the infallible Word of God, and to denounce all who differ from him. The doctrine of infallibility thus too often ministers to bigotry and dogmatism. In recent years the historical study of the Bible and a comparison of its teachings with scientifically verified facts have shown conclusively that inerrancy cannot be affirmed of all biblical statements. The doctrine of infallibility is thus being abandoned by many Protestant scholars and ministers.

GERALD BIRNEY SMITH

**INFAMY.**—Loss of good name by notorious moral delinquency publicly known or juridically established, unfitting one for certain social positions or public trust.

**INFANCY, ARABIC GOSPEL OF THE.**—See APOCRYPHA.

**INFANT SALVATION.**—The question as to the salvation of infants has been much debated in the history of Christianity, when salvation has been conceived to depend on some specific means of regeneration such as baptism. The R.C. church while regarding baptism as normally necessary, assigns unbaptized infants to a place called *limbus* (q.v.), where their discipline is not unduly severe. Zwingli broke with the idea of sacramental regeneration, and asserted the salvation of all elect infants, whether baptized or not. Calvin and the Calvinistic churches taught the salvation of elect infants. The present tendency is to include in the election all who are in infancy.

**INFANTICIDE.**—The practise of destroying a newly-born child or the matured foetus. Among sophisticated peoples, it is a criminal act. But less cultured peoples have practised it sometimes as a religious rite where the belief is that the gods require human sacrifice; sometimes as a cannibalistic act; sometimes for economic reasons; and sometimes where the political or social norm requires the destruction of the physically defective.

**INFIDELITY.**—(1) The disavowal or repudiation of the tenets of any religion; especially used of denial of the tenets of Christianity. Since rejection of authorized doctrine was assumed to be an evil attitude, the word implies a dishonorable stand. (2) Lack of fidelity with respect to any obligation; specifically, a breach of the marriage vow by adultery.

**INFINITY.**—Mathematicians have defined the infinite as a quantity which is always greater than any assignable quantity, and the infinitesimal as a quantity that is always smaller than any assignable quantity, and have used these conceptions to deal with quantities which vary continuously. More recent mathematical thought has defined the infinite number by certain characters which are not possessed by finite numbers and have in this way been able to formulate the conception of compactness, which enables the mathematician to conceive of the continuum in terms of the discrete. In practice the infinite has been a conception by means of which men have been able to deal with certain problems of the continuum and the discrete, such as that of a continuously changing velocity, the relation of curves to inscribed and circumscribed lines, the relations of points and instants to continuous space and time and many others. In a manner not logically unlike this Hegel undertook to state the positive character of the infinite as the reference of being that binds it to itself when passing into the other. This Hegel called the true infinity and illustrated it by the circle as contrasted to the indefinite straight line. But it cannot be said that in philosophy or elsewhere in thought Hegel's undertaking has solved any problems. So far as a positive character appears in our thought of the infinite, it is emotional not discursive. Ancient Greek thought found the highest perfection in the finite, the defined. It remained for the latest phase of Greek speculation and modern theology and philosophy to identify perfection and the highest reality with the infinite.

GEORGE H. MEAD

**INFRALAPSARIANISM.**—The modified Calvinistic position which places the decrees of predestination and election subsequent to that of the fall of man. See DECREES.

**INHIBITION.**—(1) The prevention of one mental process by the conflicting interest of another. The inhibition of impulses that are harmful is a condition in the formation of good habits. (2) The official denial to a priest of the right to perform the functions of his office.

**INITIATION.**—The process of admission into some office or order. As used by anthropologists, the term refers especially to the procedure by which young persons of both sexes are formally invested with the privileges of maturity. The present article is confined to boys' initiation rites, on which the corresponding rites for girls seem to be modeled.

I. NATURE OF INITIATION RITES.—Among the great majority of savage and barbarous peoples the transition from childhood to manhood is marked by secret ceremonies, which transfer the youth from association with the women and children and introduce him to the society of men. The ceremonies usually take place at the age of puberty and probably originated in the superstitious concern with which the savage views this great functional crisis of human life. See TABOO. In their existing form they have both a civil and a religious character, being designed at once to prepare the candidate for the duties of tribal citizenship and to admit him to the mysteries of the tribal religion. See SECRET SOCIETIES. They are organized and conducted by the older men—the "elders"—who are the responsible guardians of the community. Initiation is practically compulsory, since failure to undergo the rites means disgrace for life. It is, moreover, strictly a tribal privilege, for aliens and half-castes are rigorously excluded. The gatherings for initiatory purposes form large assemblies attended by all the members of a tribe or of several related tribes. On such occasions there will be numerous festivities, lasting for weeks and even months, and accompanied by much friendly intercourse, bartering, and transaction of public business. In short, the initiation ceremonies may be described, without exaggeration, as the most important of all primitive social institutions.

II. FEATURES OF INITIATION RITES.—1. *Seclusion and ordeals.*—Boys undergoing initiation are, carefully removed, often for a lengthy period from the society of women and children. During the initiatory seclusion they have to submit to many ordeals, which are primarily tests of endurance and self-control. These include flagellation, long fasts, deprivation of sleep, compulsory silence, and, in general, concealment of fear and pain. Sometimes the ordeals are so severe as to ruin the health and even to cause the death of the weaker novices. Those who succumb are thought unfit for manhood, and for them there are few regrets.

2. *Mutilations.*—Serving partly as ordeals and partly as permanent evidences of initiation are

various mutilations, often extremely repulsive in character. These include extracting teeth, sacrification, tattooing, depilation, perforation of the septum, and the wide-spread practice of circumcision (q.v.).

3. *The new life.*—Almost universally initiation rites present a simulation of the death and resurrection of the novices. The ceremony, whatever its remote origin, clearly expresses the idea that they have now "died" to their old childish ways and have entered upon the new life of manhood, with all its attendant privileges and responsibilities. At the close of the ceremony they receive new and secret names, by which they are known among the initiated, and may even learn an esoteric language.

4. *Exhibition of the sacra.*—At some period of the initiation rites the elders show the novices certain mysterious and sacred objects, which are never seen by uninitiates. Among most of the Australian tribes, for instance, the revelation of the bull-roarer (q.v.) and the explanation of the manner by which its sounds are produced, is the chief mystery disclosed. The hideous masks, worn by the directors of the rites to represent deities or spirits of the dead, may also be shown to the boys at this time. Instead of sacred objects there may be esoteric dramatic dances and other performances calculated to impress the novices with the significance of the proceedings.

5. *Instruction.*—During their initiatory seclusion the candidates receive careful training in everything that pertains to their future life. They learn various practical arts, the native songs, dances, and games, the traditions and taboos, and the customs relating to marriage. The moral code imparted at this time is of surprising excellence, though, of course, it relates only to fellow-tribesmen (foreigners not being considered). The neophytes are also told the legends concerning the deity who founded and still watches over the ceremonies; sometimes they are shown an image of him; and they are allowed to utter his real and secret name, which women and children never know. The initiatory rites form, in short, a covenant with the tribal god and a sacred bond of brotherhood between all who participate in them.

6. *Restrictions.*—It is obvious that the effect of the initiation rites is to heighten the respect felt by the young men for their elders. The latter make good use of the supernatural machinery which they control to impose various restrictions upon the novices, especially as regards the food supply and women. In many cases the full privileges of manhood are conferred only after a long period of probation and attendance at several initiatory gatherings.

III. Development of Initiation Rites.—Ceremonies of the kind described are found among the lowest of existing peoples. In later stages of savage or semi-civilized life the tribe, with its all-inclusive initiation rites, tends to become subdivided into a number of secret societies (q.v.), each with its initiatory ritual, secret lodge, and system of grades or degrees through which members may progress. Melanesia, Polynesia, Africa, and North America present many examples. What little is known of the mysteries (q.v.) of Oriental and classical antiquity suggests some sort of connection between them and these earlier magico-religious associations. The Christian Church, which, as a voluntary association, ultimately took the place of the ancient mysteries, retained the religious aspect of initiation in its baptismal and confirmational rites. As a civic ceremony initiation among civilized peoples has declined into a mere domestic celebration of youth's coming to age.

Hutton Webster

**INNER LIGHT.**—According to the Quakers, religious certainty is based on the direct presence of the Divine Spirit in the consciousness of the individual. Assurance is thus an immediate experience instead of being dependent on external authority. See Friends, Society of.

**INNER MISSION.**—(German, *Innere Mission.*) A movement in the evangelical church of Germany, whose object, as stated by Wichern, its organizer, was "to renew, within and without, the condition of those multitudes in Christendom upon whom has fallen the power of manifold external and internal evils, which spring directly or indirectly from sin, so far as they are not reached by the usual Christian offices with the means necessary for their renewal."

In the evangelical church of Germany toward the end of the 18th. and early in the 19th. centuries, a number of earnest Christian men devoted themselves to the service of the masses. Most notable was Theodor Fliedner (1800–1864) who founded the first society for prison reform in Germany in 1826, in 1833 a refuge for discharged female prisoners at Kaiserswerth where he was pastor, and in 1836 the deaconess movement. By some, Fliedner is regarded as the originator of the Inner Mission.

Johann Heinrich Wichern (1808–1881) of Hamburg gave to the unrelated Christian impulses and activities of the time, an organization and a name. He introduced the Sunday School into Hamburg, and in 1833 had founded the *Rauhes Haus*, an institution for the education and training of neglected children. Through his efforts the Protestant Synod at Wittenberg in 1848 appointed a central committee for *Innere Mission.* Since that date the Inner Mission has been one of the most important features of German religious and philanthropic life. It is independent of but not antagonistic to the church and asks nothing of the state but the privilege of free association and work. Its object is twofold: First, to awaken and deepen the religious life of those who have lapsed from their baptismal vows, and second, to stimulate Christian character and living. It is thus both religious and humanitarian.

While similar to the Home Mission movement in America, it has no direct relations with the church, and devotes itself more largely to Christian charity. In pursuing these objects it employs preachers and a great number of trained women and lay workers. It seeks to reach neglected children through schools and orphan houses, to aid discharged prisoners and fallen women by means of refuges and homes, to improve working conditions especially those of women, to provide protection and help for working girls in the cities, to ameliorate the hard conditions of the sailors both in home and foreign parts. In these and many other ways it seeks to exemplify Christian principles in the service of the immoral, the neglected, the suffering and the unfortunate.

W. J. McGlothlin

**INNOCENCE.**—(1) The condition of freedom from corruption, taint or evil. Christian theology has denied this attitude to all mankind except Adam and Eve before their fall. In a less theological sense the word is used in the case of an infant before reaching the period of accountability for conduct. (2) Freedom from guilt of a particular crime, or from liability to legal punishment.

**INNOCENT.**—The name of thirteen popes and one antipope.

*Innocent I.*—Pope, 402–417. During his pontificate Rome was sacked by Alaric. He was active in the Pelegian controversy and extended the papal authority.

*Innocent II.*—Pope, 1130–1143, was a supporter of Bernard of Clairvaux in opposition to Abelard and Arnold of Brescia.

*Innocent III.*—(1) Antipope, 1179–1180. (2) Pope, 1198–1216; one of the most outstanding potentates in the history of the papacy, a man of unusual ability as a ruler and diplomat as well as of scholarly attainments. He made a political reality of the theory of the supremacy of the spiritual over the temporal power, his greatest victory being the subjugation of King John of England. He organized several Crusades. The twelfth Lateran council was convened by him.

*Innocent IV.*—Pope, 1243–1254. Like Innocent III., he carried on the struggle for the supremacy of the Roman See over the temporal power, his long strife with Frederick II. being a significant feature.

*Innocent V.*—Pope, Jan. 21 to June 22, 1276.

*Innocent VI.*—Pope, 1352–1362; one of the strongest of the Avignon popes, reducing court extravagance, obliging his clergy to reside at their sees, and taking a prominent part in European politics.

*Innocent VII.*—Pope, 1404–1406.

*Innocent VIII.*—Pope, 1484–1492.

*Innocent IX.*—Pope, Oct. 29–Dec. 30, 1591.

*Innocent X.*—Pope, 1644–1655.

*Innocent XI.*—Pope, 1676–1689; a man of blameless life, who strove sincerely to elevate the moral and spiritual life of the church; played an important part in European politics, checking the ambition of Louis XIV. and sharing in the relief of Vienna, 1683.

*Innocent XII.*—Pope, 1691–1700; used his office to accomplish reforms and repress the heresy of Jansenism.

*Innocent XIII.*—Pope, 1721–1724.

**INNOCENTS' DAY.**—A festival in commemoration of the slaughter of the children by Herod, kept by the Roman church on Dec. 28, and the Greek church on Dec. 29. Also called Childermas.

**INQUISITION.**—An ecclesiastical tribunal for the suppression of heresy.

1. *Origin.*—To stay the progress of heresy which had been unsuccessfully combated by bishops and secular rulers conforming to the decrees of church councils (Toulouse, 1119; Tours, 1163; Verona, 1184; Lateran, 1123, 1139, 1179, 1215), and to checkmate Frederick II., whose legislation against heretics had been encroaching upon ecclesiastical rights, Gregory IX. delegated to judges acting in his name and in harmony with the established rules of canonical procedure, the task of dealing with offenses against the Faith. Because of their zeal and theological training, these judges were chosen almost exclusively from the Dominican Order. From Lombardy they carried their operations into all sections of Western Europe save England and Scandinavia. Northern Italy and Southern France were visited with particular thoroughness.

2. *Procedure.*—After a "period of grace" during which the self-confessed could clear themselves by a light penance, especially if they furnished depositions against fellow citizens, this court proceeded to summon "suspects." Into a court conducted in secret, the defendant could bring no legal adviser or witnesses. He was not permitted to confront his incriminators, or even to know who they were. He was allowed only to name such as cherished ill-will against him. Torture applied once by lay officials outside the court was administered to such as prevaricated or proved obstinate. Appeal to the Pope was hedged about with hopeless complications. Punishment took the form of fasts, prayers, flagellations, pilgrimages, crosses sewn to one's apparel, fines, and imprisonment. The last sometimes extended over a life time in most unsanitary conditions. A small proportion of the accused, mostly relapsed, was surrendered to the secular arm and burnt. The houses of such were destroyed and their property was confiscated. Through this confiscation court expenses were largely financed. It proved profitable to prosecute the dead, whose estates lay in legal jeopardy for at least forty years.

3. *Results.*—The most significant was the effective check administered to the spread of heresy. It also operated against economic stability. The use of torture was revived in certain areas, notably in the Papal States. Court procedure in France became more summary. P. G. Mode

**INSANITY.**—A deranged mental condition caused by a disease or defect of the brain. From early times there has been legal recognition of insanity as excusing from responsibility for criminal conduct and from capacity for civil obligations. Before the days of medical knowledge, insane persons were generally regarded as "possessed" by evil spirits, or were classed with criminals. Today the care of the insane is recognized as a problem of social obligation, and is assumed by the state.

**INSPIRATION.**—The breathing in or communication of divine wisdom to men or literature.

1. *Inspiration of persons.*—Psychologically this may be described as the state in which the human mind is particularly susceptible to divine influence, in consequence of which it interprets human experience both individual and social so as to indicate the values which are believed to be in accordance with the divine will.

The belief in such divine action is common among religions. In some cases it takes the form of possession (q.v.), in other cases the extension of divine will by word of mouth, and in still others some written form. The claim to inspiration has generally been granted by the members of the group to whom the inspired person comes, but this is by no means the same as saying that his directions have always been believed or followed. In the case of the Hebrew prophets, the claim to speak the word of God was not always believed, and the prophets were sometimes subjected to indignity, even death.

Inspiration, however, of individuals was by no means limited to teaching purposes. The spirit of Yahweh came upon men for different purposes, such as carpentering, war, music. The coming of the spirit of Yahweh upon a person was the usual explanation of anything unique in his experience. But as the term is commonly used in theology, inspiration is limited in usage to the experience of certain persons which enable them to set forth in unique fashion the will of God.

2. *Inspiration of literature.*—From this application to persons, the usage of the term was extended to include the utterances of these persons with particular reference to their literary form. God "spake in partial forms and in many ways to the fathers by the prophets." When a piece of literature became regarded as possessed of prophetic origin either directly or indirectly, it very naturally came to share in the authority which the prophet himself possessed. Thus gradually and quite beyond the possibility of being traced historically, there grew up the conviction that certain writings of the Hebrew nation possessed a divine value not possessed by others. This belief seems to have served as a basis for authoritative teaching in the 1st. century of our era. Philo held to the mechanical

theory of inspiration which made it possible for him to feel that all truth was in the Scripture. The only difficulty was to discover the method by which it might be obtained. Out from this general conception of the worth of the Hebrew Scriptures came the allegorical and other extravagant methods of interpretation. Any sort of ingenuity in arriving at a conclusion was regarded as legitimate so long as it was associated with the manipulation of the scriptural text. Josephus, while not hesitating to extend inspiration to himself and others (*Jewish War* i. 2. 8; iii. 8. 3; iv. 10. 8) makes a sharp distinction between the writings which he regards as inspired and others which are valuable for instruction.

Thus there was established a normative conception of inspired, and so authoritative literature which was ready at hand for a developing Christianity. The early Christians, unlike their successors, had at the start only the Hebrew Scriptures. In consequence a large part of their program consisted in their use of these Scriptures to legitimatize claims of the new faith. Many of the church fathers spoke of the prophecies as oracles of God that were being fulfilled in Jesus.

As the literature of the new religion grew, the distinction which had previously been made in the Hebrew literature was perpetuated. While the issue of inspiration was not explicitly discussed, a sharp distinction was made between the writings of apostolic origin and others. The former were regarded on the same basis as the literature of the Old Testament and so became authoritative in the formulation of the Catholic doctrine. See CANON. At the same time there was no distinct theory as to verbal accuracy, neither was there any sensitiveness as to precision in quotation from the Christian writings. They were regarded as the authoritative source of Catholic doctrine, but particular teaching as to their inspiration was lacking. The development of the Catholic church was accompanied by the rise of ecclesiastical tradition regarded as possessed of equal authority to that of the Scripture, while the church itself as the body of Christ possessing the authority of the keys was regarded as being divinely led both into the interpretation of the Scripture and tradition, and the enunciation of truth.

The medieval church extended the conception of inspiration in a modified sense to the saints to whom were vouchsafed visions and certain revelations. Such material, however, never acquired authority as the basis of dogma, and even the most treasured writings of the fathers were never placed on the same plane of authority as were the Holy Scriptures.

Secondary Christianity which developed in western Europe was not the product of the scriptural teaching, but rather a legitimatizing of custom by the use of Scripture when available. It tended, however, to develop greatly the authority of the ecclesiastical organization, and thus to place the decisions of the councils and of the popes, and the opinions of the fathers as well as tradition, in more or less co-ordinate authority with that of the Bible. The reformation movement restricted inspiration to the Bible, denied ecclesiastical authority or relegated it to secondary importance. From one point of view the struggle between the new state churches of the reformers and the Roman Catholic church centered itself around the Scripture. Having denied supreme authority to the church, the reformers located authority wholly in the Bible. Although "The Word of God" was used by Luther at the beginning with reference to the gospel, it subsequently came to be extended to the entire Scripture and thus gave theological basis for Protestant orthodoxy. The stress of controversy tended to elaborate this authority, and the doctrine of inspiration was extended to cover not only the content but also the words of the two Testaments. The theory of verbal inspiration, according to which the writer became the "pen of the Holy Ghost" led to the consequent doctrine of literal inerrancy, and this was made to include even the vowel points of the text introduced by Hebrew copyists hundreds of years after the writing of the Hebrew scripture.

As a basis of doctrinal development such a view of the Bible reached its climax with the Protestant scholastic theologians of the 17th. century. Assent to it became the very shibboleth of orthodoxy. Since inspiration covered words they could be detached from their context and used as a basis for theological conclusion wholly apart from their historical origin. Authorship of the various books was covered by the same doctrine of inspiration so that the Protestant theology became confessedly the exposition of infallible truth in all realms contained in a literature which had been verbally inspired.

Such a doctrine soon, however, fell by its own weight. The various discrepancies in the scriptural text could not be avoided. The study of newly discovered manuscripts showed scores of thousands of variations with the accepted text of the New Testament, and the study of the various versions of the Old Testament also made it impossible to assert with finality the possession of an infallible Bible. In consequence men were driven to assert that while the existing copies of the Bible had been subjected to errors in copying, the original was inspired both in word and letter. Practically, however, no attempt is made to separate between these lost autographs and the Bible as known to the theologians.

At the present time there are a number of theories of inspiration which may be briefly described as (1) the verbal, literalistic, as described above; (2) the dynamic, to the effect that the biblical writers, while retaining their stylistic and other peculiarities, were moved by the spirit of God to discover truth. Opinion as to the extent to which this inspiration enabled writers to discover scientific and ethical truth in advance of their age varies; (3) the historical-critical, which leads to the recognition of the supreme worth and religious authority of the contents of the Bible as a product and interpretation of an historical religious experience. Such a view of the Bible does not deny the possibility of inspiration of the writers, but emphasizes the original psychological rather than the later literary aspects of the term.

SHAILER MATHEWS.

**INSTALLATION.**—(1) In churches of episcopal government, the ceremony of inducting a canon into his stall or seat in the choir of a cathedral or collegiate church. (2) In non-episcopal churches the induction of a minister into the pastorate of a specific church.

**INSTINCT.**—An inherent activity or impulse to activity existing in the physical constitution of a living being, serving for the preservation and welfare of the species. In animals, behavior is largely instinctive. In man, education may transform instincts and introduce rational control. Instinctive behavior is subject matter for psychological investigation. A scientific understanding of the nature of instinctive action precludes the acceptance of the theory of specific moral and religious instincts. It is possible, however, to trace the genesis of the moral and religious attitudes to instinctive dispositions and behavior, which tends

to establish the biological theory of the origin of ethics and religion. See BEHAVIOR; HABIT.

**INSTITUTION.**—(1) The official authorization of a minister to perform spiritual functions. (2) The establishing by Christ of an ordinance or sacrament, as the institution of the Lord's Supper.

**INSTITUTIONAL CHURCH.**—The name given to a church, generally located in a crowded district, which has incorporated into its work varied forms of social ministry.

The type of church which is conventionalized in American life is that which was developed while people were living in the country and in the smaller town. The meeting house, the pastor, the sermon, the Sunday school, the prayer meeting, are much as they were one hundred years ago. Yet industrial communities have grown up with vastly different problems from any that belonged to that early life. Foreign peoples congregate in great groups in the cities. Commercialized amusement, running out into open vice, is a most serious problem. Conditions of unemployment, the necessity of relief, the opportunities of helping people to keep an independent status or to rehabilitate themselves after misfortune, call for a much more varied service than the church has been accustomed to undertake. The social settlement is an attempt to meet these conditions in certain aspects. The rescue mission is an attempt to save men after they have fallen and to help them to get upon their feet. The institutional church is an attempt to adapt the great central religious organization to the actual needs and, as far as possible, to all the needs of the community.

1. *The religious theory.*—Fundamental is the idea that the gospel of Christ is the hope of salvation for the whole man in the present human society as well as in the life after death. If then the church is to preach the gospel it must do its utmost to make effective its message. Men and women, old and young, cannot live a rich life unless they are intelligent, therefore educational classes, lectures, reading opportunities are organized; they need recreation as a very vital element of complete living, therefore the fullest possible opportunities for play, sport, amusement, are provided; they need to make a living, therefore there may be an employment agency, perhaps a bank, and certainly vocational guidance and instruction. All of these are sanctified by religion, and therefore appropriate religious classes, meetings, talks, services are held.

2. *The physical plant.*—The institutional church is distinguished by its building. Neither the Gothic cathedral nor the New England meeting house is adapted to the kind of work above described. There may be a distinct house of worship if desired, but there must be a commodious building with large rooms for lectures, debates, forum meetings, dramatic performances, moving pictures, smaller rooms for classes and social purposes, a gymnasium, a bowling alley, if possible a swimming pool. A billiard and pool room is very important, as these interesting games are almost always associated with vicious influences in the public pool rooms.

3. *The ministry.*—Such a vigorous and varied work requires a corps of professional leaders. Large use may be made of volunteer services in the leadership of classes, of boys' and girls' clubs, of athletic activities, etc. But there must be a minister over the institution who understands the genius of the enterprise. He must have several assistants trained for the direction of the various branches of the work. Such an organization is to be found very well worked out in St. George's parish in New York.

THEODORE G. SOARES

**INTELLECTUALISM.**—The doctrine of the supremacy of the intellect in human life. Applied to ethics, it means the belief that knowledge is the sole and sufficient criterion for moral behavior, as in the ethics of Socrates. Applied to religion, it means the conception that correct formulation of theological doctrine is considered pure religion. In philosophy, it is the interpretation of reality as ultimately intellect or pure reason. The defect of intellectualism is its failure to realize the unity of life, including the emotional and conative, as well as the cognitive elements.

**INTEMPERANCE.**—Excessive indulgence of the appetites; especially immoderate use of alcoholic beverages. See TEMPERANCE MOVEMENTS.

**INTENTION.**—(1) The fixed purpose of the mind to accomplish a particular end. In determining the moral character of an act intention is important as indicating the bearing of the will on the act. (2) In R.C. usage, the purpose of the priest to fulfil the requirements of the church essential to the validity of a sacrament.

**INTERCESSION.**—Pleading or praying on behalf of another to mitigate or remove adverse judgment or penalty.

Human examples of intercession are familiar. In religion wherever there is a vivid sense of judgment and penalty to be inflicted by God, prayer for a merciful attitude is an inevitable expression of love for the condemned person. Official intercession may be made by those who stand in closer relation to God than do ordinary men. Priests may offer the intercession of the church on behalf of those in the care of the church. Intercessory prayer is the name given to the pastoral prayer in which the needs of the congregation are voiced.

In the Roman Catholic and Greek Catholic churches, intercession by angels and saints is held to be possible. The Council of Trent declares that "the saints who reign together with Christ offer up their prayers to God for men." The tenderness of the Virgin makes it especially appropriate to seek her intercession.

In Protestant theology it has usually been held to be wrong to seek the intercession of the saints, Christ being affirmed to be the sole mediator between man and God. GERALD BIRNEY SMITH

**INTERCHURCH WORLD MOVEMENT.**—A co-operative effort of the evangelical churches in the United States and Canada to secure the necessary resources of men, money, and inspiration for the tasks at home and abroad.

Believing that the world war had prepared men's minds for religious impressions, removed barriers to missionary advance, and created an atmosphere favorable to the readjustment of industrial, social, and international relations, representatives of the various boards of the evangelical churches of America regarded the time as providentially opportune for organizing a co-operative movement. While in no sense an ecclesiastical organization nor an effort at organic Christian union which might disturb the autonomy of any church or board, this was projected to perform the temporary mission of securing comprehensive surveys of all the fields at home and abroad lying within the range of Christian interest, with a view to obtaining from the churches the money necessary to efficiently grapple with the problems involved. The prospectus called for a united study of the world field, a united budget, a united cultivation of the home church, a united financial appeal, and a united program of work. Underwritten by enthusiastic

laymen, a large corps of experts was set to work to make the surveys. The united financial appeal of 1920 disclosed a lack of confidence in a movement regarded by some as bureaucratic in its methods, extravagant in its use of funds, and subversive of denominationalism. Lacking moral and financial support, it has abandoned its program, leaving as its most substantial contribution a mass of valuable data embodied in its incompleted surveys.

PETER G. MODE

**INTERDICT.**—A prohibitive decree restraining a member of the R.C. church or the members in a certain territory from enjoying the privileges of the church; a device sometimes employed by the papacy in the days of its temporal power for coercing princes to submission.

**INTEREST.**—The spontaneous direction of attention toward objects or ends of action.

All objects which call out emotion are likely to be interesting; that is, all objects and activities which arouse and satisfy the instincts. Thus a hungry man is interested in food, a mother in her children, a workman in his trade. Spontaneous conversation and the overt, natural lines of action reveal in individuals, interests. What is called a natural bent, such as a zest for music or mechanical operations is a source of interest in the things pertaining to those fields. Acquired habits, as those of one's profession, become also the basis of genuine interests. The nature of interest where attention is non-voluntary is brought out by comparing it with experiences in which attention is voluntary and is only held to the subject in hand by effort. The ease with which a school boy remembers the records of athletes in various sports as contrasted with his inability to recall the events and dates of his history course is due to his interest in the former. Such effective, spontaneous interest gives the quality of play to the most serious tasks. Social approval and sympathy have much to do with the depth and persistence of one's interest in any field.

EDWARD S. AMES

**INTERIM.**—The name given to certain proposed adjustments between the German Protestants and the church of Rome during the Reformation, e.g., that of Augsburg 1548.

**INTERMEDIATE STATE.**—The condition of the dead between death and the resurrection.

The condition of the dead immediately after death has always interested humanity. See FUTURE LIFE, CONCEPTIONS OF. Men have been concerned with the possibility of consciousness and moral purification. The less speculative religions have not felt these difficulties, but have seen the dead proceed immediately to their eternal status, which in many cases was determined by a divine judgment.

Christian eschatology, however, has been estopped from such views by its expectation of a general resurrection sometime in the future. The question of the state of the dead prior to that time is one upon which the Scriptures give no distinct information. At least four views are more or less generally held:

(1) The immediate entrance on the part of the righteous into Paradise, while the wicked enter upon the preliminary suffering which will be completed when they are given back their bodies.

(2) The sleep of the dead, which as the name implies, means that the dead are without consciousness until summoned from the grave by the resurrection.

(3) Purgatory, in which persons who have not committed sins which make their salvation impossible, are cleansed in preparation for entrance into Paradise.

(4) That there is no intermediate state, but that the biblical references are the survivals of early eschatologies, and that the dead immediately enter upon a course of development which is determined by their moral attitudes and tendencies.

SHAILER MATHEWS

**INTERNATIONAL BIBLE STUDENTS' ASSOCIATION.**—See MILLENNIAL DAWN.

**INTERNUNCIO.**—(1) A representative of the Pope at smaller courts in contrast to the nuncio (q.v.). (2) One who acts in the interval between the recall of one nuncio and arrival of another.

**INTERPOLATION.**—A statement inserted in a manuscript or document by a later copyist or editor usually with the purpose of interpreting the document in some specific sense not indicated in the original. The identification of interpolations is important in the critical study of religious literature such as the Bible and Koran.

**INTERPRETATION.**—The art of unfolding the sense of spoken or written words. It involves three main branches of knowledge—psychology, history, and philology.

Broadly speaking, the history of biblical interpretation in the Church may be divided into two parts, the first extending from the composition of the N.T. to the Reformation, and the second from the Reformation to the present. In the first of these periods interpretation, being seriously defective in knowledge of the history of biblical times and of the languages in which the biblical books were written, was dominated by the belief that the text was to be allegorized. In the second period, characterized increasingly by investigation of the biblical languages and history, interpretation, having escaped from the burden of allegorizing, has been dominated more and more by a scientific spirit. In the first period Origen of Alexandria a thorough allegorist (†254), was the interpreter of greatest influence; and the Syrians, Diodore, bishop of Antioch from 378, Theodore of Mopsuestia (†428), and John, bishop of Constantinople (†407), were the chief men who vainly sought to stem the tide of allegory by a more rational exegesis.

From the 5th. century to the 15th. the reign of the allegorical type of interpretation was unbroken, and knowledge of the Bible sank to the lowest level. Independent study of the text was wholly lacking.

The second or modern period of interpretation was ushered in by the enthusiastic study of Hebrew and Greek—a contribution of the Renaissance to biblical interpretation. The age of the Reformation had in Calvin (†1564) the first thorough opponent of allegorical interpretation. But the tyranny of ecclesiastical tradition still warped all exegesis, Calvin's included. The tyranny was somewhat lessened in the 17th. century by Rationalism, and in the next two centuries by the development of textual, literary and historical criticism.

By far the most important era in the entire history of interpretation has been the last hundred years. In this period the work has been stimulated and enriched by important archaeological discoveries, by the new view of Nature, and by comparative religion. Lower criticism has restored the earliest ascertainable text of the Scriptures, and higher criticism has done much for the historical setting of the various biblical writings. During this era interpretation has enjoyed a greater freedom from ecclesiastical rule than ever before.

As a result of this modern investigation many of the older views of the Bible have been radically

modified, and its historical meaning has been for the first time clearly and inspiringly unfolded.
GEORGE HOLLEY GILBERT

**INTERSTICE.**—In the R.C. church the interval of time required by canon law between promotions from one order to a higher.

**INTICHIUMA.**—Elaborate ceremonies conducted by certain primitive tribes of Australia, and designed to increase the supply of edible animals, in this instance the totem animals of the tribes. See TOTEMISM.

**INTOLERANCE.**—Refusal or unwillingness to endure or bear with others who hold to beliefs at variance with one's own. It arises from an exaggerated sense of loyalty to ideas and a lack of social sympathy. It inevitably turns religious devotion into anti-social channels.

**INTROIT.**—That portion of R.C. Mass sung as the ministrant and clerics, entering the church, approach the altar; or a similar introductory portion of the service in any church.

**INTROSPECTION.**—The examination of one's own thoughts, desires, ideals and other contents of consciousness; a method used both in psychological analysis and religious self-discipline.

**INTRUSION.**—The act of encroaching upon the property of others; in canon law, the illegal encroachment on an ecclesiastical benefice; in the Scottish church, the assumption of pastoral functions by a minister undesired by the congregation.

**INTUITIONALISM.**—The philosophical theory that certain universal principles are immediately apprehended as true independent of experience or demonstration. Applied to ethics it involves the immediate apprehension of right and wrong, and the a priori ability of conscience, viewed as a special faculty, to apprehend the moral bearing of any action. The apparent lack of intuitional ethics among many primitive peoples, and the divergence of ethical standards at various periods and among various peoples argue against the theory.

**INVESTITURE CONTROVERSY.**—An issue between Pope Gregory VII. and Henry IV. of Germany involving the problem of the relation of Church and State. Involved in the feudal system by landed possessions, bishops were servants of the king and almost as much a caste of warriors as the nobles. In revolt against feudal conditions Gregory aimed to rescue church patronage from worldling hands and (1075) laid the penalty of the bann on any lay bestowal of clerical office. The vast financial and military power of feudal bishops would be lost to the crown if they became only officers of the papacy and war ensued. The king banned, deposed, humiliated but restored by penance at Canossa, drove Gregory from Rome and appointed a rival pope. The dispute was compromised in 1122 (Concordat of Worms) after which the pope gave religious functions, and the king political and property rights to one canonically elected in the king's presence. F. A. CHRISTIE

**INVITATORIUM.**—The ritual invitation to participate in Divine Worship. The 95th Psalm is frequently thus used.

**INVOCATION.**—The act of calling upon the divinity.

Although to the more advanced thought the Deity is everywhere present yet it is thought proper to invite his special presence at the opening of any solemn act of worship. Where the thought of his omnipresence is not yet grasped, he must of course be called to the feast prepared for him. In the stories of the Patriarchs in the book of Genesis the building of an altar is accompanied by a "calling upon the name of Yahweh" (Gen. 12:8, etc.). Naaman expected Elisha to eall upon the name of Yahweh in order to induce him to heal the leprosy (II Kings 5:11). Among the Romans it was thought necessary to call the divinity by his true name, otherwise a prayer would be without effect.

In Christian worship an invocation properly introduces the publie service. In the liturgical Churches a special invocation is pronounced in consecrating the Eucharist—in order to induce the Real Presence. An invocation also accompanies the laying on of hands at baptism and confirmation, rites which impart the Holy Spirit. H. P. SMITH

**IRAN.**—See PERSIA, RELIGIONS OF.

**IRENAEUS.**—Bishop of Lyons, influential Christian leader of the 2nd. eentury and most important ancient writer upon the heretical sects. Born in Asia (ca. 135–42) he was in his youth a hearer and perhaps a pupil of Polycarp of Smyrna. Soon after the persecution of the Gallican churches in A.D. 177–78, Irenaeus became bishop of Lyons, and between 181 and 189 he wrote his important work, *Against Heresies*, aimed especially against Valentinus and his Gnostic school. He died about A.D. 200. The only other eomplete work of his extant is that *In Proof of the Apostolic Preaching*, discovered in 1904. EDGAR J. GOODSPEED

**IRENICS.**—An exposition of theology which seeks to unify Christendom by emphasizing the common beliefs, and minimizing differences.

**IRISH ARTICLES.**—A statement of Calvinistic faith comprising 104 articles adopted by the Irish Episcopalian Church in 1615, and apparently a forerunner of the Westminster Confession.

**IRISH, RELIGION OF.**—See CELTIC RELIGION.

**IRREGULARITY.**—In the Anglican and Roman churches, an impediment to assuming the offices of holy orders, arising from erime or defect. Irregularities may be *partial*, obstructing promotion from a lower to a higher order or the performance of a specific office; or *total*, i.e., preventing the taking of orders at all.

**IRVING, EDWARD** (1792–1834).—A vigorous preacher, at first in the church of Scotland, then in London, where his introduction of new doctrines, religious activities and ehurch officers led to his expulsion from the church in 1833. The apocalyptic millenarianism of the N.T., and eventually ecstatie gifts of the Spirit, such as speaking with tongues and healings, were approved by him. See CATHOLIC APOSTOLIC CHURCH.

**ISAIAH, ASCENSION OF.**—An apocalyptic book of early Christianity (ca. 200) doubtless derived from Jewish sources.

**ISAIAH, MARTYRDOM OF.**—A pseudepigraphic work of Judaism descriptive of the death of the prophet Isaiah.

**ISHTAR.**—The goddess, par excellence, of the Babylonian and Assyrian pantheon. She is the

mother of life in the fertility cult, the goddess of love and war. In astrology she was identified with the planet Venus. A primitive Semitic goddess, she finds a place under various names in all the religions of western Asia. See MOTHER-GODDESSES.

**ISHVARA.**—The general term for the supreme God of religious worship in India as contrasted with the philosophical and qualityless Brahman, the impersonal Supreme. The word is specifically used sometimes to mean the immanent causal reality of the cosmos. In the sectarian religions Ishvara is the supreme personal God.

**ISIDORE OF SEVILLE** (ca. 560–636).—Spanish ecclesiastic and encyclopaedist, an efficient administrator and erudite author. His *Encyclopaedia of the Sciences* was one of the ablest and most influential works of the Middle Ages.

**ISIS.**—The most outstanding goddess of the religion of the ancient Egyptians, wife of Osiris and Mother of Horus, symbolizing fertility. See EGYPT, RELIGION OF; MOTHER-GODDESSES.

**ISLAM.**—The correct name of the religion of Mohammed. The root meaning of the word is "submission" and implies complete resignation to the will of God on the part of the believer who therefore is called a Moslem. See MOHAMMEDANISM.

**ISMĀ'ĪLĪS.**—A remarkable division of Shī'ite Islam established by Abdallāh ibn Maymun early in the 9th. century. In theology it was largely Neo-Platonism. In avowed purpose it was an attempt to prepare for the revelation of the concealed Imañ (q.v.) of the house of Ali. Its method was to undermine the existing religions by initiating men to its secret organization after destroying their faith by doubts. There were seven (or nine) grades of initiation and all members were bound to secrecy and absolute obedience. The result for individual religion seems to have been a complete emancipation from old religious bonds and scruples and entire devotion to a great religio-political conspiracy.

The Karmatian uprising in southern Mesopotamia which spread to Arabia and threatened the supremacy of the Abbāsids was supported by the Ismā'īlīs. They were the power behind the Fatimid dynasty of Africa. Two sects remained after the breaking of their hold over the Fatimids—the Druses (q.v.) who still worship Al-Hakim, the sixth Fatimid kalif, as divine and the Assassins who terrorized Asia, Africa and eastern Europe from the mountain fortresses of Persia until the Mongol invasion stamped them out. Groups of Ismā'īlīs still exist in India, Arabia and Egypt.

**ISRAEL, RELIGION OF.**—The faith and worship of the Hebrew people from the time of Moses to the days of the Maccabees.

I. PRE-MOSAIC RELIGION.—The Hebrews belonged to the great Semitic family. Prior to their organization within that group into a separate unit with its own characteristic religion, they shared the common Semitic religious ideas and practices. See SEMITES, RELIGION OF. Nothing that was common to the Semites was foreign to them. But they were at this stage primitive Semites, and must not be credited with all tho attainments in religion and civilization which were possessed by contemporary Babylonians, who were already far advanced in the scale of civilization. They worshiped many gods; they practiced necromancy and ancestor-worship (q.v.); they were in bondage to taboo (q.v.); they followed after blood-revenge; they feared demons and devils, and they were victims of sorcery and witchcraft, against which they fended themselves by charms and spells. Nor was all this primitive superstition left behind with the appearance of Moses; it died hard; and much of the struggle of the advancing religion was due to the tenacity with which these hoary institutions held their own in the social fabric of the Hebrews.

II. PRE-PROPHETIC RELIGION.—The Hebrews seem to have entered into and possessed Canaan at two different periods. From the Amarna letters which tell us of invading Habiri and from the traditions regarding Abraham, Isaac and Jacob we infer that there were Hebrews in Canaan as early as the 15th. century B.C. It seems probable that these held their residence there continuously until joined by a second group that came in from the South in the time of Moses. The entry into Canaan involved a great change in the religion of Israel. The nomads from the desert had to learn the arts and sciences of an agricultural civilization. But religion is a part of civilization and changes in the latter bring changes in the former. Nomadic religion had to give way to agricultural religion. But the teachers of agriculture were worshipers of the Baalim and their whole agricultural practice was shot through with Baalism. Hence the Israelites inevitably learned agriculture and Baalism together. During this period of initiation Israel took up many institutions which came to be permanent. Among these were such things as the local sanctuaries, the agricultural feasts, and many of the social customs and laws later embodied in the Covenant Code (see LAW, HEBREW). The Code of Hammurabi (q.v.) lay at the basis of the economic and social life of Canaan and thus contributed to the foundations of Hebrew law.

The Mosaic movement brought to the Hebrews already in Canaan an ethical reinforcement (see DECALOGUE) and a new accession of enthusiasm for and loyalty to the god Yahweh. It is this contribution that gives Moses his significance and justifies the traditional recognition of him as the real founder of Hebrew law and religion. There now set in a conscious struggle between the worship of the Hebrew Yahweh and that of the Canaanite Baalim. It was a life-or-death conflict settled only after centuries of combat by the total defeat of the Baalim. Yahweh finally took unto himself all the functions of the Baalim. Two things contributed much to the expansion of Yahweh's power. One was the hard-fought battles which gave Israel supremacy over her foes and made the reign of David glorious. Yahweh thus proved himself the God of battles. The other was the disruption of the kingdom after Solomon's death. This created a new situation in that two peoples claiming Yahweh as God were now independently organized as nations and were arrayed in battle one against the other. If Yahweh could be God of two nations, why not of many? This situation gave food for thought and helped along the movement toward monotheism.

III. PROPHETIC RELIGION.—The period during which prophetic activity was the dominant influence in the Hebrew religion lasted from the 8th. century B.C. to the fall of Jerusalem and the end of the Hebrew state in 586 B.C. Under the leadership of the prophets the conflict between Yahweh and the Baalim was carried to a successful issue. Not only so, but idolatry of every sort was opposed by the prophets and an uncompromising monotheism was reached by the time of Jeremiah. One factor that aided greatly in the furtherance of the monotheistic idea was the appearance in Western Asia of the Assyrian Empire. This was a great unifying force, and it made the minds of men familiar with the idea of a single world-ruler. The great task

of the prophets was to interpret the activity of Assyria in world-history from the point of view of Yahweh. They did this by making Assyria Yahweh's agent for the punishment of Israel's sins. This was a long step toward regarding Yahweh as the supreme and only God.

A second aspect of the religion of the prophets was its emphasis upon the ethical element in religion. This was brought out in contrast to and conflict with the ritualistic conception of religion represented by the priesthood. The prophets did not wish to eliminate ritual, but they insisted that ritual apart from right morals could avail nothing. This position gives imperishable glory to the prophets from Amos to Jeremiah. Whereas the popular mind thought of Yahweh as first of all God of Israel, the prophets held that he was primarily God of righteousness (cf. Amos 5:23–25; Isa. 1:10–17; Mic. 6:6–8). Even Israel, his chosen people, must fall if they fail in recognizing their moral obligations to their fellows. But ethics knows no national limitations. Hence the prophets' emphasis upon ethics contributed much to the attainment of monotheism.

While the prophets were carrying religion forward with such giant strides, the priests were not wholly idle. They furnished to a considerable extent the party of opposition to the prophets' progress and thus by their conservatism tempered the zeal of the prophets with discretion. But more than this, they were busy with their own interests. The erection of Solomon's temple had given Jerusalem and its priesthood the leading place among the shrines of Yahweh. Here inevitably after the fall of the northern kingdom in 721 B.C. the worship of Israel found its richest and most adequate expression. The ritual was here preserved and enriched from time to time and the priesthood here came to exercise great influence upon public thought and royal policy. After the escape of Jerusalem in 701 B.C. from the destruction wrought by Sennacherib upon the rest of Judah, the prestige of the temple was immeasurably enhanced. This was the only shrine not desecrated by the Assyrian hordes. Thus naturally the way was prepared for the great reform in the days of Josiah (621 B.C.). By this movement, based upon the Deuteronomic Code, the temple was made the exclusive shrine of Yahweh and thus the Hebrew religion was put in a fair way to free itself from the Baalistic corruption that always attended the worship at the local shrines. This reform represents in the Deuteronomic law a priestly religion that had learned much from the prophets. The spirit of Deuteronomy is genuinely philanthropic and humanitarian. But in its apparent triumph over ritualism and legalism, prophecy has lost its birth-right. For with the adoption of Deuteronomy as the law-book of Judah, the religion of the spirit was put in the way of becoming the religion of the book.

IV. JUDAISM.—The term Judaism is here used to connote the religion of the Jews from the Exile to the Maccabaean Kingdom. It will here be treated from the point of view of three of its most outstanding interests, viz., (1) Legalism, (2) Messianism and Apocalypticism, (3) Universalism.

1. *Legalism.*—Ezekiel has been well called "the Father of Judaism." He marked out clearly the lines along which later religious leaders traveled. He gave the individual due recognition as responsible in the sight of God only for himself and as not involved hopelessly in the sins of his progenitors. He aided mightily in stamping the consciousness of sinfulness upon the mind of Judaism. He formulated a definite Messianic program involving a complete system of law for the control of the religious life of the Messianic community.

This emphasis upon law and ritual was shared by succeeding prophets, e.g., Isa. 56–66, Haggai and Zechariah, and Malachi. But naturally other leading exponents of the importance and necessity of right ritual were the priests, who now came into their own. Some time during the exile the Holiness Code (Lev. chaps. 17–26) was formulated along the lines laid down by Ezekiel. This was expanded and modified from time to time until the full Priestly Code was produced. When this development was nearing completion, Ezra came from Babylon with a copy of the law as it then stood and secured its adoption by the Jews of Jerusalem. The Priestly Code was intended to safeguard the conduct of Jewry so adequately that there might be no loophole for the entry of sin. Only by the full observance of the whole law could the favor of God be guaranteed. This heavy load of ritual was not regarded by its devotees as oppressively burdensome; on the contrary they delighted in its observance, as is witnessed by many psalms (e.g., Pss. 119; 19:8–15). Indeed, under the ruthless hand of Antiochus Epiphanes, law-loving Jews went to death rather than violate the precepts of the Law.

2. *Messianism and Apocalypticism.*—The term Messianism is here used to designate Israel's hope for a blessed and glorious national future. Ezekiel, as we have seen, confidently looked forward to and planned for a Jewish state to be re-established in Palestine, but on a thoroughly ecclesiastical basis (Ezek. chaps. 40–48). As a preparation for this state, he foresees the total destruction of the foes of Israel and of Yahweh in the valley of Ungiddo. This victory is accomplished wholly by Yahweh himself; Israel has only to bury the slain foe. With the appearance of Cyrus, a new voice sounded among the exiles confidently announcing deliverance and return (Isa. chaps. 40–55). Here too Israel has only to receive the blessings wrought out for her by Yahweh who through her is revealing his power and glory to the world at large. Through this revelation the nations will be brought humbly and gratefully to accept the leadership of Israel and Yahweh. But relatively few embraced the opportunity to return, and conditions of life in Palestine were hard. Then after the death of Cambyses, King of Persia, the Persian Empire seemed in danger of dissolution. Again did the prophetic voice summon to preparation for the coming of the Messianic age—Haggai and Zechariah united in urging the building of the temple as the indispensable prerequisite to the bestowal of Yahweh's favor and in pointing to Zerubbabel, governor of Judah and builder of the temple, as the Messianic King. Similar hopes perhaps centered in Nehemiah (Neh. 6:6,7). The darker the political outlook the brighter did these hopes burn. God was equal to any demands that might be made upon him. His power needed not the puny strength of his people. So apocalyptic and messianic expectations flourished in successive generations and found utterance in such writings as Joel, Zech. chaps. 9–14, Enoch, and Daniel.

3. *Universality.*—The legalistic aspect of Judaism was essentially and intensely particularistic. Its aim and effort were to keep Judaism unspotted from the pagan world. But there were not lacking in Judaism those who had a broader outlook. The prophecies in Isa. 56–66 distinctly recognize loyal proselytes as in every way religiously equal to native Jews. The book of Ruth protests against narrow exclusivism by pointing to the beautiful character of Ruth, the Moabitess, the grandmother of the greatest of kings, David himself. Jonah pleads with Jewry to recognize its obligation as Yahweh's missionary to the world at large which Yahweh loves. The Wisdom literature knows no

national borders but deals with man as man and not as Jew and Gentile. Yet the later Wisdom writings, e.g., Wisdom of Solomon, fell under the sway of legalism and identified wisdom with the law of Moses. The outcome of legalism was Pharisaism. The spirit of universality found expression again in Christianity. J. M. Powis Smith

**ISRAFIL.**—One of the four archangels of Islam. His chief function is to transmit the commands of God. At the end of the world he will blow the trumpet-blasts of destruction and of resurrection.

**ITINERARIUM.**—In R.C. usage a form of prayer prepared for the use of clergy and monks when departing for a journey.

**IZADS.**—See Yazatas.

**IZANAGI and IZANAMI.**—The male and female creator deities of Shinto who by physical generation produced the islands of Japan. In various ways they then created the gods to whom they gave the control of the world.

# J

**J.**—In O.T. criticism, the symbol for the oldest document of the Hexateuch in which the name Yahweh (=Jehovah) is used for God. See Biblical Criticism; Hexateuch.

**JACOBITES.**—The Syrian Monophysite church, so named from Jacobus Baradacus (d. 578), the Syrian monk who fathered the movement. The Egyptian Monophysites were also formerly Jacobites. There is bitter animosity between them and the Nestorians.

**JAGANNĀTH.**—At Puri in Orissa there is a famous temple guarding a rude image of Krishna-Vishnu called Jagannāth, "lord of the world." At a great annual festival the image is drawn through the streets by thousands of worshippers. Western stories of the voluntary death of devotees under the wheels of the car are overdrawn. Many accidental deaths may have occurred in such crowding multitudes but self-destruction has no religious value in Vaisnaivism.

**JAHWEH.**—See Yahweh.

**JAINISM.**—The religion of a sect founded by Vardhamāna (later called Mahāvīra "Great Hero" Jina "or Conqueror"), an older contemporary of Buddha. According to tradition he was born 599 B.C. as the son of the chief of a warrior clan, renounced the world when about thirty years old, spent fourteen years in the practice of asceticism and of meditation on the misery of the world, and returned to preach salvation as he had found it. The present membership of the sect is about 1,250,000.

Jainism used to be regarded as a sect of Buddhism. Recent researches have clearly proved its complete independence.

I. Relation to Buddhism.—Jainism like Buddhism rejected the Brahman ritual and sacred books, and laid emphasis on ethics, but unlike Buddhism emphasized asceticism as a means of salvation, and carried the doctrine of *ahinsā* (non-killing) to an extreme degree. Unlike Buddhism it was philosophical, and, keeping its grip on life by a firm conviction of the reality of the world, did not become so mystical in practice.

II. Philosophy.—The universe is made up of soul and non-soul. There are souls in animals, plants, air, fire, water, earth, and minerals. The essential quality of souls is consciousness. Non-soul consists of the independent substances matter, time, space, the principles of action and inaction. There is no creator god. Gods in immense numbers (elaborately graded) exist, but men through good deeds may become gods, and the gods are subject to transmigration. The world of matter is eternal, developing by the power of its own elements (the atoms). *Karma* (action) causes the bondage of souls to matter. Man is himself responsible for all the good and bad of life.

III. Ethics.—Suppression of *karma* is brought about by a hard discipline of the body, by the control of the senses and thoughts. Salvation makes the soul eternally free, conscious, and intelligent. The ascetic must take the five great vows of non-killing, truthfulness, non-stealing, complete chastity, and relinquishment of all possessions. The twelve vows of the layman are strict, but not so severe. The former lead to release in less time. In Jainism there is a much closer relation between the monks and laymen than in Buddhism.

IV. Ritual.—The ritual (which has approximated to the idolatry of Hinduism) is based on reverence for the founder and his twenty-three (mythical?) predecessors. Images of these are found in the temples.

V. Sects.—Jainism split into the two sects of Digambaras (who go naked) and Çvetāmbras (who wear white garments). The former are closer to the original practice of the founder. One branch of the latter (Sthānakavāsis) is non-idolatrous; has no temples or images.

The literature in its present form is not earlier than the 5th. century A.D., though much of it may be based on older traditions. W. E. Clark

**JAMES.**—(1) The name of two of the apostles of Jesus, often called "James the Greater," and "James the Less." (2) The first bishop of Jerusalem, by some identified with James the Less. (3) One of the brothers of Jesus. (4) One of the New Testament epistles, traditionally regarded as written by James the Less.

**JAMES, WILLIAM** (1842–1910).—Son of Henry James, the Swedenborgian theologian, and brother of Henry James, the novelist. He was early a teacher of physiology, and later professor of philosophy and psychology at Harvard University. A voluminous writer, his style is delightfully readable and his exposition clear and skillful. His fame rests upon his great work, *Principles of Psychology* (1890), which has become a classic, and upon his championship in philosophy of what he called "radical empiricism" and "pragmatism." His most important writings on the latter subjects are *The Will to Believe* (1897), *Pragmatism* (1907), *A Pluralistic Universe* (1909), *The Meaning of Truth* (1909), *Some Problems of Philosophy* (1911), *Essays in Radical Empiricism* (1912). He imparted a new vitality to the psychological study of religion by his *The Varieties of Religious Experience* (1902). His philosophical writings are suggestive rather than systematic, his chief note being a vigorous anti-intellectualism. A. Clinton Watson

**JANSENISM.**—A reform movement, based upon an attempted revival of the teaching of Augustine, which seriously threatened the unity of the French Church in the 17th. and 18th. centuries.

Cornelius Jansen (1585–1638), Dutch theologian (Louvain), having early interested himself with Duvergier in the study of Augustine, and having subsequently reacted from the dominant Jesuit Semi-Pelagianism (q.v.), wrote his *Augustinus* (published posthumously, 1640). This work precipitated a century-long conflict between his followers and the Jesuits. Persistent efforts (Jesuits: Papacy: Court) were made to force Jansenist subscription to five propositions purporting to represent Jansen's heresies, as extracted from his *Augustinus* and formulated by his critics. The followers of Jansen, while expressing willingness to condemn the heretical implications involved in these propositions, denied that such implications could properly be drawn from Jansen's work. The long and bitter controversy resolves itself into an interpretation first of Augustine and second of Jansen. Involved in it also is the divergent attitude toward religion as conceived on the one hand by the Jesuits, and on the other by those minds which were under the influence of the mystical tendencies involved in Augustine, tendencies which led on, ultimately, to the Reformation. HENRY H. WALKER

**JANUS.**—A Roman god of beginnings, originally the doorway of the house or the gateway of the city. The door and gate acquired a sacred character in early Aryan times securing those within an opening out to the unknown. The god is represented with two faces. He was appealed to at the beginning of day, month and year and on undertaking important projects. The first month of the year bears his name.

**JAPAN, MISSIONS TO.**—I. THE OLD CATHOLIC MISSION (1549–1640).—Foreign intercourse with Japan began with the arrival of Portuguese merchant ships in 1542, during the reign of Go-Nara Tenno (1526–57). Close in the wake of commerce came the three Jesuits, Xavier, Torres, and Fernandez, who landed at Kagoshima, August 15, 1549, to be followed shortly by Dominican, Augustinian and Franciscan missionaries. The early reception on the part of the Japanese was favorable and by the year 1582 southwest Japan was dotted with some two hundred churches. The number of communicants at the time of greatest development has been variously estimated in figures ranging between 300,000 and 1,500,000.

Christianity seemed about to become the dominant religion of Japan when suddenly the Mission fell under the suspicion of the Shogun, Toyotomi Hideyoshi (1585–1598) and Tokugawa Ieyasu (1603–1605), and a period of severe persecution set in. This official attack on Christianity continued with increased severity under the second and third Tokugawa Shogun, Hidetada (1605–1623) and Iemitsu (1623–1650), and by the year 1640 had led to the practical extinction of the Christian Church as a public force in Japan. The causes of persecution were mainly political, (1) the fear that Christianity was merely the entering wedge of a foreign domination, and (2) the effect of the policy of centralization adopted under the Tokugawa regime, which aimed to prevent the recurrence of such disturbances as the Amakusa rebellion (1637–38) in which Christianity was made the instrument of political protest against the Shogunate.

II. MODERN MISSIONS (1859–1921).—Japan became again a field of Christian missionary activity immediately after the opening of the land to foreign intercourse subsequent to the visit of Perry in 1853 and the establishment of treaties of trade and commerce in 1859. The various denominations and the most important religious societies maintaining work in Japan are grouped below in the chronological order in which missionary activity was begun: Protestant Episcopal Church of America, 1859 (first missionaries Rev. John Liggins and Rev. C. M. Williams); Presbyterian Church North, U.S.A., 1859 (first missionary J. C. Hepburn, M.D.); Dutch Reformed Church of America, 1859 (Drs. S. R. Brown, D. B. Simmons, and G. F. Verbeck); Roman Catholic Church, 1859 (the first priests were sent out nominally to minister to European Catholics in Japan); Woman's Union Missionary Society, 1871; American Board (Congregational), 1869 (Dr. D. C. Green); English Church Missionary Society, 1865; Presbyterian Church of England (operating in Formosa), 1869; Russian Orthodox Church, 1870 (Nicolai Kasatkin, afterwards Archbishop of Japan); American Baptist Foreign Mission Society, 1872 (Dr. Nathan Brown); Canadian Presbyterian Mission (operating in Formosa), 1872; Society for the Propagation of the Gospel, 1873; Episcopal Church of the U.S. (North), 1873; Methodist Church of Canada, 1873; Japan Book and Tract Society, 1874; Evangelical Association, 1876; Reformed Church in the U.S., 1879; Methodist Protestant Church, 1880; Churches of Christ Mission, 1883; Presbyterian Church in the U.S. (South), 1885; American Christian Convention, 1887; Canadian Church Mission (Anglican), 1888; Southern Baptist Convention, 1889; Unitarian Church, 1889; Universalist Mission, 1890; Scandinavian Japan Alliance, 1891; Evangelical Lutheran Church, 1892; United Brethren in Christ, 1895; Salvation Army, 1895; Y.M.C.A., 1896; Seventh Day Adventist Church, 1896; Oriental Missionary Society, 1901; Y.W.C.A., 1905; Japan Evangelistic Band, 1905; Christian Literature Society (an organ of the Federated Missions of Japan), 1912; Australian Church Mission, 1914.

Most of the different Protestant Missionary bodies are organically related in "The Conference of Federated Missions of Japan," a body that exercises a wide and indispensable influence in co-ordinating and unifying Christian missions in Japan.

The early part of the modern period between 1859 and the removal of the anti-Christian edicts in 1873 was naturally one of slow and difficult expansion. The first Japanese convert was baptized in 1864. The first Protestant Japanese church was organized at Yokohama in 1872. After 1872 Christianity passed through a period of popularity, to be followed immediately by an anti-foreign reaction. A steady and essentially sound development has continued since the opening of the 20th. century. Present church membership, both Protestant and Catholic, is in round numbers 240,000. Government attitude has changed greatly since prior to 1873, as is evidenced by the fact that in March, 1912, the government called a national conference of representatives of Christianity, Buddhism and Shinto and gave what amounts to an official recognition of Christianity on a par with these other two religions.

D. C. HOLTOM

**JAPAN, RELIGIONS OF.**—For many centuries Shinto, Confucianism and Buddhism (*Shin, Ju, Butsu*), have been considered the chief religions of Japan, the main fountain heads of moral teaching for the people. Of these, however, Confucianism (*Jukyo*) in Japan never attained the position of a true religion; but remained a moral code especially for the scholars and the literary class. Shinto and Buddhism, in more or less mutual absorption, formed the dual religion of Japan, uncontested by any until the coming of Christianity. Christianity's first entrance to the country, in the 16th. century, was dramatic but short-lived; its later coming, at the opening of the Empire to foreign intercourse in 1858, has continued until today so that the dual

religion of the land is now clearly being superseded by what has been called a triple group: Shinto, Buddhism, and Christianity. Exclusive of Christian communities all Japanese are nominally Buddhist and at the same time they are adherents of Shinto.

I. SHINTO is indigenous to Japan, a natural growth of the primitive faith. Under the name are grouped a great variety of cults for the worship of *Kami* or gods countless in number. Chief among these is the Sun Goddess, Amaterasu, the ancestress of the Imperial Family, enshrined at Ise. Among others are many of her relatives and descendants, great national patriots, generals and others of distinction, and a large number of various natural objects, animate and inanimate. There are in the whole Empire 180,815 Shinto shrines. They are classified as state, national, prefectural, district, village shrines, etc., and are supported by their respective government units.

In 1868, Shinto shrines, as distinct from Buddhist temples, were placed under the supervision of the central government, and have been held distinct from popular Shinto as institutions for the cultivation of patriotism and the maintenance of historic relics rather than for truly religious purposes. Popular or religious Shinto is divided into thirteen sects with a number of churches or guilds. These are supported by the voluntary contributions of their adherents.

These sects, with the number of their preachers, 76,635 in all, are as follows: (1) *Shindō*, 8,659; (2) *Kurozumi*, 4,089; (3) *Shusei*, 8,380; (4) *Taisha*, 5,251; (5) *Fusō*, 2,910; (6) *Jikkō*, 2,797; (7) *Taisei*, 3,310; (8) *Shinju*, 3,744; (9) *Ontaké*, 9,068; (10) *Shinri*, 2,098; (11) *Misogi*, 806; (12) *Konkwō*, 1,181; (13) *Tenri*, 21,342.

II. BUDDHISM was first introduced to Japan in the reign of Emperor Kinmei, 552 A.D., when the King of Kudara, Korea, sent as presents to the Emperor of Japan Buddhist images and scriptures with a letter in which he recommended Buddhism as "the most excellent of all teachings."

A fierce struggle followed between the party opposed to the worship of alien deities and the party favoring the adoption of the new faith, with not a little bloodshed which finally ended in the victory of Buddhism. Its most earnest and powerful adherent was found in Shōtoku Taishi (573–621), who had control of the government during the reign of Emperor Suiko. He prepared a constitution for the Empire in seventeen articles in which Buddhism was proclaimed the foundation of the state and the highest religion in the universe.

There are at present twelve leading sects, divided into fifty-six sub-sects. There are 71,375 Buddhist temples and 50,983 priests in charge of these temples.

1. *Tendai Shu*, introduced from China in 805 A.D. by Dengyō. The first Buddhist sect in Japan that based its doctrines on the *Mahayana* or "Great Vehicle" Scriptures, and the mother of several sects. Enryakuji on Mt. Hiei near Kyoto is the head-quarters of the sect. Temples, 4,570. Priests, 2,755.

2. *Shingon Shu*, introduced by Kōbō from China in 806 A.D. Kōbō aimed to harmonize Buddhism with the national consciousness of Japan, and advocated *Ryōbu* or Twofold Shinto, a blending of Buddhism with the old religion of Japan. A conspicuous feature of this sect is its excessive use of mystic rites. Its head-quarters are Tōji in Kyoto and the temple on Mt. Kōya in the province of Kii. Temples, 12,244. Priests, 6,715.

3. *Jōdo Shu*. This is the first Japanese Buddhist sect, founded by Hōnen in the latter part of the 12th. century. He proclaimed salvation by faith in Amida. and made Buddhism easily accessible to the populace. The head-quarters is Chionin Temple in Kyoto. Temples, 8,352. Priests 6,417.

4. *Rinzai Shu*, *Sōdō Shu*, and *Ōbaku Shu*.—These three sects are of Zen order, which put emphasis upon the enlightenment of mind and stoicism of character. It was the religion of the military class, and thus contributed not a little to the development of Bushido. The sect was introduced from China by Dōgen in 1227 A.D. *Rinzai:* Temples, 6,082. Priests 4,369; *Sōdō:* Temples, 14,226. Priests 11,024; *Ōbaku:* Temples, 525. Priests, 333.

5. *Shin Shu*.—Founded by Shinran, a disciple of Hōnen in the first part of the 13th. century. He proclaimed that the believers can attain salvation by faith or by simple repetition of the holy name of Amida. It is the most popular and widely spread of all Buddhist sects in Japan. A special characteristic of the Shin sect is its abolition of the practice of celibacy among priests and of the ban upon the clergy's eating flesh. Its head-quarters are the two great temples, East and West Hongwanji in Kyoto. The sect supports foreign missions in America and China. Temples, 19,642. Priests, 14,874.

6. *Nichiren Shu*.—Also called *Hokké*, the holy flower, for it proclaims salvation through the praising and chanting the name of the Sacred Scripture—the Sutra of the Lotus of the True Law. Next to the Shin sect Nichiren is the most democratic of all Buddhist sects. The founder is Nichiren, who died in 1282. Temples, 5,022. Priests, 3,871.

7. *Yudsu-nembutsu Shu* and *Ji Shu*.—The former was founded by Ryōnin in 1124 A.D. and the latter by Ippen in 1275, being the latest sect in Japan. *Yudsu-Nembutsu.* Temples, 361. Priests, 117. *Ji.* Temples, 495. Priests, 335.

8. *Hossō Shu* and *Kegon Shu*.—Two of the six sects introduced in the Nara Period from China, the oldest and smallest at present. *Hossō:* Temples, 43. Priests, 14. *Kegon:* Temples, 32. Priests, 17.

III. CHRISTIANITY.—Francis Xavier was the first preacher of Christianity in Japan. Roman Catholicism spread rapidly in the southern part of the Empire numbering at one time hundreds of thousands of converts, including not a few Daimyo and others of rank. The movement, however, because of political complications was soon stamped out by severe persecution, its last struggle being the rebellion of believers in Shimabara which was put down in 1637.

1. *Roman Catholic Church*.—With the modern opening of Japan in 1858 Roman Catholic missionaries renewed their activities. The first church was built at Yokohama in 1862 and another was erected at Nagasaki in 1865. The Roman Catholic Communion today includes 352 foreign missionaries, 179 Japanese workers, and 75,983 members.

2. *Greek Orthodox Church*.—Dates its origin from the arrival of Father Nicolai to be chaplain of the Russian Consulate in Hakodate in 1861. Its Communion includes 1 foreign missionary, 159 Japanese workers, 36,262 members.

3. *Protestant Churches*.—In 1859 the Protestant Episcopal Church, the Presbyterian Church and the Reformed Church, all of the United States of America, began work through missionaries in Japan. These were the pioneers of the Protestant missions in Japan which at present number forty-five societies, represented by 1,084 missionaries in Japan and Formosa. There are 1,128 Japanese churches of which 324 are self-supporting, 2,861 workers of whom 790 are ordained men, and 96,827 communicants. In Korea there are 306 foreign missionaries, 1,292 Korean workers and 82,922 Communicants.

TASUKA HARADA

**JĀTAKAS.**—A collection of Buddhist literature, appended to the sacred scriptures, supposed to be narratives of the acts and sayings of the Buddha in his hundreds of former births. They are really collections of folklore adapted by the Buddhists.

**J E.**—In O.T. criticism, the symbol for that portion of the Hexateuch which shows traces of both Yahwistic and Elohistic authorship. See BIBLICAL CRITICISM; HEXATEUCH.

**JEALOUSY.**—Suspicious apprehension of being supplanted by a rival in some coveted relationship, as in the affection of a friend, wife, or husband. It may engender an ungenerous attitude and lead to unethical behavior.

**JEHOVAH.**—A corruption of the Hebrew name for Lord, compounded of the consonants of the name name Yahweh (q.v.) and the vowel points of the name Adonai; the form arose somewhere in the 14th. century A.D.

**JEROME** (Hieronymus) (ca. A.D. 340–420).—Eminent Christian scholar and traveler of the 4th. century, editor of the Latin Vulgate, and one of the four doctors of the Latin church. Born in Dalmatia, and educated at Rome, he traveled in Gaul and the east, and for a few years lived as a hermit near Antioch in Syria. He became a presbyter in 379 and in 382 was called to Rome and there commissioned by Pope Damasus with the revision of the Latin Bible, which became his great work. His later years were spent as head of a convent at Bethlehem, where he produced a number of commentaries and learned works, among others his *De Viris Illustribus*, a dictionary of ancient Christian biography. In the numerous controversies of his time, he participated with unfortunate bitterness, but his services to Christian learning were very great. EDGAR J. GOODSPEED

**JERUSALEM.**—The capital of the United Kingdom of Israel from the time of David until the accession of Rehoboam (933 B.C.), the capital of Judah from that date till the downfall of the Jewish state in 586 B.C., and the home of later Judaism.

Our first information regarding Jerusalem is obtained from the Amarna letters in which Abdihipa, King of Urusalim, asks the Pharaoh of Egypt for aid against invading Bedouins. The Israelites did not fully conquer the town till the reign of David. Since that time it has been held in turn by Hebrews, Persians, Greeks, Jews (under the Maccabees who succeeded in maintaining an independent Kingdom for a brief period), Romans, Arabs, Turks, Crusaders, and again by the Turks, whose desecrating tenure of the Holy City is now ended. At the present, the city has a polyglot population of about 80,000, more than half being Jewish, with Christians and Moslems furnishing most of the remainder. J. M. POWIS SMITH

**JERUSALEM, PATRIARCH OF.**—Bishop of the Eastern church in Jerusalem. Tradition traces the foundation of the succession to James, the brother of Jesus. The Roman church had a patriarchate there until 1291, after which it was titular until restored by Pius IX. in 1847. The Melchites and Armenians also have patriarchates there.

**JERUSALEM, SYNOD OF.**—A synod of the representatives of the Eastern church which convened in Jerusalem in 1672 to offset tendencies toward Calvinism. The declaration drawn up is entitled the "Shield of Orthodoxy," and reiterates the ecumenical Catholic doctrines, as held by the Eastern church.

**JESUITS.**—See JESUS, SOCIETY OF.

**JESUS CHRIST.**—A designation in which the Messianic title becomes part of the personal name. It is first found in the writings of Paul, and expresses the assurance that the exalted Lord, who is the object of Christian faith and worship, is one with the historical Jesus.

Attempts have often been made to resolve the life of Jesus into myth or allegory, and it has been one of the chief services of modern criticism to place the main facts beyond reasonable question. It can be proved, by strict enquiry into the evidence, not only that Jesus was a historical person, but that our records of his life are based on trustworthy sources. At the same time, criticism has made it clear that these records cannot be used indiscriminately. There can be no doubt that the genuine tradition was overlaid, almost from the first, by popular legend and theological reflection. The problem of modern investigation is to get behind these accretions to the actual history, and this can only be done by literary analysis of the Gospels. See GOSPELS.

No "Life of Jesus" is possible, for the earlier records dealt solely with the period of his ministry, and of this gave merely episodes, bearing for the most part on his Messianic claim. Luke is the one evangelist who attempts something like a biography, and it is doubtful whether his additional matter has real historical value. It has to be admitted, therefore, that of the life of Jesus previous to his ministry we know almost nothing. His birth appears to have taken place in the closing year of Herod the Great (4 B.C.); and according to Matthew and Luke he was born at Bethlehem, of Davidic descent. But we have here to reckon with the anxiety of the early church to bring his life at all points into harmony with Messianic prophecy. It cannot be too strongly emphasized that the opening chapters of Matthew and Luke are on a different historical level from the rest of the Gospels. To treat them without further examination as of equal value with the Gospel story as a whole is to make no distinction between popular traditions in the second or third generation and authentic documents, almost contemporary with the events.

With the beginning of Mark's narrative we set our feet on solid ground. We find Jesus living at Nazareth, one of a family which included a number of brothers and sisters, and following the occupation of a carpenter. He was drawn from his retirement by the appearance of John the Baptist, and offered himself for baptism by John in the waters of Jordan. At his baptism he became conscious of a divine call, but before entering on the vocation which he now felt to be laid on him sojourned for a short time in the wilderness. The story of the Temptation may preserve, in vivid imaginative form, his own account of the inward struggle through which he then passed. Returning from the wilderness he began his public work, and his life henceforth falls into three main periods: (1) the ministry in Galilee; (2) an interval of wandering; (3) the journey to Jerusalem, followed by his arrest and crucifixion. The duration of the ministry as a whole has been much disputed. In the Fourth Gospel it seems to be reckoned at something over three years, but the data are far from certain. From the Synoptic Gospels we know that it included one harvest season (Mark 2:23) before the closing Passover, from which we may infer that it covered a period of about a year and a half.

*First period.*—During the Galilean ministry Jesus made his abode in Capernaum, at the house of Simon Peter. He gathered around him a group of twelve disciples, and proclaimed the advent of the Kingdom of God—the new age, in which God alone would reign. He called on men to prepare for this new age, not merely by a change of conduct, but by a change of heart and will Sometimes in the synagogue, more often to informal gatherings in fields or private houses, he taught the new righteousness which would prevail in the Kingdom of God. The people, accustomed to the dreary casuistry of the Rabbis, gave an eager welcome to his teaching—so vital in its substance, and illustrated by countless parables from nature and life. They were the more impressed as the teaching was accompanied by wonderful works, attesting the nearness of the new age, when all evil would be overcome. That Jesus was famed as a worker of miracles can hardly be doubted, in view of the evidence afforded by the Gospels. But there seems reason to believe that his miracles were confined to acts of healing, exercised particularly on nervous diseases, and that a tendency began at an early date to heighten this side of his activity. It can be gathered, too, that he exerted his power sparingly, afraid that his reputation as a mere wonder-worker might distract attention from his message. From Capernaum as a center Jesus extended his work into the surrounding region, and latterly sent out his disciples over the whole country, apparently to prepare the way for a far wider mission. But at this point the Galilaean ministry was suddenly broken off. This interruption of a work which had been growingly successful is one of the problems of the history; but there are indications that it was due to Herod Antipas, who had lately put John to death, and was now plotting against his successor.

*Second period.*—There now commences an interval in which Jesus lived the life of an exile, and of which we only have passing glimpses. He went northward from Galilee, and sojourned for a while near Tyre and Sidon. Then he journeyed south, and in the neighborhood of Caesarea Philippi elicited from his disciples the momentous confession that he was the Messiah. It is clear that until now he had never openly declared himself—returning a guarded answer even to the urgent enquiries of John the Baptist. The motive of this reserve can only be conjectured, but most probably there was still a lingering doubt in his own mind. Even after Caesarea Philippi be continued, almost to the very end, to keep his Messianic claim a secret within the immediate band of his disciples. From the first it was bound up for him with the conviction that he would accomplish his Messianic work by suffering and death. Perhaps it was the growing sense that his death was inevitable which finally resolved his doubts.

*Third period.*—From his sojourn in the north Jesus returned to Galilee, but did not resume his work. After a brief stay he set out with his disciples for the Passover feast at Jerusalem, taking the route that passed along the eastern side of the Jordan. The reticence he had observed with regard to his Messiahship was now thrown aside, and he made a solemn entry into the city, and subsequently cleansed the temple, in fulfilment of Messianic prophecy. He had long been suspected by the Pharisees, who felt that his teaching was subversive of the Law, and his avowal of Messiahship now aroused the fears of the chief priests. In order to avoid a public commotion, Judas, one of his disciples, was induced to betray him secretly. Jesus was fully conscious of his peril, and bade farewell to his disciples at a Supper, which the Fourth Evangelist is probably right in placing on the night before the Passover meal. After the Supper he retired to the garden of Gethsemane, to reconcile himself by prayer to the divine will, and was there arrested by a band of the temple police, guided to the secluded spot by Judas. He was taken before a midnight meeting of the Sanhedrin and put on trial for blasphemy, on which charge he was condemned to death. But since the Jewish court had no right to inflict capital punishment, he was transferred at day-break to Pilate, the Roman governor, and the charge of treason was now substituted for that of blasphemy. That he was condemned as a Messianic agitator is certain from the inscription, "The King of the Jews," which was placed, according to Roman custom, over the cross. The whole proceedings of the trial were hurried and secret, and the crowd which clamoured for Jesus' death may have consisted of the hired retinue of his accusers; but when he was once delivered for execution no effort was made to rescue him. After, six, or, according to the Johannine account, three hours of agony he died, with the cry on his lips, "My God, my God, why hast thou forsaken me?" The words form the opening of the 22nd Psalm, in which a sufferer, in the depths of anguish, throws himself upon God, as his one help and stay.

The accounts of the Resurrection, with which our Gospels close, are confused, and it is certain that the greater part of Mark's account has been lost. (The best manuscripts all end abruptly at Mark 16:8.) From the outset, however, the church believed that Jesus arose on the third day, and appeared to Peter and other disciples. For this we have the evidence of Paul in I Cor. 15:4-8, the fundamental passage on which all discussion of the subject ought to be based. From Paul's statement, which is supported by indications in Mark, it seems more than probable that the appearances took place in Galilee, and were similar to that which was vouchsafed to Paul himself on the way to Damascus. It may be regarded as certain that the disciples had some experience, whatever may have been its nature, which convinced them that Jesus had survived death and was now the exalted Lord. As a result of this conviction the church came into being.

Almost from the beginning the idea of Jesus as the glorified Messiah took full possession of his followers. The memory of his actual life was partly obscured by the mystical piety and theological speculation of which he became the center. But the faith that recognized in him a divine being had its ultimate ground in the impression he had made by his historical personality. To those who had been nearest him the life which he had lived on earth had brought a new revelation of God. In the Gospel records that life is only preserved to us in imperfect outline, but it has made the same impression on all generations of the church as on the first disciples. See MESSIAH. E. F. SCOTT

**JESUS, SOCIETY OF.**—A famous religious order, called also the Company of Jesus or Jesuits, organized by Ignatius Loyola (q.v.) at Montmartre, Paris, in 1534.

The society received papal approbation in 1540. Suppressed by Pope Clement XIV. in 1773 at the instance of the Bourbon courts, it was revived by Pius VII. in 1814. At the outbreak of the European War in 1914 regular settlements of the Jesuits were still forbidden in many countries: Russia (1820), Switzerland (1847), Germany (1872), France (1901), and Portugal (1910). In the British Empire and in the United States they enjoy freedom. The highest number of members was in 1710 (19,978, of whom 9,957 were priests). In 1908 they numbered 15,930, of whom 7,564 were priests, and the rest scholastics or coadjutors.

1. *Organization.*—Loyola, originally a soldier, adopted military principles: gradations of rank and function, intellectual and emotional drill (*Spiritual Exercises*), an information service from whose vigilance not even the general is exempt, and the requirement that full members (*professes*) render to the pope absolute obedience. The complete Jesuit must be passively obedient in the hands of his superior. The general is chosen by the *professes* in general congregation; and this body limits the tendency toward autocracy which inheres in the system.

2. *Aims.*—The earliest dominant purpose was foreign missions. War blocked the Near East, so the Jesuits turned to home missions; and they soon found their major opportunity in education. Though not founded expressly to combat Protestantism, no Roman Catholic agency save perhaps the Inquisition has been more effective in that direction (see COUNTER-REFORMATION).

3. *Foreign missions.*—Francis Xavier (q.v.) led the advance to the Far East. Jesuits were among the pioneers in Canada, Mexico, Central and South America, and the Philippines. They endeavored to control early Maryland and succeeded in erecting a unique missionary state in Paraguay. In disguise they penetrated many Protestant countries at times when secrecy made them doubly feared and even when discovery meant death.

4. *Education.*—Desiring to train the leaders of aristocratic Europe, the Jesuits specialized in secondary and university education. They still emphasize Latin and religion. Their methods are authoritarian, with a strong appeal to rivalry. They aim to produce obedience rather than independence. In the 19th. century their curriculum was revised in conservative fashion.

5. *Authorship.*—No order outshines the Society of Jesus in the number of its publications, signed, anonymous or pseudonymous.

6. *Ethics.*—Pascal (q.v.) and others have attacked Jesuit casuistry (q.v.). Many Jesuit moralists have permitted probabilism and mental reservation (qq.vv.). It must be borne in mind, however, that casuistry and probabilism are children of the confessional (q.v.); and that many of the positions for which the Jesuits were attacked they had taken over from Franciscan and Dominican *Summae confessorum*. Moreover it cannot be proved that any Jesuit ever formally taught that the end justifies the means, though some have approved modes of action said to be reducible to that principle.

7. *Piety.*—Jesuit piety aims to secure joyous enlistment on the side of Christ whose vicar on earth is the pope. It favors good music, cheerful churches, concrete appeals (Sacred Heart), and vivid impressions (images, training of imagination in *Exercises*), frequent communion with its concomitant confession, and retreats for laity as well as for clergy. The present ideal Jesuit priest is powerfully depicted in the biography of Father Pardow.

W. W. ROCKWELL

**JESUS, THE SON OF SIRACH.**—The author of the book of Ecclesiasticus, an apocryphal book of the same type as the canonical book of the Proverbs.

**JEWISH CHRISTIANITY.**—This expression, in contrast with Gentile Christianity (q.v.), is applied to the early Christian movement as it existed in Palestine. At the outset these early Christians constituted a group of Jews who felt themselves to be differentiated from their Jewish kinsmen chiefly by the fact that they believed the crucified and risen Jesus to be the promised Jewish Messiah. These Christians of Palestine were never very numerous, although they were very influential in the history of the new religion during the first generation. In Paul's day they were recognized as the originators of the movement, and Paul and Barnabas felt the necessity of visiting Jerusalem to win the approval of the Palestinian group for the Gentile mission. In the succeeding generations Jewish Christianity diminished in importance as Gentile Christianity increased, and by the middle of the 2nd. century Christianity in Palestine as a distinctly Jewish movement became practically extinct.

S. J. CASE

**JEWS.**—See ISRAEL, RELIGION OF; JUDAISM.

**JIHAD.**—The "holy war" of Islam, waged as a religious duty by Moslems against unbelievers. The world is divided into two parts, the realm of Islam and the "abode of war." Theoretically it is the duty of believers to sacrifice themselves, when called upon, in order to bring the whole world to the true faith. In Shi'ite Islam the Jihad is postponed until the return of the Hidden Imam (q.v.).

**JINN.**—Spirits; personified forces of nature, which were not understood and not controlled; very like Irish fairies and goblins. Accepted by Mohammed as part of the thought of his day, slightly modified in the interest of monotheism. Distinct from angels. Assume many forms, often animal (serpents); are both good and bad; go to paradise or hell, as they accept or reject Islam. Believed in by most Moslems, learned and lay, today. "Genii" of Arabian Nights.

M. SPRENGLING

**JIZO.**—A Japanese Buddhist god imported from China where he had a long history. In Japan he is known especially as the protector of little children, though at times he appears as god of soldiers and of travellers.

**JNĀNA-MĀRGA.**—The general name for ways of salvation by knowledge in Hindu religions. The knowledge which gives salvation is different in the various systems. See articles BRĀHMANISM; VEDĀNTA; SĀNKHYA; BUDDHISM; YOGA.

**JOACHIMITES.**—The followers of Joachim of Fiore, an Italian Cistercian monk and mystic of the 13th. century, who taught that a new dispensation of love, the Kingdom of the Holy Spirit, would be inaugurated in 1260.

**JOAN.**—A fabulous female pope usually dated between Leo IV. (847–855) and Benedict III. (855–858). The myth first appeared in the 13th. century.

**JOAN OF ARC** (1411–1431).—French patriot, known as "The Maid of Orleans"; laid claim to divine inspiration and guidance and successfully aroused the French to throw off the English dominion. She fell into the hands of the English who turned her over to the Inquisition by which she was burnt for heresy, a sentence revoked by the pope in 1456. During the latter part of the 19th. century the custom of venerating the Maid of Orleans arose in France, and in 1909 she was beatified and canonized in 1920.

**JODO.**—A sect of Japanese Buddhism founded by Hōnen in the later 12th. century. He abandoned philosophy and elaborate cult practices as unnecessary and taught that salvation was to be attained through the free grace of Amita in the Western Happy Land by all who would accept him in simple

faith. In this form Buddhism made a convincing appeal to the masses. See HŌNEN.

**JOHANAN BEN ZAKKAI.**—Greatest Rabbi of the 1st. century A.D. He founded the academy at Jabne, thereby contributing more than any other man of his time to the perpetuation of Judaism when the Temple fell. His work along with that of the other *Tannaim* is found in the Mishna (q.v.).

**JOHN.**—(1) One of the apostles, known as a son of Zebedee, and as "the disciple whom Jesus loved." (2) Father of Peter the Apostle. Cf. John 1:42. (3) Surname of Mark. Cf. Col. 4:10. (4) A presbyter or elder mentioned by Papias as an authoritative source of information about Jesus.

**JOHN.**—The name of twenty popes, two antipopes and one mythical pope.

*John I.*—Pope, 523–526; imprisoned by Theodoric, he died in prison and was enrolled a martyr.

*John II.*—Pope, 533–535.

*John III.*—Pope, 561–574.

*John IV.*—Pope, 640–642.

*John V.*—Pope, 685–686.

*John VI.*—Pope, 701–705.

*John VII.*—Pope, 705–707.

*John VIII.*—Pope, 872–882; engaged in a constant struggle to defend the Roman state and the papal authority against the Saracens and the encroachments of the Italian feudal dukes.

*John IX.*—Pope, 898–900.

*John X.*—Pope, 914–928; severely defeated the Saracens.

*John XI.*—Pope, 931–935.

*John XII.*—Pope, 955–964; a man of scandalous life and a ruler of intriguing policy whose machinations involved him in a struggle with Otto the Great.

*John XIII.*—Pope, 965–972.

*John XIV.*—Pope, 983–984.

*John XV.*—(1) Some lists include a John who reigned four months after the death of Boniface VII. in 985. His existence is fictitious. (2) Pope, 985–996.

*John XVI.*—Antipope, 997–998, during the pontificate of Gregory V.

*John XVII.*—Pope for five months in 1003.

*John XVIII.*—Pope, 1003–1009; abdicated.

*John XIX.*—Pope, 1024–1033.

*John XXI.*—Pope, 1276–1277. (Through an error owing to the insertion of an antipope, there is no John XX. in the official list of popes.)

*John XXII.*—Pope, 1316–1334; was noted as a jurist, defending papal absolution with legalistic logic. His papal rule was marked by two struggles, a political conflict with Louis of Bavaria, and a theological struggle in which he was opposed by the Spiritual Franciscans, John contending against the principle of evangelical poverty.

*John XXIII.*—Antipope, 1410–1415; in opposition to two other claimants of the papal office, one at Rome and one at Avignon, the representative of the Pisan party, and recognized by England, France and parts of Germany and Italy. He summoned the council of Constance in 1414 which eventually deposed him, in which judgment he acquiesced.

**JOHN OF DAMASCUS** (ca. 700–754).—The last of the Greek fathers, is venerated as a saint, by the Eastern church on Dec. 4th. and by the Western church on May 6th. His chief dogmatic work was *The Fount of Knowledge* which speaks the final word in doctrine for the Eastern church in most matters, and applies the scholastic method to theology. John was also the best esteemed of the hymn-writers of the Greek church.

**JOSEPH, SISTERS OF SAINT.**—A R.C. female religious community, founded in 1650 by Jean-Paul Médaille, a French Jesuit. The order is found in many countries, and the members engage in hospital, educational and mission enterprises.

**JOSEPHUS** (ca. 37–100 A.D.).—Greatest ancient historian and apologist of the Jewish people. Born and educated at Jerusalem, prominent in public affairs. After 70 A.D. he lived and wrote at Rome under imperial patronage until his death. Competent and trustworthy historian, especially for Jewish life of his own century, he aimed to make the Greco-Roman world appreciate the Jews and their type of civilization. *War of the Jews* ca. 75 A.D., *Antiquities of the Jews* 93(4) A.D., *Life*, and *Against Apion* (93–100 A.D.). C. W. VOTAW

**JOTUNN.**—The name of the race of giants in Norse mythology. They are the earliest existing beings sometimes helping and at other times opposing the gods. Their home is called Jotunheim. Many of their names signify frost, ice, and snow which may give a clue to their origin.

**JOWETT, BENJAMIN** (1817–1893).—English educationalist, theologian and author; came to Oxford when the Tractarian movement was in its zenith and tended for a time toward the High Church position; but more liberal views eventually prevailed, making him the object of petty persecutions. His great literary achievement was the translation of Plato.

**JUBILATE.**—(1) The 100th. Psalm and the music set thereto, so named from the opening word in the Latin. In the Vulgate and Douai versions the psalm is number 99. Popularly, any hymn of praise. (2) The 3rd. Sunday after Easter, so named from the opening word of the 66th. Psalm in Latin, sung on that day.

**JUBILEE, YEAR OF.**—The name applied in the Hexateuch to every 50th. year (the close of seven seven-year periods) observed by the Hebrews as a year of rest, and marked by certain ritualistic and social customs.

**JUBILEES, BOOK OF.**—An apocryphal book of Pharisaic origin, giving a history of the world from the creation to the giving of the law on Sinai.

**JUDAH HA-LEVI** (ca. 1085–1140).—Spanish Jewish poet and philosopher. His poems, both sacred and secular, written in Hebrew (many are now translated into modern languages) are among the loftiest in literature. His philosophy finds its best expression in his "Ha-kuzari," which is a philosophic apology of Judaism.

**JUDAISM.**—The word "Judaism" to signify the Jewish religion is first met with in the Apocrypha (II Macc. 2:21, 8:1, 14:38; IV Macc. 4:26, in the New Testament Gal. 1:13–14) and in the works of the early church fathers like Ignatius. In rabbinic literature the first instance of the use of the word *Yehuduth*, which would be the equivalent of Judaism, is found in Midrash *Rabba*, Esther, ad 3, 7. This work is of uncertain origin and in its present shape not older than the 9th. century.

I. FUNDAMENTAL PRINCIPLES IN RABBINIC LITERATURE.—While the rabbis did not coin a word for Judaism, they often attempted to present the essentials of the Jewish religion in a systematic form. In this respect the maxim of Hillel is the most concise expression. He said in reply to a heathen who wished to learn "the whole Torah," while he was

standing on one foot: "What is hateful to thee do not unto thy neighbor. This is the whole Torah, all the rest is its explanation. Go and study." (*Talm. Sabbath*, 31a.) The chronology of Hillel is uncertain, but he lived in the last decades before or in the first decades after the Christian era, and, as the parallel passages in the New Testament prove, this conception of the fundamental ideas of Judaism was the view held by the prominent teachers of the age.

The conflict with growing Christianity and with Greek philosophy created in the 2nd. century a more frequent attempt at presenting Judaism as a theory. The nature of this motive is responsible for the negative presentation of the subject which is almost invariably the rule. The Mishnah, compiled about 200, gives the following summary: Those who deny the resurrection of the body (the present text adds: "as taught by Scripture"), the revelation of Scripture and the Epicurean are excluded from future life (*Sanhedrin*, 90a). R. Akiba adds: "also he who reads non-canonical books (gospels or apocrypha) and who whispers on a wound" (*Therapeutae*). Eleazar of Modin, a contemporary of Akiba (ca. 100–135), gives also a negative definition of the essential of Judaism, likewise showing the antagonism to Christian, especially to Pauline, ideas. He excludes from the bliss of the future world those who despise sacrifices and holy days, who neglect circumcision, and interpret the law allegorically (*Abot*, 3:15). We may safely presume that the antagonism to the Christian teachings which oppose the maintenance of Israel's separate nationality, and its corollary, the literal observance of the ceremonial law, underlies the development of the liturgy of the synagog. Instead of the Ten Commandments, the "Shema," consisting of Deut. 6:4–9, 11:13–21, and Num. 15:37–41, was made the daily confession of faith "because of the opposition of the Minim" (Judaeo-Christians). The meaning of this statement is obvious. The essence of Judaism was the belief in one God in opposition to the divinity of Jesus, the practice of the Mosaic law and the belief in Israel's national existence.

II. Latitudinarian and Ritualistic Ideals.—The greatest difficulty in dealing with a definition of Judaism is the lack of all ecclesiastical authority, intensified by the uncertainty about the biography of its leaders. So we see occasionally broad humanitarian principles side by side with strict ritualistic requirements presented as the essentials of Judaism. The true Israelite is once characterized by kindness, modesty and charity (*Yebamot*, 79a, *Yer. Kiddushin*, IV, 1), and again by observance of the law of phylacteries, fringes, the Mezuzah on the doorpost and the like (*Peshaim*, 113b). In the same passage meekness, temperate habits and willingness to yield to others are presented as cardinal virtues. Against the 613 Commandments, incumbent upon the Israelite and the seven commandments incumbent upon all mankind, we find in another place the latitudinarian definition that abstaining from idolatry makes a Jew (*Megillah*, 13a, *Nedarim*, 28a). A remarkable combination of the ritualistic with the ethical definition of Judaism is found in a homily ascribed to R. Simlai (probably 3rd. cent.) who says the 613 commandments were reduced byDavid to eleven (Ps. 15) by Isaiah to six (33:15–16), by Micah (6:8) to three, by Isaiah to two (56:1), by Amos (5:4) and Habakuk (2:4) to one (*Makkot*, 23b to 24a). In all these passages the ethical element of religion is accentuated, while the two last named are to present the two principal sources of religious conviction, reason and faith.

III. Philosophic Apologists.—The later Talmudic period and the subsequent centuries even after the rise of Islam furnished no opportunity for a conception of Judaism other than in the definition of legal practices and in homiletical explanations of Scripture. When through the influence of the Arabic interpreters of Aristotle and Plato and through the schism of the Karaites a literature of apologetics, entirely dormant since Philo and Josephus, arose, these studies beginning with Saadya in the 10th. century necessitated a systematic theology. Of the numerous authors Judah Ha-Levi (12th. cent.) deserves particular mention for his national presentation of Judaism (*Kuzari*, II, 32) which Graetz declares to be the only possible interpretation of Judaism. The most popular presentation of Judaism from a strictly dogmatic point of view is given by Moses Maimonides (1135–1204) who lays down 13 cardinal dogmas, namely: God as creator, God's unity, incorporeality and eternity, guidance of human life, prophecy, Moses' absolute superiority, revelation, unchangeableness of the law, providence, reward and punishment, Messiah, and bodily resurrection. These dogmas, originally embodied in Maimonides' *Commentary on the Mishnah*, were in a somewhat different formulation intruded into the daily ritual of the synagog and when versified became the most popular hymn of the synagog. It will be noticed that some of the dogmas are so framed as to define the differences between Judaism on one hand and Christianity and Islam on the other. This is especially evident in the proclamation of Moses' absolute superiority over all prophets, in the prohibition to address a prayer to anybody except God, and in the unchangeableness of the law. None of the later attempts to summarize the doctrine of Judaism had a similar popularity. Neither did Crescas' (14th. cent.) six dogmas—omniscience, providence and omnipotence of God, prophecy, free will and divine purpose —nor Albo's (15th. cent.) simplified presentation of the theology of Maimonides on whom he is largely dependent and whose dogmas he reduced to three (belief in God, revelation, and future life) obtain general recognition.

The development of Jewish theology after the 15th. century was almost exclusively along the lines of strict legalism and vague mysticism, neither of which was adapted to stimulate dogmatic definiteness. With the entry of the Jews into the cultural life of their environment, chiefly under the influence of Moses Mendelssohn, the same condition occurred as when the meeting of Judaism and Hellenism created Philo's philosophy, or a thousand years later when the Spanish-Arabic school again brought Greek thought home to Israel in its Arabic garb. It is noteworthy, however, that the publication of the Roman Catholic catechism by the Jesuit Canisius, 1554, suggested to the Italian Jew, Abraham Jagel, the publication of a similar work in Hebrew in 1587. Mendelssohn was again entirely guided by the then popular Leibnitz-Wolf school of philosophy, when he declared in his *Jerusalem oder über religiöse Macht und Judentum* (1783), that Judaism had no dogma at all, for it either taught belief in God and immortality which are self-evident truths, or facts like revelation which are based on historic evidence. From his time on numerous attempts have been made to summarize the teachings of Judaism from both the traditionalist and the liberal points of view. The former usually limit themselves to occasional remarks, avoiding a comprehensive statement of their views. As such an expression the blunt statement of Samson Raphael Hirsch (1808–1888) may be quoted, who said that science can never disprove a doctrine of the Talmud. A similar remark is found in the very popular, often edited and translated, handbook of religious ethics, compiled by the oriental

rabbi Eliezer Papo who defines a Jew as one who never rejects any statement made in the Talmud. The same view is expressed by Solomon Ibn Adret of Barcelona (13th. cent.) and on his authority on a similar occasion is repeated by David Pardo of Spalato (18th. cent.). Both express this view merely in an occasional remark while discussing a question of dietary law. This case is quoted to show the difficulty of presenting a view of Judaism, when the material is scattered in such a widespread literature of many ages and countries, and when only subjective historical criticism can decide which author may be considered authoritative, since none occupies an ecclesiastically defined position in his own age. It is therefore proper to add that Solomon Luria of Lublin (16th. cent.) boldly rejects or rather qualifies Ibn Adret's remark on Talmudic authority. The views of the liberal school which restrict the authority of both Bible and Talmud are still more diversified. See REFORM JUDAISM.

G. DEUTSCH

**JUDAIZING, JUDAIZERS.**—Names applied to those members of the early Christian church who maintained that gentile converts must accept circumcision and undertake some at least of the observances prescribed by the Jewish Law in order to become members of Christian churches. The letter to the Galatians is directed against their views.

**JUDAS.**—The name of two disciples of Jesus, one who betrayed him, called Iscariot.

**JUDAS MACCABAEUS.**—A leader in the successful revolt of the Jewish people against Antiochus IV. (Epiphanes).

Judas the Hammer was the third son of Mattathias who precipitated the uprising against the Syrians when they in 167 B.C. attempted to destroy the Jewish religion. On the death of his father in 166 B.C. Judas aided by the Hasidim or Pious (q.v.) maintained a guerrilla warfare and although greatly outnumbered defeated the Syrian generals. In 165 B.C. he restored the Temple worship, an act celebrated by the Jews in the Feast of the Dedication, or Feast of Lights. Thereafter he made military expeditions beyond Jordan. After the Jews had been granted religious liberty by the Syrians he was deserted by the Chasidim, but was rejoined by them when it was again threatened. Judas won a decisive victory but as he continued to fight for independence he was again abandoned by the religious party and was defeated and killed in 161 B.C. The struggle was continued by his brothers Jonathan and Simon, the latter of whom won independence for the nation.

SHAILER MATHEWS

**JUDGE, ECCLESIASTICAL.**—One who according to canon law (q.v.) has authority to preside over an ecclesiastical court of justice.

**JUDGMENT, DAY OF.**—A day on which God is represented as establishing an assize for the trial of all men and the determination of their eternal conditions.

Almost universally the gods of tribes are supposed to have given certain regulations and to watch over and punish or forgive any violations thereof. In the more developed religions this concept was carried on to elaborate pictures of a post mortem trial. The most elaborate form of this belief to be found among the ancient peoples is that of Egypt. According to the Egyptian view, the dead would pass before judges and would be acquitted or condemned according to certain well-regulated standards. Instructions for passing this trial successfully constitute the Egyptian *Book of the Dead*. See EGYPT, RELIGION OF.

Among the Jews ideas of judgment grew out of the conception of a day when Yahweh would punish the enemies of Israel and unrighteous Hebrews. The religious leaders of Judaism centered attention upon the observance of law for the purpose of avoiding punishment which would result from violating its provisions. The outcome of the Day of Judgment took more specific form in the figures of apocalyptic Messianism and rabbinism. The entire world was to be judged on the basis of its observance of the law of Yahweh. From the point of view of some Jewish teachers acquittal was assured if the majority of a man's deeds had been in accordance with the law. From Judaism the expectation of a Day of Judgment passed over to Christianity. Jesus Christ was to be the judge and believers alone were to be acquitted.

It is difficult to determine the precise limits within which these portrayals of the Day of Judgment are intended to be literal. Figurative elements entered into the conception as reflected in the literature. More important, however, than this question is that of the grounds upon which judgment was to be passed. These vary from the observance of rites to the meeting of social obligations, as e.g., in the Christian portrayal of the Day of Judgment. During the Middle Ages the church appealed constantly and realistically to the Day of Judgment as a means of building up church loyalty and individualistic morality. SHAILER MATHEWS

**JUDITH, BOOK OF.**—A book of the Apocrypha (q.v.) narrating the exploits of Judith, a Jewess who saved her countrymen from the Assyrians by assassinating their general Holofernes.

**JUDSON, ADONIRAM** (1788–1850).—Pioneer American missionary to Burma 1812, sent out by the American board (Congregational) but became converted to Baptist views on the voyage. Suffered greatly through a two years' imprisonment in the war between Burma and the East India Company; translated the Bible into Burmese and compiled a Burmese grammar, Burmese dictionary and Pali dictionary. He was married three times and his wives successively played important rôles in advancing missionary work in Burma.

**JUGGERNAUT.**—See JAGANNĀTH.

**JULIAN THE APOSTATE** (331–363).—Roman emperor, a nephew of Constantine the Great. He was reared in the Christian faith but was early converted to Neo-Platonism. He idealized and championed a moribund paganism and used his office to suppress Christianity within the empire, although he ordered no direct persecution.

**JULIAN OF ECLANUM.**—The most noteworthy leader of Pelagianism (q.v.) who lived for the last decade or two of the 4th. century. He contended against Augustine, that sin is a matter of the will, and not an inherent trait of human nature. He was expelled from his see at Eclanum for his views.

**JULIUS.**—The name of three popes.

*Julius I.*—Pope, 337–352.

*Julius II.*—Pope, 1503–1513; a zealous ecclesiastic and strong administrator. He consolidated the papal states in Italy putting an end to the dominion of Venice and expelling the French from Italy. He condemned nepotism, simony in papal elections, and duelling; reformed the monastic orders; encouraged missionary efforts; patronized literature and art; convened the Fifth Lateran Council.

*Julius III.*—Pope, 1550–1555.

**JUMPERS.**—An appellation of contempt formerly applied to the Welsh Calvinistic Methodists due to their emotional practises of leaping for joy, a custom which later ceased.

**JUNO.**—The principal Roman and Latin goddess, the wife of Jupiter, regarded as the especial protector of women and representative of the female principle of life. Hera was the corresponding goddess in Greek mythology.

**JUPITER.**—The chief god of the old Roman religion. He was undoubtedly, in origin, the sky god. As Jupiter, "the striker," he was represented at Rome by the lightning-riven oak or a meteoric stone. Corresponding to the changes in Roman social life he appears successively as Jupiter Optimus Maximus, head of the Latin League with a temple on the Capitoline Hill, as Jupiter, Genius of the Roman People, and as a Stoic world-essence, the Logos-Jupiter.

**JUSTICE.**—What is right or due or fair. The standard for this is found either in those formulated customs and statutes of a people which are enforced by public authority as in legal justice, or in those *mores* and ideals which are rather a matter of feeling, or reason, or conscience in the broad use of the term.

In the actual shaping of standards of justice, social, economic, political, and religious conditions and ideas have had important rôles. Several types may be distinguished. (1) Justice in the early kinship group. Sharing in the products of the hunt, and a similar solidarity as to many other goods, is typical. "Kind"-ness, or the treatment due one's *kin*, is not distinguished as in later society from justice. Blood revenge toward other groups is also characteristic. (2) Emphasis upon strict equivalence is also found early—an eye for an eye in both legal and general conceptions. (3) With aristocratic society came the conception that each has his proper place or station, and must act and be treated accordingly; thus in Hammurabi's code and in early English law it is a far less serious offense for a master to kill a slave, or for a man of gentle birth to kill a common man, than for a slave or common man to kill master or gentle. (4) With a shift from differences based on birth to differences based on capacity and function, Plato projected an ideal of justice as performing one's function in society. Aristotle pointed out that two principles of justice—viz., equality and proportionality (distributing honors and goods *in proportion* to ability or birth)—underlie democratic and aristocratic society respectively. (5) In the development of Greek philosophy and Roman law, and similarly in the development of the common law in England, equality before the law increasingly superseded inequality of status, for citizens at least. Natural law, *jus aequum et bonum*, was the Roman conception; "the reasonable" or equitable was the English conception for the broader justice. (6) In connection with the modern struggles for civil and religious liberty, the conception of rights came to be emphasized. Rights to life, liberty, property were regarded as natural and absolute. "The first and primary end of human laws is to maintain and regulate those absolute rights of individuals." (Blackstone.) Roman law had included "giving to each his own" as one of its maxims, but the English, American, and French revolutions brought to a climax the shift by which the individual's rights instead of the social order were taken as primary. (7) Social justice is a somewhat loose term used to cover a conception that since an individual's opportunities depend so greatly upon the institutions of society into which he is born, it is just that society should take into account the inequalities thus caused and endeavor to give all a fair chance. In particular it is conceived that society owes something to the less fortunate classes. The conceptions of (6) were worked out largely by middle class society; the industrial revolution has made the conditions of the wage worker and of the poor a more conspicuous problem, principally because of the great wealth given by the present system to the few. From this point of view, the justice of the whole economic system under which business and industry are carried on is challenged. JAMES H. TUFTS

**JUSTIFICATION.**—A forensic word indicating a remission of penalty, or a declaration of acquittal by a court or some official. In religions this acquittal is by some god or his representative.

Justification is one of a large group of words which religion has appropriated from jurisprudence and politics, and given new application and content. See JUDGMENT, DAY OF. In looking forward to the Day of Judgment there was a natural desire for acquittal or justification. In some religions this justification was expected on the basis of a correct observance of ritual, in others on the keeping of the law which had been given by the god by whom men were to be judged, and in still others by virtue of the propitiation of the god through some form of sacrifice. In the extent to which this acquittal implied actual righteousness on the part of its recipients there is some variation, with a distinct tendency in the Jewish religion to rely upon the mercy of Yahweh, who had graciously given his people his law. In general, however, it may be said that justification was not so much the acquiring of a moral state as it was a status of non-liability to punishment.

Paul's position emerges from that of his contemporaries among whom he had been educated. He too thought of justification as a state of acquittal or of non-liability to punishment. He did not, however, undertake to estimate a man's status in the courts of heaven in terms of good or evil deeds. To his mind the law was violated when one failed to keep any of its precepts. There was, therefore, no hope of acquittal through the keeping of the law. All persons were under condemnation. An assurance as to his justification in the coming day of judgment was reached when one accepted Jesus as Christ. That is to say, the man who accepted Jesus as Christ had already passed potentially into the Messianic kingdom, and from death to life. While he might fail to follow the moral impulses born of the Holy Spirit, the question of his justification was no longer raised. Although the Judgment Day had not come, he had, so to speak, already been acquitted. The assurance of this blessing Paul argues is born of the inner experience of sonship when the believer accepts God as father.

With the development of the Catholic Church, with its emphasis on forensic practices, the idea of justification became increasingly prominent, especially in the western part of Europe. The men of the Middle Ages lived in a constant sense of impending doom. Convinced as they were of their sinfulness, the medieval churchmen adopted every means possible to assure themselves of forgiveness in the Day of Wrath. To this end they looked to the atoning work of Christ (see ATONEMENT), to the performance of certain acts of penance, and to the power of the Keys possessed by the successors of St. Peter. In fact as the penitential system of the church developed, justification was supplemented if not obscured by penance. It followed that justification was not accomplished wholly by faith, but by faith and works done in accordance with the directions of the church.

The reformers separated sharply between sanctification and justification. The latter was God's sovereign act and was not a matter of experience in the present age. It was wrought through faith, but faith was not regarded as a work. As justification was a remission of punishment at the Day of Judgment, the basis of a person's assurance that he should enjoy this blessing was of vital moment. Luther insisted that one was justified by faith alone, and that when one was conscious of the faith, this in itself was the assurance that justification was to be his. The Calvinists based assurance of justification upon election and effective calling of God. Wesley based assurance of salvation (which included justification) upon the witness of the Holy Spirit in the believer. The Roman Catholic position was that assurance does not rest merely upon one's faith that he had been justified, for this might deceive him. The term justification in the discussions was therefore not used in exactly the same sense, as the Roman Catholic theologians used the term to cover what the reformers called justification and sanctification.

A somewhat parallel line of thought to justification is to be seen in the more personal terms of reconciliation and forgiveness.

SHAILER MATHEWS

**JUSTIN MARTYR.**—Christian apologetic and polemic writer of the 2nd. century. He was born at Flavia Neapolis (the modern Nablus), in Samaria, soon after A.D. 100 and after various philosophical studies became a Christian about A.D. 133 at Ephesus. At Rome about A.D. 150 he addressed to the Emperor Antoninus an *Apology* for Christianity, to which he afterward added an Appendix (the so-called *Second Apology*). Toward A.D. 160 he produced his *Dialogue with Trypho*, the best example of the Christian Anti-Jewish apologetic of the 2nd. century. Justin's other works have disappeared. He suffered martyrdom at Rome, probably about A.D. 165.

**JUSTINIAN I** (483–565).—Roman emperor, who took great interest in the church, striving to win the monophysite party to orthodoxy, and persecuting Montanists, Arians and pagans. He closed the schools of Greek philosophy at Athens (529) thus eliminating the last center of Pagan teaching. Justinian is most noted for his codification of Roman law.

**JUVENILE PROTECTION.**—In law Juvenile Protection represents the humane interference of the state with the traditional rights of parents as being owners of their children. From the time of the Industrial Revolution it became painfully evident that under the pressure of economic hardship, with its attendant demoralization in many cases, it could not be assumed that parents would always, by virtue of natural affection, properly protect the health and morals of their children. Legal enactment became necessary in order to protect the child's inherent right as a human being and the state's interest in the child as a prospective citizen.

In the United States of America neglect was made more likely by the ignorance and strangeness of great numbers of immigrants who had come from rural Europe to establish themselves and their large families in the most congested and undesirable sections of American cities. Agitation looking to the protection of children against parental ignorance and vice and also against employers of child labor, saloon keepers and proprietors of commercialized amusements produced its most definite body of legislation in the State of Illinois in 1899.

The first Juvenile Court Law which was passed at that time, and rapidly copied by the other states, defined delinquency and dependency and contributing to either; forbade the detention of children (males 16 years and under, females 18 year and under) in jails or in any place where adult criminals were confined, thus making necessary the detention of youthful misdemeanants in properly equipped detention homes or allowing them to remain in their own homes until the time of hearing. Not only in the matter of detention but in the conduct of the hearing decided improvement was ordered by removing all such cases from the lower courts and establishing a tribunal for them in the Circuit Court in the large cities and in the County Court in less populous areas. Procedure was made more simple and informal, the whole object being not to prove the child "guilty" or "not guilty" but to get an understanding of the case and of the conditions surrounding the child's life so that he might be duly protected and that he might under "the conditions of a normal family home" attain satisfactory social behavior.

Juvenile Probation Officers were attached to the court to make a preliminary investigation of cases for the enlightenment of the court, to befriend the endangered or offending child, to assist parents in the better discharge of their duties and if possible, without the removal of the child from his home, to carry out the purpose of the court for his restoration to good conduct. In cases where the child could not thus be properly protected, controlled and reclaimed he might be placed on probation in some other suitable home or in the Industrial School, or, in cases of truancy, in the Parental School.

Study of the home conditions of juvenile offenders revealed the fact that the loss of the bread winner of the family resulted in throwing such a burden upon the mother that, in having to go out to work or filling a crowded home with low class roomers, she must necessarily neglect the children, thus endangering their health, education, and morality. Hence the numerous Fund-to-Parent Acts were passed in order to subsidize needy mothers and in every worthy instance to retain them for their primary work in the care and nurture of their children. Appropriations of this nature have rapidly assumed large proprotions, and, along with expert supervision of families so aided, are generally regarded as a worthwhile use of county funds for constructive and preventive purposes.

The aim of protection of children in industry has been in the direction of eliminating night work and street trades, raising the age of compulsory education to sixteen years and providing vocational education and guidance, bringing about co-operation between employer and educator for the child's training, shortening hours and increasing wages and in providing social facilities and moral supervision within the plants.

In the field of recreation it has been found necessary to restrain proprietors of public dance halls and amusement parks, vendors of obscene pictures, managers of cheap theaters and cinemas, refreshment parlors, cafés, hotels, excursion boats, pool rooms, penny arcades, gambling machines and what not. While the prosecution of offenders is necessary it is equally clear that, with countless homes lacking normal social facilities and parental efficiency, the community itself must provide and supervise public recreation on a scale capable of exterminating the commercialized forms if they violate the laws enacted to protect their youthful patrons.

One of the most scientific and productive phases of Juvenile Protection is to be found in the work of the psychopathic clinics. Making all due allowance for the social and more external causes of delinquency these clinics took up the search for pre-

disposing causes within the organism of the child himself. On the basis of family history, school records and especially by skilful tests to determine any impairment of the nervous system the physician-psychologist was able to make a diagnosis on the basis of which the child's ability to maintain normal social behavior while remaining a free agent in his ordinary environment could be somewhat accurately discovered.

The outcome of this work was the patent necessity of giving special treatment to the subnormals and incompetents who formed a large percentage of juvenile recidivists. Segregation and colonization of formerly unrecognized imbeciles and morons became imperative for these unfortunates themselves and for the safety of the society in which they lived.

Thus the trend of Juvenile Protection has been away from the old legal responsibility, formerly imposed upon children as upon adults, and in the direction of fostering and subsidizing normal family life, suppressing vicious social agencies, punishing contributors, and penetrating to the individual physical causes for the purpose of removing the same or artificially controlling the constitutionally unfit.

ALLAN HOBEN

# K

**KA.**—An Egyptian term of disputed meaning. It has been defined as the double of the individual; a totem; the life principle whence the individual draws his life nourishment; the genius of the race; and a pre-existing, supernatural being guarding the individual during life and joining him at death, like the Persian *fravashi* (q.v.). It seems not to be part of a man's personality but a supernatural being intimately related to the individual, interested in his destiny, who joins him at death and exercises a protecting control over his soul. See EGYPT, RELIGION OF.

**KAABA.**—An ancient Arab structure at Mecca in which the chief religious object was a sacred black stone, probably a meteorite. After the conquest of Mecca by Mohammed it became the one holy sanctuary of Islam to which pilgrimages were made as a religious duty.

**KABBALA.**—(Neo-Hebraic *Kabbal*, to receive.) Mysticism or theosophy which is supposed to have been received by oral teaching through select persons. Its origin is to be found in the neo-Platonic school of Alexandria with which, as the case of Philo shows, the Jews were in close contact. Talmudic literature gives no system of mysticism, but shows traces of acquaintance with its doctrines. It speaks of the chariot in Ezekiel's vision as a mystic doctrine. It gives to the name of God a mystic power by the pronunciation of which, e.g., Moses killed the Egyptian and speaks of rabbis who as precursors of Faust were able by their knowledge of mysticism to create animals and men.

The first systematic attempt to present the teachings of Jewish mysticism is found in *Sefer Yazirah* (the Book of Creation) which gives the neo-Platonic doctrine of the essential nature of numbers and letters. The date of its origin is uncertain, but the hypothesis of Zunz that it was composed in the 9th. century is highly probable (cf. *Jewish Encyc.* XII, 606–608). The most authoritative book of Jewish theosophy is *Zohar* which may be briefly characterized as a cabbalistic Midrash on the Pentateuch. It claims to have been written in the 2nd. century by R. Simeon Ben Yohay under the inspiration of the prophet Elijah, but it is the work of the Spaniard, Moses de Leon, an impostor, written about 1290.

Mysticism, combined with thaumaturgy took a strong hold on the Jewish people in connection with the Messianic movement of Shabbetai Zebi in 1666, and spread very rapidly over Poland, especially Volhynia and Podolia, where during the first part of the 18th. century Hasidism originated which added to the mystic theories the belief in miraculous powers of divinely favored individuals. The founder of this movement was Israel Besht (ca. 1695–1760). This view has still numerous representatives in these regions. Outside of Poland mysticism found in Italy many followers. In modern times Elijah Benamozegh of Leghorn (1823–1900) was its ardent and gifted advocate.

GOTTHARD DEUTSCH

**KADDISH.**—(Hebrew, "holy.") In the Jewish ritual, a praise of God, recited at different occasions, but chiefly by mourners; hence the term usually refers to the mourners' *kaddish*.

**KAFIR.**—The Moslem name for an unbeliever.

**KALAM.**—The scholastic theology of Islam.

**KALEVALA.**—An epic poem of Finland brought together in final form in 1849 by Elias Lönnrot after years of laborious collection of hero stories, legends, folk-songs and magic spells handed down for centuries among the Finns. The present arrangement of materials is entirely due to the genius of the collector. The poem contains cosmological myths, legends of culture origins, glimpses of rivalry between the Finns and Lapps and much material for the student of magic. Longfellow's *Hiawatha* drew largely from the Kalevala and has the same metrical form.

**KĀLĪ.**—A Hindu goddess, wife of Shiva. She is fierce, malignant, cruel and destructive in character, perhaps the most terrible symbol of human dread in the presence of ruthless nature to be found anywhere in the world.

**KALPA.**—The period of time between the creation of the world and its destruction. The length of this period varies in the different Hindu systems but is invariably of vast extent, reaching to thousands of millions of years.

**KĀMA.**—Desire, one of the ten fetters to be broken by the Buddhist disciple: in Hinduism, a god of love.

**KAMI.**—A Japanese word used originally for anything supremely beautiful, lofty, awe-inspiring or powerful. See MANA. It is now the general term for god.

**KANT, IMMANUEL** (1724–1804).—German philosopher whose critical analysis of the character and limitations of knowledge opened a new era in philosophical thinking.

Kant's entire life was spent in Königsberg, Prussia, where he devoted himself to writing and lecturing in the university. Beginning as an expounder of rationalism (q.v.) he came to see the necessity for a critical analysis of the processes of human thinking. The results of his inquiry he set forth in the *Critique of Pure Reason* (1781).

He distinguished sharply between the *form* of knowledge and the empirical *content* of knowledge. The form is furnished by the a priori structure of the mind, and gives to knowledge its universal character, so that the reliable laws of science are possible. Space and time are the a priori factors in sensation. Thus all particular experiences are systematized in space of three dimensions, and in a time series. The percepts thus organized are further systematized into concepts by the a priori "categories of understanding," such as causation, dependence, limitation, etc.

The outcome of this analysis was to establish the orderly character of reality-as-we-know-it. But since our knowledge is limited to experience, it is vain to seek knowledge of things-in-themselves. Metaphysical agnosticism, so far as transcendent reality is concerned, is inevitable. Theologically this meant the abandonment of the traditional doctrine that God is knowable. Faith rather than knowledge must satisfy the religious man.

In a second study, the *Critique of Practical Reason,* Kant subjected our moral consciousness to a similar analysis. The form of moral will he declared to be absolute obedience to an a priori "categorical imperative." In this absolute obedience lies the essence of morality. Human acts must be fitted into universal moral laws, of which the chief are: "Act as if the maxim of thy action were to become by thy will the universal law of action"; and "So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end, and never as a means only."

Kant further argued that if this absolute morality is rational (as it is by hypothesis) we must believe in real human freedom, in God as the cosmic power able to make virtue lead ultimately to happiness, and in immortality as an opportunity to pass beyond the moral imperfections of this life. In his treatise, *Religion within the Limits of Mere Reason* he set forth Christianity as a rational devotion to the moral good.

GERALD BIRNEY SMITH

**KARAITES.**—(Hebrew *Karaim* or *Bene Mikra* "son of the Bible".) The only Jewish sect in existence, founded by Anan ben David in Babylonia about 750 as a protest against rabbinism on the basis of the principle that the Bible alone possesses authority for the Jews. While in many respects repeating the views of the Sadducees, there is no proof for the assumption that this latter sect continued as a distinct element within Judaism after the 2nd. century. The movement of Anan arose in opposition to the legal hair-splitting and the homiletic eccentricities found in the Talmud and blindly accepted by the rabbinic schools flourishing in Mesopotamia from the 3rd. to the 11th. centuries. The movement spread rapidly over Babylonia, Persia, Palestine and Egypt, and even gained a foothold in Spain. Its greatest development was attained in the 12th. century. There are at present about 12,000 Karaites in the world, most of whom live in southern Russia, especially in the Crimea, though congregations are found in Lithuania, Galicia, Egypt, and Constantinople. Their literature is a monotonous catalog of textbooks of law, commentaries, and a few apologetic and liturgical works, very much dependent on the rabbinic literature. Their strict interpretation of the Mosaic law which, among other regulations, prohibits the keeping of light and fire in their houses on the Sabbath, their increasing dispersion into very small communities, their aloofness from the rabbinitic Jews who largely reciprocate this feeling by the prohibition of intermarriage, seems to forbode their speedy disappearance.

GOTTHARD DEUTSCH

**KARENS.**—One of the chief races, supposedly Chinese in origin, composed of 15 tribes, which inhabit the Pegu Yoma hills of Burma. About three-fourths of a million are in British territory while others inhabit China. Their religion was originally animistic, and their mythology contained many traditions strikingly parallel to Biblical stories, as a result of which the white Karens have responded heartily to missionary work. About 100,000 or two thirds of the Christian population of Burma are Karens. See BURMA.

**KARMA.**—A Sanskrit word meaning act. Since every act sets in motion certain forces, *Karma* (as a rigorous application of the law of cause and effect to the moral sphere) came to mean the result of these forces, the sum total of a man's acts, as determining his future life. See TRANSMIGRATION. This does not necessarily imply an absolute fatalism. "Fate can no more go forward without human effort than a chariot can move on one wheel." As the past has determined the present, so the present helps determine the future. The doctrine militates against a theory of the forgiveness of sins.

W. E. CLARK

**KARMA-MĀRGA.**—The Hindu way of salvation by works which consisted of sacrifice, study of the scriptures, austerities, pilgrimages, and faithful performance of duty. It is the way of the common people who have not attained to the higher salvation by *jnāna-mārga* or *bhakti-mārga* (qq.v.).

**KARMATIANS.**—See ISMĀ'ĪLĪS.

**KEBLE, JOHN** (1792–1866).—English poet and divine; renowned as the author of the *Christian Year;* the author of four of the pamphlets connected with the Oxford Movement (q.v.).

**KEMPIS, THOMAS À** (1380–1471).—Thomas Hemerken born in Kempen, educated in the Deventer School, entered the convent of Mount St. Agnes at Zwolle (1399) where he became subprior (1425). He wrote chronicles of his convent, lives of Groot and others (English by J. P. Arthur, London, 1905) but has permanent fame as author of *The Imitation of Christ,* a work in almost as many editions as the Bible.

F. A. CHRISTIE

**KENOSIS.**—(Greek, "emptying.") The renunciation by Christ of the divine mode of being when he became incarnate in Jesus; an expression used by Paul in Phil. 2:8, and employed by certain theologians in modern Protestantism. See CHRISTOLOGY.

**KESHUB CHUNDER SEN** (1838–1884).—Indian religious reformer and leader of the Brahma Samaj (q.v.). His desire for reform led to a breach in the Brahma Samaj, he becoming the leader of the "Brahma Samaj of India," a sect holding to high ethical and mystical principles and finding much in common with Unitarianism.

**KESWICK CONFERENCE.**—An annual summer conference held in Keswick, England, since 1875 for the promotion of religious devotion. It is undenominational, though the evangelical section of the Anglican church is largely represented. It has promoted a somewhat intense ideal of holiness, and an interest in missions.

**KETUBAH.**—(Hebrew: "Jewish marriage contract.") The old style *ketubah,* still used by orthodox Jews, states the amount of dowry and the amount of settlement made by the groom upon the

bride. Reform Jews use a simple marriage certificate in place of the *ketubah*.

**KEYS, POWER OF THE.**—The authority claimed by the Roman Catholic Church to administer discipline, and especially that power claimed for the popes, regarded as the spiritual successors of St. Peter, to grant or refuse absolution (q.v.) from sins, on the basis of the words of Jesus to Peter. Cf. Matt. 16:19.

**KHALIF (or CALIPH).**—Arab. *Khălîfa*, successor or representative; the successor to or representative of Mohammed as the political and religious leader of Mohammedanism. In the Koran the title is ascribed to Adam and David as representatives of God. In Islamic history it is the title of (1) Abu Bekr, 'Umar, 'Uthman and 'Ali—called the four "perfect" Khalifs; (2) Thirteen Khalifs of the Umayyad dynasty; (3) Thirty-seven Khalifs of the 'Abbasid dynasty, whose reign ended with the Turkish conquest in 1258. Titular Khalifs in Egypt held the office from 1258 till 1517 when Selim I captured the last one, from which time the title has been claimed by the sultans of Turkey.

**KHARIJITES.**—An Arabic Muslim sect, which opposed the Shi' ites (q.v.) especially with reference to the Khaliphate, claiming it to be an office filled by election from any Arabic Muslim family. See MOHAMMEDANISM.

**KHNUM.**—An Egyptian creator god who shaped the cosmic egg and, like a potter, moulded man from clay. He wears a ram's head.

**KIBLA.**—The Moslem term for the place toward which a worshiper turns his face in prayer. In the case of Islam it is Mecca.

**KIDDUSH.**—(Hebrew, "sanctification.") Jewish ceremony proclaiming the sanctity of a Sabbath or holy day consisting of a blessing over a cup of wine (or other food) and the blessing of the day itself.

**KIDDUSH HASHEM and HILLUL HASHEM.**—(Hebrew: "sanctification of God's name" and "desecration of God's name.") Terms used by the Jews to indicate their virtuous and wicked acts respectively, in that Jewish conduct is thought of as reflecting glory to God in proportion to its virtue

**KINDNESS.**—The quality of goodwill or tenderness expressed in behavior of a thoughtful, merciful, generous or friendly type. Many psychologists believe the tender emotion to be instinctive as, e.g., the kindness of a savage to his child. The higher religions, especially Christianity, stress kindness as necessary to ethical living as a member of the social group, and in harmony with the character and will of God.

**KINGDOM OF GOD.**—The reign of God over an ideal social order conceived of both temporally and transcendentally.

The term is characteristic of New Testament Christianity but its content was in large measure furnished by the Hebrew state and the messianic expectations of the Jews. Jesus gave the term new moral elements but did not altogether abandon contemporary concepts. Its synonym, the Kingdom of Heaven (or of the Heavens), found only in Matthew does not differ from it radically, but by the use of a cosmological conception emphasizes its super-earthly character.

Certain exegetical questions present themselves: (1) Does the term indicate God's authority or domain: i.e., the total political (king, subjects, territory, laws, etc.) elements of kingship? (2) Does it mean heaven? (3) Is it eschatological or social? (4) Does it come completely by gift of God or by social evolution? The answers to these questions can best be reached by a study of the group of ideas centering about the conception as held by the Jews rather than by philology or lexicography.

1. The divine Kingdom *in Hebrew thought* is obviously the nation of Israel. Yahweh was commonly presented by the prophets in monarchical analogies. Thus, as a king he directed the affairs of his chosen people, prescribing national policies and determining the national fate. The Hebrew king was His appointee and servant. Disloyalty on the part of nation or monarch brought divine punishment. The ultimate purpose of His rule was the establishment of a righteous nation and the defeat of its enemies. In course of time the kingship of Yahweh was regarded as extended over all the nations, but his relation to Israel alone was that of a Father. Involved in this sovereignty there was the power to act as supreme judge. At the awful Day of Yahweh all sinners, national as well as individual, would be condemned to punishment.

2. In *Jewish literature* this idea of a divine King and Kingdom (although the term Kingdom of God is never used except in a few instances) expanded into a messianic program. A universal divine rule was expected but the domain of Yahweh was to be the Jewish people. There was also among the apocalyptists a belief in a transcendental state already existing in the heavens which was to be some day revealed to men. The two concepts were often joined in the belief either that the heavenly kingdom would be set up in the earth with Jerusalem as its capital or that the Jewish people would be established by divine power and angelic assistance as supreme over all other kingdoms. Probably the apocalyptic writers never sharply distinguished between the two shades of meaning. However portrayed the Kingdom was to be established by God through his Messiah (q.v.) and to it all peoples would be subject. The law of the new kingdom would be that of Yahweh, its subjects would be Jews and proselytes, including the righteous dead who would be raised from Sheol (and in some cases angels as well), and its King would be the Messiah. To these conceptions were added the expectation of the passage from "this age" to the "coming age." See ESCHATOLOGY. At that time the judgment would be established (an expansion of the expectation of the Day of Yahweh) by the Messiah, when its members would be given full entrance into the Kingdom of God and its enemies, both human and super-human, would be thrown into the abyss of fire. The difficulties involved in a consistent unification of these political and transcendental elements seems not to have been felt. And it must be remembered that the apocalyptists were never keenly sensitive to the passing of their imagination from earth to heaven, and from historical personages to heavenly portents and figures. In the more revolutionary groups like the Zealots the divine kingdom was not eschatological but the Jewish nation made supreme by God's assistance in war.

From this point of view it is easy to appreciate the current Jewish belief that the Kingdom of Satan stood over against the Kingdom of God as the source of the suffering and disaster which had come upon the Jewish nation. Only with its complete destruction would the heavenly kingdom and the new Age be established.

3. *The Kingdom of God in the teaching of Jesus* is obviously not political and accords with the Pharisaic belief in being eschatological rather than

present (although some scholars find a present kingdom in Luke 17:20–22 and a few other passages). But it is easy to overestimate the importance of eschatological elements in his teaching unless due allowance is made for the results of criticism. When the earliest forms of his teaching are found by the simple process of comparing the parallels in the synoptic gospels, it will appear that Jesus (*a*) presents God as a Father rather than as a King; (*b*) uses the term Kingdom of God as a conventional symbol of the supreme good to be enjoyed by humanity; (*c*) lays the chief emphasis upon the moral conditions of sharing in the joys of a society in which God is supreme and love is the dominating characteristic; and (*d*) represents it as opposed to and by the Kingdom of Satan, the source of evil. In such a comparison most of the details of the current eschatology disappear from Jesus' sayings and those that remain are secondary to his moral and religious teachings. Paradoxical as it may seem, not the Kingdom of God is central in his thought, but the God-like character demanded of those who seek it as the supreme good. The term may thus be said to be one of the elements of current belief which, after reconceiving, Jesus utilized as his pedagogical apparatus.

The really controlling analogy in the thought of Jesus is that of a family composed of those who possess moral likeness to the Father in heaven. The Kingdom of God in his teaching may be defined as that social order already existing in heaven (but to come to men) in which the relation of God to its subjects is that of Father and the relation of its subjects to each other is consequently that of brothers. Love or brotherliness is an indispensable condition of membership in it, and is to characterize all those who seek to join it and share in its joys.

How far Jesus taught that its coming would be catastrophic is a matter of dispute, but there can be no doubt that he regarded its appearance as dependent upon God's action. That is to say, it was an element of Jesus' religious world view rather than a strictly sociological ideal.

As an element in modern hopes his use of the term is subject to the influence of modern views of God and His relations to human history, and should not be so used as to obscure the central religious and moral teachings which it connoted.

4. The *apostolic thought* of the Kingdom of God, though not often expressed explicitly, was closely akin to the views of contemporary Judaism. It was the coming reign of Christ over his people and was to be established in accord with the Jewish eschatological hope. Its members, however, were to be all believers whether Jews or Gentiles. It was something to be hoped for but not to be described. It existed already in heaven, would descend to earth (or at least to the air) where those who had already accepted Jesus as the Messiah would join it after having been given bodies of the resurrection. Paul always refers to it as a concrete reality though not yet apparent to the physical senses, but his chief interest is in the conditions governing membership in it (e.g., faith, gift of the Spirit, etc.).

5. In the *early church*, the Kingdom of God gradually loses its earlier prominence and becomes *heaven* conceived of more after the Greek fashion. Augustine, however, as he contemplates the miseries of a decadent empire, makes it the key to a philosophy of history. In his *City of God* he sets forth the two rival kingdoms of God and Satan, and sees in history the record of their struggle. The Kingdom of God is more or less closely identified with the church whose development is traced from the earliest stages of biblical history to its triumph in heaven.

6. In *modern thought* the Kingdom of God has been variously identified with the church, a redeemed society, and a heavenly social order similar to that of the N.T. Christians. It has served of late years as the incentive to the social application of the Gospel (see SOCIAL GOSPEL) on the part both of those who regard it from the exclusively social point of view and of many of those who find in its usage in the N.T. wholly eschatological hope. In both cases it represents the religious view of history as the sphere of divine influence. For whether God be viewed as strictly transcendent or as immanent the goal of social evolution is seen to be the fulfillment of His will in the establishment, with His aid, of an ideal social order on earth in which justice and fraternity shall reign, and of a perfect social order in the spiritual world in which those who have the mind of Christ shall realize the ideals for which they have striven in their earthly life.

SHAILER MATHEWS

**KINGDOM OF HEAVEN (or OF THE HEAVENS).**—See KINGDOM OF GOD.

**KINGS, DIVINE RIGHT OF.**—The doctrine that a king holds his office by divine appointment and is therefore not responsible to his subjects. Constitutional government is therefore regarded as dangerous to king and religion in so far as it is not a concession on the part of the king. Such a view maintains much the same estimate of royal powers as belonged to ancient states where the king was regarded as established by some god if indeed not a god himself. See EMPEROR WORSHIP. The history of the Hebrew monarchy contained in the Bible laid a theological basis for divine rights of a royal house, but the Stuarts in England based their claims to such rights largely upon the arguments of Sir Robert Filmer who made government a patriarchal despotism established by God. Coronation rituals doubtless served to preserve the belief in the divine origin of royal power. Absolutism whether theoretically justified or practically exercised has generally grounded itself in divine sanctions. See DIVINE RIGHT.

SHAILER MATHEWS

**KINGSLEY, CHARLES** (1819–1875).—English divine, poet, novelist and teacher; a man of broad liberal tendencies, sympathetic with Christian socialism, and opposed to Oxford Tractarianism; a novelist whose *Hypatia* and *Westward Ho* are among the best of English prose writings; a poet whose *Saint's Tragedy* is his best known contribution to English verse.

**KINSHIP.**—See FAMILY.

**KISMET.**—A word usually associated in the western mind with the fatalism of Islam. It means fate or what is decreed by fate.

**KNEELING.**—Kneeling is a normal reaction stimulated by feelings of dependence and supplication. Along with bowing and prostration it is observable among primitive peoples as a mark of deference to higher rank, or before the deity in the ceremonial. It is a ceremonial posture among the Greeks, Romans, Chinese, Hindus, Moslems, and Jews. Early in Christian history kneeling became the customary posture in private prayer, especially when expressing penitence. In the Roman, Greek, Anglican and Lutheran churches kneeling is prescribed in certain parts of the liturgy and in celebrating the Eucharist.

**KNIGHTS OF COLUMBUS.**—An Order of Roman Catholic Men, organized in 1882 for fraternal

and beneficiary purposes. The membership of about 400,000 is mainly confined to the North American Continent. The order is a zealous promoter of the interests of Catholicism.

**KNOTS, RELIGIOUS USE OF.**—The custom of attaching magical and religious significance to the knot and the ceremonies of tying and untying is widespread. The usual significance of the knot is a symbol for binding or inhibiting. It is used in the initiation ceremonies of certain religions, and as a source of consolation, as in binding sacred texts, charms or amulets to the body. Its use as a symbol of conjugal union is especially ancient and far-reaching. It is also connected with various rites and ceremonies, as those of childbirth, spells to overcome sickness, and counter-magic to remove a tabu. Illustrations are obtainable from every continent.

**KNOW NOTHINGISM, KNOW NOTHING PARTY.**—The name given to the policy of a political party existent in the U.S.A., 1850–1860, which tried to promote pure Americanism by using secret methods to proscribe naturalized citizens and to check the political moves of the Roman church; so-called from the agreement of members to profess ignorance when questioned. The opposition was especially against state aid to Catholic Schools and papal interference in American politics.

**KNOX, JOHN** (ca. 1514–1572).—Scottish Reformer. He entered the priesthood before 1540; but until 1545 he was not a public supporter of the Reformation. In 1546 he accepted a call to the Reform ministry at St. Andrew's, but when the French fleet captured the Castle, he was made to work on the galleys for 18 months. In 1549 he returned to the ministry in England where (1549–1554) he did much to lay the foundations of English Puritanism. From 1554–1559 he was an exile on the continent, ministering to fellow-exiles. He visited Scotland, 1555–1556, and finally returned in 1559 when the Reformation in Scotland became an accomplished fact. His stimulating preaching and personal zeal made him an indomitable leader. He with five others composed the *Scotch Confession*, the Calvinistic creed of the Scottish church before the Westminster confession.

**KOBOLD.**—In Teutonic folk-lore, a sprite of the earth, dwelling in caves, mines, etc., in contrast with water-sprites (undine), air-sprites (sylph) and fire-sprites (salamander).

**KOJIKI.**—The "Record of Ancient Events," a native Japanese collection of the earliest source material of the original religion, Shinto, made in 712 A.D.

**KOL NIDRE.**—(Hebrew, "all vows.") In Jewish liturgy, a selection from the service of the eve of Atonement Day, declaring that all oaths, which may be made during the year (and in which no other person is concerned) shall be null, if not performed. The *kol nidre* is most famous because of the soulful melodies that have adorned it.

**KORAN.**—See Sacred Literatures.

**KOREA, RELIGIONS OF, AND MISSIONS TO.**—The name means Morning Splendor. *Chosen.* The land is a peninsula in eastern Asia, and is now the continental portion of the Japanese Empire. Until 1912 it had a political existence and a civilization distinctly its own. Historically it is the link between the mainland and Japan in culture and in manifold relations. In structure and vocabulary Korean and Japanese are more closely allied than any other two tongues of the Far East. Ethnologically the two peoples are also more like each other than either is like the Chinese.

I. History.—The earliest annals show that there were in the peninsula among the many tribes of Aryan and Tartar origin three groups which formed states in the era of the Three Han, or Kingdoms. In time, after much local war and economic struggle, these became united under one; a favorite native name of Korea (dominion of Ko, the legendary founder) even yet being Dai Han, or the great state. The historic eras are: (1) Old Chosen, 1122 B.C. to 9 A.D.; (2) The Three Kingdoms, 9 to 960 A.D.; (3) Korai (Korea) 960–1392 A.D.; (4) Cho-sen, 1392–1912.

Under the system of centralized monarchy based on the Chinese model, the kingdom's area was divided into eight provinces, which remained in force until in 1912, under Japanese administration, the country was divided into thirteen provinces. In 1917, in round numbers the area includes 82,000 square miles, with 4,336 villages and a native population of 15,000,000 souls, besides 250,000 Japanese and 17,000 foreigners. By the year 1392, Buddhism, introduced in the 4th. century, after a thousand years of brilliant success, through its general prevalence, great wealth and priestly influence at Court, had become a political power, and was too often associated not only with luxury but with immortality and corruption. On the fall of the Mongols and the rise of the Ming, or native Chinese dynasty, which meant—as so many revolutions or dynastic changes in China have meant—a re-instatement of Confucianism, a revolution took place in Korea. The Buddhist party was overcome, and Confucianism became the cult of the scholars, educated men and gentlemen generally. The people were left as sheep without a shepherd. Buddhism sank into degraded forms under the recrudescence of the old animistic notions and beast worship increased.

II. Religion.—The mental and spiritual history of the Koreans is marked by the animism and shamanism of most early forms of religion. It is probable that the rudiments of Confucian culture came in some time before Buddhism. Granite being plentiful and the people expert in chisel-craft, there still exist scores of stone colossi, usually in pairs, representing the heavenly and earthly, or male and female, principles of nature, on which all Chinese philosophy is founded. Not a few of these monuments of early culture are found to-day in the midst of forests, the surviving monuments left after Buddhist monasteries and nunneries have passed away. Chinese philosophy in Korea had its evolution, not supremely in filial piety as in China nor in loyalty as in Japan, but mainly along the line of sociology. The thinking of the Korean is largely influenced and conditioned by this fact. Korean Buddhism seems not to have passed through those doctrinal evolutions which so distinguish the Japanese from other varieties.

III. Missions.—No seeds of Christianity are known to have been planted by any of those Christian soldiers in Hidéyoshi's invasion in 1492–97, who are pupils of the Iberian Jesuits, and yet the first propagating agents of Christianity were Roman Catholics. Confucianism had reached the point of bigotry and oppression, when, in 1777, a number of students received from Peking a collection of books on the Christian religion given by the Jesuit missionaries. By the study of these they were converted to Christianity, and had Chinese priests among them until 1836, when the first French missionary entered Korea in disguise. From Mukden in China, Rev. John Ross, a Scotch

missionary translated the New Testament, wrote tracts in Korean, and baptized the first Protestant believers. After the American treaty, made by Commodore Shufeldt in 1883, came into force, there broke out in the capital warfare between the Chinese and Japanese legation guards. The appearance of Dr. H. N. Allen, medical missionary of the American Methodist Church gave opportunity to show the value of modern surgery and the healing art, which paved the way for the work of the missionaries who now came into the country in large numbers, in 1917 about 300. A survey of the country for its strategic points, the mastery of the language, evangelistic work, and the propagation of Christianity, according to its modern forms, were quickly begun and vigorously carried on, and soon schools, churches, hospitals, improved homes and hygiene began to re-create Korean life. Happily the missionaries found on their arrival, in the people's writing, a means of reaching the masses. With this facile instrument at hand, the study of the Bible has become almost a national habit. The *en-mun* or native script is based on a purely phonetic alphabet, invented in the 14th. century by the Korean statesman and formed according to the organs of speech. Almost perfect in theory, it is very easily learned. Self-support and a strong spirit of brotherhood unite the native Christians and the feeling between the Christian Japanese and Korean is strong and fruitful of good results. Korea coming late under modern Christian influences now enjoys them in manifold forms, educational, evangelical, theological, industrial, eleemosenary, medical, etc., within and without the churches, while the civilizing forces and influences introduced by the Japanese, such as banks, good roads, public hygiene, industries, education, development of resources, facility of post and communication, tend, despite some uncongenial regulative ideas and measures in public instruction, to the uplift of the people and facilitation of missionary labors. Probably, besides one hundred thousand church members, a half million Koreans are under the influence of Christian ideals. The principal societies at work, besides the Roman Catholic are the American Presbyterians (North and South), Methodist Episcopal (North and South), and Canadian and Australian, who in comity district the country without interlapping, the great denominations uniting in theological instruction and all in a Christian university.

WILLIAM ELLIOT GRIFFIS

**KOREAN BUDDHISM.**—The course of Buddhism in Korea may be represented by a line steadily rising from 372 to 935 A.D., through the "Three Kingdom" Age, a plateau during the Golden Age of the Koryu Dynasty 935–1392, and a steady fall throughout the Yi Dynasty, 1392 to today.

Buddhism first came to Kogoryu, the northernmost of the "Three Kingdoms," through Soonto, a Chinese priest, in 372 A.D.; to Paikchei, the S. W. Kingdom, through Marananda, an Indian, in 384; and to Silla, the S. E. Kingdom through Mcukhoja, a black man, in 424. From the beginning, it was under royal patronage in all three kingdoms. Its only real opponent was Confucianism. In 545, Paikchei sent the first missionaries to take the Law to Japan, and Silla joined in that propaganda later.

Through the "Three Kingdom" Period, hundreds of pagodas and monasteries were built with public funds; during the Koryu time, this number was changed to thousands, and all of the temples were largely maintained from the King's treasury. Kings and queens took semi-priestly vows and received the arm-burning seal. At one time during the Koryu Age, every family having four sons was compelled to devote one to the priesthood and later this was made one in three. Many royal princes became monks and several kings and queens abdicated and entered the monasteries.

When the Yi Dynasty was founded in 1392, the capital was purposely moved from priest-ridden Songdo, and all priests and nuns were forbidden on pain of death from entering the new capital. In 1392, there were thirteen Buddhist sects. In 1405, the King commanded that they combine to make but seven, and, in 1422, again ordered that these seven combine into but two, which are the two nominally existing today—the "Sun" or Contemplative Sect and the "Kyo" or Practical.

There were a few times of relative prosperity for the doctrine even under the Yi Dynasty, but, in general, their sun has been in a steady decline. Repeatedly monastery lands and property have been confiscated by the King and restrictions put upon the priests. Today there are nominally 1417 but actually only 917 monasteries in operation, with nominally 6692 priests and 1274 nuns and 131,887 "adherents," but large numbers of the priests pursue ordinary avocations and retain only a nominal connection with the temples and, as there are no stated services, the 131,887 "adherents" are reckoned only by guess-work.

Although most of the multitudinous temples, pagodas and "universities" of former days are largely in ruins, there are many beautiful idols and relics in the temples still standing, notably the wonderful Cave of Sukkoolam near Kyungju; and the Koreans possess the wooden blocks for printing the finest copy of the Mahayana Canon now in existence with the possible exception of the one in Kyoto which was perhaps secured from them in 1421.

Korean Buddhism is of the "Amita" type, though in their temples there are many trinities such as that of Vairochana, Sakamuni, and others. Yaksa Yerai, the Healing Buddha (Bhaishajyaraja) is widely worshiped, as is Miryuck, the Messiah Buddha yet to come, and Kwanseicum, the goddess of mercy. Among the books most used are the *Lotus Gospel* (*Saddharma Pundarika*), the *Kishilon* (*Awakening of Faith*), the *Diamond Sutra*, the *Amita Book*, and the *Chijang Book* (*Chijang* being the *Jizo* of Japan).

Since 1902, great efforts have been made to revivify the organization either by internal changes or amalgamation with Japanese sects, but little success has been attained. Primary schools have been established and a few middle schools and a "College" in Seoul; some literature has been prepared and effort made to conduct a monthly magazine; preaching chapels have been opened in many towns. Everything starts nicely but the movements have little inner vitality and soon run out. Unless a union with the Japanese sects is effected, it looks as though the organization was doomed to extinction. It has no adequate message for this modern world, and there is nothing for it but to die.

CHARLES A. CLARK

**KOREAN CHUNTOKYO.**—A curious religion founded in 1860 and claiming for itself as many as three millions of followers. Possibly it has actually a nominal enrolment of towards a million members and an active membership of 100,000, largely men. It was founded by Choi Chei Oo, who after a wonderful vision received a sacred formula of twenty-two characters and a magic talisman for curing disease. In the movement to exterminate Catholicism, in 1866 Choi was arrested as a suspect and beheaded.

His nephew Choi Si Hyung, better known as Choi Hai Wul, secretly gathered the Master's writings and bound them into a "Bible" called the *Tong Kyung Tai Chun*. Under him the organi-

zation grew for many years secretly but in a healthful manner as a really religious organization. Political complications led to his execution. In the 90's the "Tonghak" organization, as it was then called, was used as a nucleus of a popular revolt against official oppression and was nearly destroyed by the government troops.

The third leader of the Movement, Son Pyung Heui, is still living. There are now hundreds of churches. Two denominations have already arisen. There is a large and rapidly growing literature.

As to formal doctrines, it is held that God is truth, some vague, non-personal Essence to which we owe allegiance. There is no sin. Men are holy. There is an eternal life but no hell or eternal death. Religion consists in repeating over ad infinitum the twenty-two word formula revealed to the Founder. CHARLES A. CLARK

**KORESHAN ECCLESIA (or CHURCH ARCHTRIUMPHANT).**—A small communistic society founded in 1839 by Cyrus R. Teed, whom his followers held to be a New Messiah.

**KOSHER.**—(Hebrew, "fit.") Food permitted according to the Jewish ritual law.

**KRISHNA.**—One of the leading objects of worship in Hinduism, being that incarnation of Vishnu most popular throughout northern India, possibly originally a royal chieftain who gradually became the object of a cult. Krishna occupies a prominent position in the *Mahabhàrata* particularly in the *Bhagavad Gita*. See INDIA, RELIGIONS OF.

**KSHATRIYA.**—The warrior or ruling class of the early Indo-Aryans. They, with the *Brahmans* and *Vaisyas* (q.v.), constituted the original castes of the twice-born. The king was always selected from the warrior caste.

**KUENEN, ABRAHAM** (1828–1891).—Dutch Protestant theologian; a supporter of the liberal movement as opposed to the Calvinism of the Dutch Reformed church; best known as one of the leading exponents of critical historical scholarship in the O.T. field.

**KULTURKAMPF.**—A German word used to denote the fifteen year struggle which took place between the Roman Church and the German government after the establishment of the empire in 1870, in which the Catholic party maintained a stout resistance to all policies which seemed to weaken the power of the Vatican. Bismarck at first suspected that Catholics might stand in way of the unification of German sentiment, but eventually sanctioned their participation in parliament. See ULTRAMONTANISM.

**KWANNON, KWANYIN.**—A Buddhist goddess of mercy of Japan and China. Originally this deity was the Buddhist *Avalokitésvara* (q.v.), a male *Bodhisattva*, kindly and beneficent toward men. In the process of migration through China to Japan he was transformed, though, as a goddess, she is closely associated, as originally, with the Buddha of boundless grace, Amita (Amitābha in India).

**KWEI.**—The word is used in China to mean souls of the dead ("alive a man, dead a *kwei*") or, more commonly, demon. They haunt the night and are the source of all kinds of dangers and misfortunes. The uneducated populace live in constant dread of these omnipresent malignant spirits.

**KYRIE ELEISON.**—An Anglicized form of the Greek words meaning "Lord, have mercy," used in the liturgies (q.v.) of the Roman, Greek, Anglican and Lutheran churches.

## L

**LABADISTS.**—A sect of the followers of Jean de la Badie (1610–1674), a Jesuit who joined the French Reformed church. He developed extreme views, insisting on rigorous discipline, communism and separation from worldly connections. As a pastor he labored in France, Switzerland, England, and Holland encountering much opposition. The little group after several migrations broke up soon after the death of La Badie.

**LABARUM.**—In Christian usage the standard adopted by Constantine after his conversion. It was an adaption of a Roman military standard and consisted of a spear bearing a purple cloth. On the spear or the cloth was the monogram XP (the first two letters of the word Christ in Greek) surrounded by a gold wreath.

**LABOR CHURCH.**—An organization founded in Manchester, England, in 1891 on socialistic lines, as an expression of the religious element of the labor movement. In 1909 the name was changed to the "Socialist Church."

**LABOR MOVEMENT, ETHICS OF.**—The labor movement as a consciously organized movement is comparatively recent and has paralleled in general the development of industry since the Industrial Revolution (for certain distinctive aspects of this movement, see CAPITALISM, ETHICS OF). A labor class has, of course, existed from remote times, but the Industrial Revolution, on the one hand, sharpened the class division between owners of factories and those who worked in them for wages, and on the other, by gathering workmen together into large factory groups, made it easier for them to unite and strengthen their class consciousness.

The chief end of the labor movement is the improvement of the condition of laborers. Although capital and labor have an ultimate common interest in the prosperity of the industry, their interests are sharply opposed as to the division of the total income of industry. The labor group wishes to obtain as large a share as possible in the form of wages; the capitalist wishes to obtain as much as possible for profits. In addition to these obvious differences of interests, there are many points of difference not so generally recognized by the outsider. Improvement in production by the increased use of machinery or by subdivision of processes is distinctly to the advantage of the employer and should be to that of the public unless the employer is able to appropriate all the resulting gain. But the immediate effect upon the workman of introducing machinery is to displace men, and the effect of subdividing processes is to reduce the craftsmanship and wages of those who do the less skilled parts of the process. In meeting these and similar questions as to wages, hours, working conditions, the individual laborer now has to deal, not as formerly with an individual employer, but with an impersonal corporation, frequently of vast size and corresponding power. Organization has appeared to be the natural and only method of placing the workman upon an approximate equality with employers in bargaining. On the continent of Europe the labor movement has more commonly

taken a political form in the endeavor to secure certain kinds of production by law. In England and in the United States unions have depended more upon economic means and have preferred to secure their ends by agreements, with the strike as a reserved alternative.

The ethics of the labor movement has, therefore, been largely the ethics of group morality and in particular of a group of the under-dog sort engaged in a serious struggle. In Europe where classes are more fixed than in America, class consciousness has usually been more intense, but the labor movement in America has had large recruits from immigrants who frequently speak a different language from that of the employer, have little education, live in sharply defined congested areas far removed from the beautiful and healthful homes of employers. Any group sharply separated, not only economically but linguistically, racially, and socially, is likely to be suspicious of groups with which it is in competitive relation.

The militant character of the labor movement may at times have been kept active in order to strengthen the union, just as political leaders have always reckoned more or less upon the unifying effect of a certain amount of nationalism as over against other states. The militant attitude has shown itself particularly against "scabs" or "blacklegs" who are regarded as the worst enemies of organized labor. The psychology here is precisely similar to that of the national group in war time. The obverse aspect of group morality is the strong feeling of obligation to all within the group, and the adoption of various means to encourage brotherly feeling rather than individual rivalry. Thus the "common rule" which tends to equalize output and wages, although it may not go farther in practice than to set a maximum for the one and a minimum for the other, is an illustration. "Thou shalt not take thy brother's job" is to the unionist based on a deeper morality than "Thou shalt bargain for thine own interest solely," as the ethics of the so-called "open shop" would suggest. In the case of seasonal employment, limitation of production has had an additional incentive: the workman has often believed it legitimate to "stretch" a job to some extent, since the only way to provide for for a job tomorrow has seemed to be to make today's job last over until tomorrow.

The socialist movement is one aspect of the labor movement. It has laid great stress upon the exploitation of labor. Assuming from the older economists that the wage of the laborer remains at the minimum necessary to recruit the supply of labor, it appeared to be the logical inference that all the economic advantage due to the increased methods of production goes to the capitalist. Hence the socialist has not considered the present ownership of property as having a sound ethical basis. The current conception of honesty has seemed to the socialist a capitalist conception. The socialist also emphasizes class conflict. For the national grouping and conflicts he would substitute an international alliance of workingmen as over against capitalists. He justifies class conflict as being the necessary means to the ultimate abolition of class.

The more positive and constructive ideals of the labor movement are stated by John P. Frey in the *International Journal of Ethics*, Vol. XXVIII, pp. 485–98, as: Brotherhood, Education, Standard of Living, and Industrial Democracy. Brotherhood is international in its scope. In the field of Education, the trade unionists maintain that theirs has been a highly important part in preventing child labor and securing free public schools and free text books. A Standard of Living included not merely wages, but possibilities of health comparable to the health of well-to-do classes, housing conditions in which decency can be maintained, a shorter day that there may be opportunity for leisure, recreation and education. Industrial Democracy is, in the view of the labor movement, as important as political democracy. Quite apart from the question whether the employer might not of his own free will establish as good working conditions as any organization of laborers might be able to conceive, the labor movement insists increasingly that it shall have an equal share in determining all the conditions under which industry is to be carried on. It claims this as a matter of principle on the ground that freedom and equality cannot be otherwise secured. JAMES H. TUFTS

**LABYRINTH.**—In mediaeval churches intricate passages, arranged on the tiled floor of the nave, symbolizing the progress of Jesus from Jerusalem to the cross. The devout traversed these in prayer on their knees.

**LACORDAIRE, JEAN BAPTISTE HENRI** (1802–1861).—French R.C. ecclesiastic and pulpit orator; associated with Lamennais (q.v.) in the attempt to interpret Catholicism in accordance with the principles of liberty and democracy in opposition to Ultramontanism (q.v.), while also opposing anti-religious free thinking. As preacher of rare power in Notre Dame he exerted great influence over French life and thought.

**LACTANTIUS** (ca. 260–ca. 330).—Latin Father; teacher of rhetoric in Nicomedia, converted to Christianity late in life. His writings, while not theologically profound, are valuable from the literary and historical viewpoints. His principal work, *The Divine Institutes*, attempts a complete apologetic presentation of Christianity.

**LADY CHAPEL.**—A chapel dedicated to the Virgin Mary, in or connected with many larger churches and cathedrals.

**LADY-DAY.**—The feast of the Annunciation (q.v.) celebrated on Mar. 25th.; but formerly the designation of all days in the calendar of the church connected with events in the life of the Blessed Virgin.

**LAITY.**—The non-clerical members of the church. At the close of the 1st. century the term was applied to the congregation. The Roman Catholic church is composed of the hierarchy —in whom rests exclusive authority—and the laity. In Protestant bodies the laity share with the clergy in church administration.

**LAKSHMĪ.**—A Hindu goddess of kindly character, wife of Vishnu. She is also called Śrī.

**LAMAISM.**—The politico-religious system prevalent in Tibet and Mongolia, being a phase of Mahayana Buddhism which found its way into Tibet in the 7th. century and in which there is an admixture of Shivaism and Shamanism. It is so designated from the *dalai-lama* and *tesho-lama*, the hierarchical head, and his deputy. TIBET, RELIGIONS OF; BUDDHISM.

**LAMB.**—In early Christian symbolism as preserved in the catacombs and on sarcophagi, the lamb was used sometimes in depictions of the Good Shepherd bearing the lamb, and again as representing Jesus, the Lamb of God, slain for men.

**LAMBETH ARTICLES.**—Nine articles of faith, embodying high Calvinistic principles, drawn up at Lambeth, England, in 1595 but never officially adopted because of the opposition of Queen Elizabeth.

**LAMBETH CONFERENCES.**—Assemblies of Anglican bishops or Pan-Anglican synods, which have met since 1867 once each decade at Lambeth Palace, London, England to discuss matters of practical interest to the Anglican communion.

**LAMBETH QUADRILATERAL.**—Four articles of faith, proposed as a basis for the reunion of Christendom, adopted by the Protestant Episcopal Convention of the U.S.A. in Chicago in 1886 and by the Lambeth Conference (q.v.) in 1888. The articles affirmed (1) the sufficiency of the Scriptures as the standard of faith; (2) adherence to the Apostles' and Nicene creeds; (3) the two sacraments of baptism and the Lord's Supper; (4) the historic episcopate "locally adapted in the methods of the administration."

**LAMENNAIS, HUGUES FÉLICITÉ ROBERT DE** (1782–1854).—A brilliant French priest and political philosopher. At first he was a defender of ecclesiastical authority and ultramontanism, but later he adopted liberal ideas including freedom of conscience, of assembly, and of the press. His ardent advocacy of democratic notions brought him into collision with the church resulting in his severance from it.

**LAMMAS DAY.**—(A.S. *Llammaesse*, loaf-mass.) Originally an old English festival observed on August 1, as thanksgiving for the wheat harvest. Subsequently it became the church festival in honor of the release of Peter from prison.

**LAMPS.**—The use of lamps for liturgical purposes is a characteristic of several religions. The Greeks had a "festival of lamps." The Indian people have a feast of lamps. So also among various peoples the custom of burning lamps in temples at shrines and holy places is common. There is no evidence of their use for other than utilitarian purposes among Christians till the 12th. century. At present they are burnt in many churches.

**LANDMARK.**—See Boundaries.

**LANFRANC** (d. 1089).—Archbishop of Canterbury; a contemporary and friend of Hildebrand. He became a noted educator in the monastery at Bec, where he was asked to defend the doctrine of transubstantiation against Berengar. In 1070 he assumed the English primacy, in which position he aided William the Conqueror in strengthening his rule, unifying the English people and maintaining the unity of the English church over against the divisive claims of York.

**LANGTON, STEPHEN** (d. 1228).—Archbishop of Canterbury and cardinal, whose primacy fell in the reign of King John. In the quarrel between John and Innocent III., in which John capitulated when the pope placed England under an interdict, the point at issue was the recognition of Langton as primate. He encouraged the barons in their demands which ultimately led to the *Magna Carta*.

**LAODICEA, SYNOD OF.**—A synod held in Laodicea in Phrygia in the 4th. century, adopting sixty canons relating to matters of church government and discipline. The canons were given ecumenical status at the council of Chalcedon, 451.

**LAO-TSE** (ca. 604–524 B.C.).—A Chinese mystical philosopher, founder of the higher Taoism and the supposed author of the *Tao Teh King*. He was contemporary with Confucius and, like him, sought a solution for the disorders of the age. Feudal strife, neglect of agriculture, warring ambitions had destroyed the ancient Chinese peace and reduced the people to a condition of wretchedness and poverty. Confucius preached practical reform, a return to the good old ways. Lao-tse opposed to him the gospel of quietism, abhorring the work of fussy reformers like Confucius.

He had no theology. As a mystic, he sought to find relationship with the ultimate spiritual reality which is impersonal and all-pervasive, the controlling principle of all existence which orders all things by being itself and in quiet surrender to which man may find peace. He called this *Tao*. In the formation of our world the *Tao*, or Ultimate Reality, gave rise to the Great Monad or the Material Principle which differentiated into *Yang* and *Yin* which further differentiated into heaven and earth and all phenomenal things. The true life of man is found by self-abnegation, by refusal of ideals created by human intellect, by inaction, by the normal development of his inner nature which is one with *Tao*. This is the way of illumination, of power, of peace. It is also the way to happy social relationships and the true security for the state.

**LAPPS, RELIGION OF.**—The Lapps comprise a group of Arctic tribes, coastal and forest, in Scandinavia and Russia, kindred in speech and probably in blood to the Finns. They are professed Christians of the Protestant and Greek Churches, but as among other peoples of low civilization vestiges of their original paganism survive among them. Their pagan religion, like that of the Finns, comprised two strata, the older native beliefs and the later influence of Scandinavian paganism. To the older stratum is to be ascribed the very tenacious cult of the dead and the animism, or worship of nature spirits, of which an important feature was the worship of the bear, the strongest animal known to the Lapp. To Scandinavian influence is to be ascribed the importance attached to the sun-god, thunder-god and wind-god. From early times the Lapps have had among their Scandinavian and Russian neighbors a great reputation as sorcerers, and this is doubtless in part due to their belief in the religious significance of trance and ecstasy and the reputation of their shamans as intermediaries with the spirit-world. In this, as in the importance of the drum employed to induce trance or ecstasy, the Lapps show striking affinity to the Arctic tribes of Siberia and to the Eskimo. H. B. Alexander

**LAPSED.**—A term applied in the early church to those Christians who abjured Christianity under the stress of persecution. During the persecutions of the 3rd. century these became so numerous that the question as to the treatment of them occasioned disputes within the church. Many of the lapsed, after having been relieved from fear of legal prosecution wished to attend church services but sought relief from current penitential requirements. A considerable number of the clergy led by Novatian (q.v.), anti-Pope, opposed all leniency and a schism resulted. The policy of Rome favored the readmission of the lapsed to the church after public confession and penance. After

many disturbances this position was finally established by a number of synods, but the Novation position became a chief element of Donatism (q.v.). The issue finally disappeared with the passing of persecution.

**LA SALLE, ST. JEAN BAPTISTE DE** (1651–1719).—Educational reformer and founder of the order of Christian Brothers (q.v.); canonized in 1900. The order was recognized by the pope in 1725, as the "Brothers of the Christian Schools."

**LATERAN COUNCILS.**—Councils of the R.C. church held in the palace of the church of St. John Lateran, the cathedral of the Bishop of Rome.

Of these, five are counted as ecumenical by the R.C. church. In point of fact, however, they have dealt with matters immediately connected with the R.C. church exclusively, e.g., investitures, 1123; schisms, 1139, 1179; Crusade and heresies, 1215; Gallican church, 1512–17. The so-called 12th. ecumenical or Fourth Lateran Council (1215) authorized the use of the term transubstantiation and required an annual confession of all church members. Other councils or synods have been held in the Lateran, which dealt chiefly with schisms and matters of church administration.

**LATIMER, HUGH** (ca. 1490–1555).—English bishop who collaborated with Cranmer and Cromwell in defense of Henry VIII. in his breach with Rome. He was a great preacher with tremendous influence over the people. His denunciation of ecclesiasticism and dogmatism, and his zeal for righteousness incurred official opposition, and with Ridley he was burnt at the stake.

**LATIN AMERICA, MISSIONS TO.**—The line which divides the Anglo-Saxon civilization of the North from the Latin culture of the South must be drawn not at Panama but at the Rio Grande which serves as the northern boundary of Mexico. To the south lives a composite population of some 80,000,000 people—18,000,000 Whites, 17,000,000 Indians, 6,000,000 Negroes, 30,000,000 mixed White and Indian, and 8,000,000 White and Negro. Accordingly for the last four centuries Latin America has been engaged in the difficult experiment of trying to fuse the social and religious heritages of three distinct continents—Southern Europe, Africa, and primitive South America—into some kind of a homogeneous whole. The distinctive religious conditions of the continent spring from this triple heritage.

The Spanish and Portuguese conquerors of the 16th. century forced the Catholic faith on the aborigines with the same relentless energy as characterized their political autocracy. As a result of this policy what is found in Latin America today is the super-imposition of the authority, the organization, the rites and the creed of Mediaeval Christianity upon a vast and but slightly plastic substratum of native religious tradition and custom further complicated in Brazil by fetishism and animism imported from Africa with the thousands of negro slaves who were required to work the plantations and mines. Because of the remoteness of the continent itself and in conformity with the settled policy both of the court at Madrid and of the authorities at Rome, until recent years this complex religious life has been kept scrupulously isolated from the rest of the world and has produced its own natural and legitimate results uncontaminated by outside influences.

The early years of conquest and settlement were marked by commendable apostolic zeal, although the forceful methods of propaganda then in vogue would not meet with approval today. One of the first acts in founding any new town was the reservation of one side of the central square or plaza for the government buildings and another for the church or cathedral; and this was typical of the place which religion held in the lives of the people; their business and their homes were built about the church, their afternoon promenades in the plaza were under her constant and immediate scrutiny. The Jesuits, Franciscans and other orders meanwhile penetrated into the mountain valleys and the tropical jungles founding missions among the native Indians of the country. But the missionary zeal of the 16th. and 17th. centuries gradually gave way to the monotonous routine of a colonial life which had been denied freedom of self-expression, while the church herself began to suffer from the many perils and marks of internal disintegration which attend a religious monopoly.

The political revolution which took place in the opening years of the 19th. century, although gaining its inspiration from the encyclopaedists of France, did not bring any corresponding transformation in the religious life of the people. This political upheaval along with the liberties which it brought soon prepared the way however for other movements which could not but affect the religion of the country sooner or later. New tides of immigration, widening business relationships, the clashing of interests between local governments and the court at Rome, and the inevitable infiltration of modern ideas and methods along with a new passion for scientific learning and popular education ere long began to undermine the belated mediaeval faith of colonial days, and as a result the opening years of the 20th. century find the educated classes swinging away from the mother church towards skepticism and agnosticism and the church herself so robbed of vitality that she is no longer able to replenish the ranks of her own clergy and is being compelled to abandon the more remote parishes allowing these isolated districts to lapse into paganism.

As a part of this general emancipation the Catholic Church has been deprived of much of her authority and prestige by the persistent policy of the various governments to take unto themselves the special prerogatives which the church gained for herself during the ages of excessive credulity. During the last 75 years much church property has been confiscated, the cemeteries have been thrown open to the non-Catholic public, the clergy have been made amenable to the civil courts, education has ceased to be the monopoly of the church and has become a function of the state, religious liberty or toleration has been granted in all the countries, civil marriage has been sanctioned, and in several of the more progressive republics divorce laws are contemplated—all of which indicates conclusively the determination of the people in an ever increasing degree to take full charge and control of their own lives. Religiously as otherwise Latin America is a land of striking contrasts. The great masses of uneducated population still plod along in the furrow broken for them by their fathers, untouched and uninfluenced until quite recently by the movements of modern days. The intellectuals on the other hand rejoicing in a newfound freedom are wandering far and near in search of the satisfactions of life.

Beginning with the year 1558 French Huguenots, the Dutch, and the Moravians sought to plant the Protestant religion on the east coast in connection with ill-advised colonization schemes, and each attempt, except that of the Moravians, was smothered out after twenty or thirty years under the cruel hand of misfortune or persecution.

Coming to the days and methods of modern missions as we know them, work was undertaken first of all among the English speaking residents of the larger coast cities by the Methodist Episcopal Church, the Presbyterian Church of America and the Church of England. As early as 1820 James Thomson visited the various emerging republics as an agent of the British and Foreign Bible Society establishing schools and Bible depots, but a decided reaction soon set in following the revolutionary wars and this work came to naught. Several other preliminary attempts ended likewise.

The first permanent missions among the Spanish speaking people were begun in 1856 by the Presbyterians in Bogota and by the Methodist Episcopal Church in Buenos Aires in the year 1867. About the same time American missionaries entered Mexico encouraged by the liberal policy of President Benito Juarez. From such small beginnings the work has grown to the following proportions for all of Latin America including the West Indies, as reported to the Panama Conference in 1916 which are the latest complete statistics available. There are 101 societies supporting work in Latin America, distributed as follows: Canadian societies 6, United States 71, Great Britain 22, New Zealand 1, The Netherlands 1. The total annual expenditure of the societies is $2,300,000, supplemented by $1,136,000 raised on the local fields. Foreign missionaries number 2,172; native staff, 3,859; church organizations, 2,654; full communicants, 285,700; Sunday Schools, 3,097; Sunday School membership, 219,000. The American Societies most active in the field are the American Bible Society, the Baptist Conventions, North and South, the Methodist Episcopal, North and South, the Presbyterians, North and South, and the Protestant Episcopal Church. More recently the Y.M.C.A. and the Y.W.C.A. have entered the larger cities directing their operations especially to meet the needs of students and the industrial classes. The countries which have given the most hearty response to the missionary approach are Brazil, the Argentine, Uruguay, Southern Chile, Mexico, Cuba and Porto Rico.

As is always the case missionary methods have responded more or less promptly to the demands of the situation. The traveling colporteur of the Bible Societies has been the pioneer in many cases. Where an opening was found a missionary and his wife took up their residence, and as a first step generally established a school in response to the widespread demand for a modern education. Some of these schools of humble beginnings have since become institutions of nation-wide influence, as for example, the American Institutes of Bolivia and Peru, El Instituto Ingles of Chile, MacKenzie College in Brazil, Los Colegios Internacionales of Cuba and half a dozen high grade schools in Mexico, where the children of presidents, senators and men of large means have been sent for training under Christian ideals. In so far as public opinion would permit, gospel services were held and little churches of converts won, until today these churches dot the whole continent and are fast becoming a force for national righteousness. In some cities where the door of approach long remained closed, trained nurses moved about from house to house with their quiet ministrations and soon opened a way of access where other means had failed. A limited amount of hospital and medical work has been undertaken.

The emancipation of the Indian races—the most neglected of all—is being sought by means of schools, agricultural training, medical attention and religious propaganda. This undertaking is made especially difficult by the complicated intertwining of the distinctive religious, social and economic conditions of the Indian. For him a full salvation must include, among other things, freedom from the mediaeval feudalism of present day land tenure and from the equally oppressive enslavement of 20th. century industrial methods.

A distinct stage in the missionary development of Latin America was marked by the Panama Conference held in the city of Panama in February, 1916. Growing out of the deliberations of this body of 500 delegates the extensive field has been organized into eight regional conferences working in consultation with a central "Committee on Co-operation" in New York with Robert E. Speer as chairman and Samuel G. Inman as secretary, all of which agencies have been devoting themselves to the co-ordination of the forces on the field through a common literature, division of territory, advanced educational programs, detailed surveys of local conditions, and to the awakening of a heartier support at home. The last five years have witnessed some distinctive contributions to missionary policies and achievements along the lines indicated above and give grounds for hope that a new era of combined effort has already begun.

ARCHIBALD G. BAKER

**LATIN CHRISTIANITY.**—Those beliefs and practises characteristic of the Latin church and the Latin nations, in contradistinction from Greek, Teutonic, Anglican, or American Christianity.

**LATIN CHURCH.**—The Roman Catholic Church (q.v.).

**LATITUDINARIANS.**—A group of English churchmen of the 17th. century who advocated the union of the non-conformists with the established church on the basis of the doctrines common to both parties, thus abandoning high church contentions. Cf. ENGLAND, CHURCH OF; LOW CHURCH.

**LATTER-DAY SAINTS.**—The Mormon Church the full title of which is the Church of Jesus Christ of Latter-Day Saints. See MORMONISM.

**LAUD, WILLIAM** (1573–1645).—Archbishop of Canterbury; an aggressive supporter of High church doctrines, and a rigorous opponent of puritanism and non-conformity. He upheld the doctrine of the divine right of kings, supported Charles I., and urged that the church should be active in the affairs of state. While he advocated the independence of the English from the Roman church, his extreme high church views led to the suspicion that he was inclined to favor Catholicism. This led to his impeachment on the false charge of popery and to his death by beheading.

**LAUDS.**—The second of the offices of the first of the canonical hours (q.v.) in the Roman breviary, so designated from the three *laudes* or hymns of praise, viz., Ps. 148–150, which constitute part of the service.

**LAVABO.**—The first word of the Psalm (25) recited by the priest when washing his hands at Mass—hence the name of the ceremony. It occurs in all the older liturgies, and had acquired a mystic significance in the middle of the 4th. century.

**LAW, CANON.**—In its widest sense the word canon (Greek, *kanon*, rule) pertains to every law or constitution of the church, including the Scriptures. The first eight councils, however, applied the word dogma (q.v.) to decisions governing faith, and the word canon to decisions touching discipline (q.v.). In the 16th century the Council of Trent (q.v.) used

the word canon for regulations of the church in matters of faith, and the word *decretum* (see DECRETALS) for statutes of the church referring to discipline and administration. Present usage reserves the word canon for apostolic constitutions and the regulations of the church embodied in one or another codification of ecclesiastical law, and employs the terminology of the Roman chancellery, *bull, brief, motus, proprii*, etc., to the rest of the church's law. The term *jus canonicum*, while used in the 6th. century, did not obtain general currency until the 12th.

I. SOURCES.—The sources of canon law are the Bible, tradition, the opinions of the early church fathers, conciliar legislation and the decisions and decrees of the popes. A large amount of canon law is also embodied in secular legislation, especially in the Middle Ages, as the capitularies of the Frank kings. But modern legislation, e.g., the Pragmatic Sanction of 1439, the revocation of the Edict of Nantes, and the Concordat of 1801 (q.v.), is sometimes an important source of canon law.

II. CODIFICATIONS.—There are traces of compilations of the church's canons as far back as the 5th. century. The earliest collection was made by, or attributed to, Isidor of Seville (599–636) (q.v.). At about the same time, in Rome a "Scythian" monk named Dionysius Exiguus (the "Little") who knew both Greek and Latin, made another compilation, the distinguishing feature of which was the number of papal decretals incorporated in it, a fact which makes this codification a landmark in the development of the papacy. Still another compilation was current in Frankish Gaul at about the same time known as the *Collectio Quesnelliana*. In the middle of the 9th. century an enormous extension was given to the papal prerogative by the appearance of the so-called *False Decretals* (q.v.). With the elevation of the papacy after its decline in the 10th. century, owing to the restoration of the mediaeval empire by Otto I. in 962 and the progress of the Cluny Reform new and more scientific codifications of the canon law began to be made. Notable among these are the *Decretum* of Bishop Burchard of Worms (1012–23), the *Decretum* of Bishop Ivo of Chartres (d. 1116) and, most important of all, the *Decretum* of Gratian, compiled between 1139 and 1148. The volumes of church legislation enormously increased as the papacy reached its zenith in the 13th. century, a stream of compilations and abridgments flowed forth and the names of the greatest canonists appeared, like Raymond of Penaforte. The interpretation of the canon law at this time was powerfully influenced by the revived study of the Roman law, the philosophy of the schoolmen, particularly that of St. Thomas Aquinas (see SCHOLASTICISM), the rise of the universities, especially that of Paris, and the Dominican Order (q.v.) whose members soon became dominant in the universities and control of the Inquisition (q.v.). Since the fall of Boniface VIII. in 1303, apart from papal decreta, the most important accretions of canon law have been added by the reforming councils of the 15th. century (councils of Constance, Basel, Ferrara, Florence), the council of Trent and the Vatican Council of 1870. A complete codification of canon law now in force was begun by Pius X. in 1904 and published by Benedict XV. in 1917.

In the seventeenth century, as a part of the Counter-Reformation (q.v.), the canon law began to be attentively studied, particularly by the Benedictines of St. Maur, and the presses of the church put forth enormously large series of works pertaining to the history of the church, as the *Annales Ecclesiastici*, edited by Cardinal Baronius and the *Concilia*, edited by Mansi and Labbé.

JAMES WESTFALL THOMPSON

**LAW, HEBREW.**—The body of enactments found in the books of Exodus, Leviticus, Numbers, and Deuteronomy. The term is sometimes applied to the Pentateuch as a whole. See HEXATEUCH.

The Hebrew law is organized in four main codes, viz.: (1) the Decalogue (in two recensions, viz., Exod. 20:2–17 and Deut. 5:6–21); (2) the Covenant Code (likewise in two recensions, viz., Exod. 34:17–26 and Exod. 20:23—23:33); (3) the Deuteronomic Code (Deut. 12–26); (4) the Priestly, or Levitical, Code (the laws in Leviticus and Numbers, and the remaining legal material in Exodus).

These four Codes are accounted for by traditional scholarship as having arisen at different times in the career of Moses, to wit: the Decalogue on Mt. Sinai, at the beginning of the desert march as a concise statement of fundamental principles; the Covenant Code, at Mt. Sinai, as a body of precepts for the people as a whole; the Priestly Code, at various places on the march, as a technical law for the priests; and the Deuteronomic Code, just before the entry into Canaan, as a revision of the Covenant Code, made in the light of the experience of the preceding 40 years and with a view to the needs of the people in Canaan.

Modern scholarship thinks of the Law as gradually developing in response to the growing needs of the people. Some of the laws of the Decalogue and of the Covenant Code may go back to the days of Moses. The main body of the Covenant Code arose, however, in Canaan where the Hebrews learned the ways of agriculture and came into contact with the Code of Hammurabi (q.v.) from which they borrowed much. The Deuteronomic Code was a revision of the Covenant Code from the point of view of the teachings of the prophets of the 8th. and 7th. centuries B.C. and was officially adopted by the Jewish nation in 621 B.C. The Priestly Code was not completed until the time of Ezra or later and was a revision and expansion of all the ritual law which had been practiced in the preceding centuries. The purpose of this elaborate law was to guard Jewry from all sin and so to make possible the bestowal of the favor of God in full measure.

J. M. POWIS SMITH

**LAW OF NATURE, NATURAL LAW.**—A law states a uniformity of succession of events. If this succession of events is conceived of as determined by prescription, such as the will of God, of earthly rulers, or of the community through its constituted authorities, the uniformity of the succession of events is a law in a legal sense. If the succession follows from aesthetic or ethical standards entertained by individuals or communities the succession or order is aesthetic or moral. If the uniform succession is one of natural events not under the control of an ordering will nor subject to social standards, it is called a natural law. The extent to which these different conceptions of law can be kept distinct from each other depends evidently upon one's view or philosophy of the world. A pietist may see in every succession of physical events the direct will of God. The Aristotelian will see in such successions the logical steps in the expression of the natures of things. The Stoic saw in the world a nature which was rational though impersonal, and of which our minds were but parts. For the Stoic, being rational was living according to the laws of nature. In the medieval period such a nature, which was responsible for the events that succeed each other, was widely recognized as a force or organized group of forces working out the will of God. This conception is still widely held, often unconsciously. We still tend to speak of a nature that works in accordance with law, whether

we imply that this nature is an essence of things, or the expression of an ordering mind. Natural law in the sense of exact science, is a mere registration of a uniformity of a succession of events that has existed in the past and for the continuance of which uniformity there is a high degree of probability. The justification for the assertion of such a probability is variously supported and is widely questioned, but that the probability exists for all men there is no doubt. Such a probability does not carry with it any implication of a force or of a nature of things, or of a mind or reason or will bringing about the ordered succession. The law merely states the order that has been and probably will recur. GEORGE H. MEAD

**LAW, POLITICAL.**—The commonest and simplest definition is, a rule of action prescribed by the authority of the state, or, we might add, by the law-giving authority of the state as organized. While this definition may possibly be so expanded and explained as to be comprehensive, it is too meager to be altogether satisfying. It suggests rather criminal or penal laws than the system of regulations, orders, and authoritatively recognized customs which constitute the basis of modern political society. Law is fundamentally a body of relationships: the law of a political society at a given moment is the whole set of authoritatively recognized obligations, rights, duties and privileges of men and associations of men in the state. To a large degree, modern systems of law grew out of primitive customs; and established principles and practices antedated positive enactment.

Again, there are so many different divisions and classifications of the law that accuracy of statement appears to require extensive treatment. England and the United States have the common law, that great body of principles which had their beginning in early English history and have gradually developed and shaped themselves to the needs of society. The common law is called the unwritten law, the *lex non scripta*, as distinguished from statute law, the enactment of legislative bodies. The common law is also distinguished from the civil law, the latter an inheritance from Rome, and now existing in considerable portions of western Europe as well as Spanish America. Civil law is the prevailing system in the United States in those parts, like Louisiana, where French and Spanish legal methods were planted in early days.

The term public law is also often used, including administrative law, constitutional law, and international law. The first is the body of principles as well as fixed formulae, in addition to the mandates of constitutional law, guiding the administrative officials in the performance of their duties. Constitutional law embodies the forms and modes of procedure of the state and the relationship between the government and citizens or subjects. In England an unconstitutional law would be one passed by Parliament, and hence real law, but contradicting in some particular the fundamental principles or procedure or forms of the constitutional structure as it had hitherto existed. In America, the written constitution is itself the supreme law, issuing from the supreme authority, the people; anything contrary to the written document is not law and will not be so regarded by the courts.

If law must have a sanction, that is to say, must be supported by compulsive authority, international law, as far as it is directed to the conduct of sovereign states, cannot be called law; the sanction, if it exists at all, is moral, not legal; for sovereignties acknowledge no external source of control over them. But large portions of international law directly affect individuals and are a part of the legal system recognized and enforced by courts of national states. A. C. MCLAUGHLIN

**LAY ABBOT.**—A layman who in recognition of services has been granted the oversight of an abbey by a king or one in authority. Charles Martel was the first to introduce the custom.

**LAY BAPTISM.**—Baptism administered by a layman, in the R.C. church permissible in an emergency in the absence of a priest.

**LAY BROTHER, LAY SISTER.**—One who resides in a monastery or nunnery, observing monastic vows and assisting in manual labor or other secular affairs, but does not take holy orders.

**LAY CLERK.**—A layman who leads the services of the church.

**LAY CONFESSION.**—Confession of sins to a layman. In case of dire necessity, when a priest was not available, the R.C. church in the Middle Ages permitted confession to be made to a layman. At present confession is limited to priests with proper jurisdiction and faculties. See CONFESSIONAL.

**LAY, LAYMAN.**—Terms denoting members of the Christian Church who are not ordained as are the clergy.

**LAY READER.**—A layman officially granted the right in the U.S. for one year to read the prayers in the Episcopal church.

**LAY REPRESENTATION.**—Participation of the laity in the government of the church, a principle of Protestant denominations in contrast with the Catholic practise of complete clerical control.

**LAY TITHES.**—Ecclesiastical tithes which were sometimes paid by bishops and abbots to laymen, in return for servants and vassals to uphold the church in the defence of its civil rights.

**LAYING ON OF HANDS.**—See HANDS, LAYING ON OF.

**LAYMEN'S MISSIONARY MOVEMENT.**—A movement organized in the Fifth Avenue Presbyterian Church, New York City, November 15th, 1906, marking the centennial celebration of the beginning of foreign missionary work in America. Eighty laymen representing all Protestant Communions were in attendance. It was inspired by the Student Volunteer Movement.

John B. Sleman, an insurance agent, in Washington, D.C., who attended the Student Volunteer Movement's quadrennial convention at Nashville, Tenn., during the Christmas holidays of 1905, observed that the devotion of the students of the American colleges and universities to the world's evangelization was not matched by the church as a whole or by the men and women comprising its membership. The Laymen's Missionary Movement is therefore complementary to the Student Volunteer Movement (q.v.). Conferences and conventions of ministers and laymen have been organized for the promotion of an interest in the missionary cause. These are held in various states, districts, counties, and cities. The programs are educational and inspirational. Missionaries and those who have seen missionary work at first hand give the addresses, which are calculated to impart vision to the delegates, while laymen, pastors and mission-board secretaries discuss various methods which have

been known to increase the missionary efficiency of the church.

The most notable contribution of the Laymen's Missionary Movement towards the adoption of more efficient methods has been its success in securing the official introduction of the Every Member Canvass in practically all of the Protestant Communions. Within ten years the contributions in the United States and Canada to foreign missions more than doubled and it is generally recognized that the work of the Laymen's Missionary Movement was very largely, though not wholly, responsible for this remarkable increase in so short a time. The contributions to home missions and the local church support have, as a result, increased even more largely.

At first the Movement concerned itself primarily about the promotion of the Foreign Missionary Cause; later on it devoted itself to the promotion of interest in the entire missionary program of the Christian Church both at home and abroad.

J. Campbell White was the first general secretary. The First National Missionary Congress of the Movement was held in the Auditorium Theater, Chicago, May 3–6, 1910. The officers of that Congress were, Henry P. Crowell Chairman, F. J. Michel, Executive Secretary, David R. Forgan, Treasurer and Alfred E. Marling, Moderator. The Second Congress was held in Washington, D.C., April 26–30, 1916. The principal offices of the Laymen's Missionary Movement are located at 1 Madison Ave., New York, and 19 S. La Salle St., Chicago. F. J. MICHEL

**LAZARISTS.**—See VINCENT DE PAUL, SAINT.

**LEAGUE AND COVENANT, THE SOLEMN.**—An agreement into which both Scotland and England entered in 1643 with the intent of establishing Presbyterianism in both countries, a reaction against the extreme measures of Archbishop Land (q.v.). See COVENANTERS.

**LEAGUE, GERMAN CATHOLIC.**—A confederacy of the Catholic princes of the German empire, entered into in 1609, for the defence of the Catholic religion in opposition to the Protestant Union, founded in 1608. The League was a powerful factor on the Catholic side in the Thirty Years' War.

**LEAVEN.**—A substance which induces fermentation, specifically such a substance used in the making of bread. The Hebrews associated defilement with fermentation, hence forbade the use of leavened bread for liturgical purposes.

**LECTERN.**—A reading desk of wood or metal used in various churches to hold the Bible from which the Scripture lessons are read.

**LECTIONARY.**—A liturgical volume containing tables of lessons to be read in church services.

**LECTOR.**—One appointed to read the lessons in churches. The office dates back to the 2nd. century and grew out of the need of persons sufficiently literate to read the lesson at the public worship. In the R.C. church the lector belongs to a minor order and the office is a preliminary to the priesthood.

**LECTURES ON THE HISTORY OF RELIGIONS.**—Most of the early and some recent lectureships on religion were founded with a distinct apologetic interest and were devoted to the defense and demonstration of the Christian religion. Among such foundations are the Croall, Bampton, Baird, Cunningham, and Congregational Union lectures in Great Britain, and the Ely, Earl and Bross lectures in America. It may be noted, however, that such lectureships in the hands of modern scholars tend to interpret rather than to defend the Christian religion as a valuable product of the human spirit. The purpose of this article is to list only those lectureships devoted to research study of religions without apologetic conditions.

1. *The Gifford Lectures* founded by Lord Gifford in 1888 to be delivered at brief intervals at the Scottish Universities. The lecturers "may be of any religion or way of thinking or they may be of no religion or they may be so-called sceptics or agnostics or free-thinkers" but must be "specialists in natural theology and able to deal with it as a strictly natural science." These lectures have been useful for giving a philosophic background for the interpretation of religion.

2. The *Hibbert Lectures* founded in 1878 by the Trustees of the Hibbert fund have dealt with the origin and development of religion as illustrated by the various religions of mankind. This valuable series has concentrated the best of the world's scholarship on the interpretation of the religious history of mankind.

3. The *American Lectures on the History of Religions* founded in 1892 by a group of American scholars "to encourage the intelligent study of religions" are delivered from time to time at various centers in the United States by scholars of international reputation. They are non-polemical and attempt to do for America what the Hibbert Lectures do for Great Britain.

4. The *Haskell Lectures* founded in 1894 by Mrs. Caroline E. Haskell as a lectureship on Comparative Religion providing for a course of six lectures to be delivered annually at the University of Chicago.

5. The *Barrows Lectures* founded in 1894 by Mrs. Caroline E. Haskell and named in honor of Dr. John Henry Barrows to be delivered in India by Christian scholars in interpretation of Christianity or by non-Christian scholars in interpretation of their own faiths. A. EUSTACE HAYDON

**LEE, ANN** (1736–1784).—She joined the "Shaking Quakers" in England in 1758 and in 1774 with her followers migrated to America, where she became the founder of the Shakers (q.v.). She was highly emotional, considered herself a second incarnation of Christ; taught radical views against marriage, and urged perfect sanctification.

**LEGALISM.**—The conception that religion or morality consists in exact obedience to a definite code of laws.

The most familiar example of legalism is insistence on literal obedience to the commands of Scripture. The scribes represented this ideal in Judaism. Mohammedanism is fundamentally legalistic. Christianity has always had legalistic sects. The conception is found in nearly all religions, whenever particular acts are required, regardless of their social utility.

The fundamental defect of legalism is that it substitutes a minute study of technical commandments for the broader, sympathetic understanding of life itself. The legalist can conscientiously "tithe mint, anice, and cummin" while failing to be sensitive to real human needs. Moreover, this idolizing of a fixed code prevents the legalist from seeing that "new occasions teach new duties." Legalism thus creates a type of conscientiousness which tends to become severe and reactionary. Jesus mercilessly criticized legalism, and the apostle Paul made legalism and Christian faith mutually exclusive. GERALD BIRNEY SMITH

**LEGATES AND NUNCIOS, PAPAL.**—A Legate was an ambassador representing the pope at synods or in case of disputes between bishops or at the consecration of metropolitans. The title belongs as a purely honorary distinction to a few European archbishops. The sending of cardinals as legates made conflicts with episcopal rights, and in the 16th. century diplomatic functions passed to the permanent resident nuncios who had been only fiscal agents. Nuncios are papal inspectors reporting to the Cardinal Secretary of State. The Apostolic Delegate sent to the United States is not a member of the diplomatic corps.

F. A. Christie

**LEIBNIZ, GOTTFRIED WILHELM** (1646–1716).—German philosopher and jurist, whose philosophy represents a reaction against a mechanical view of nature (represented by Descartes, Hobbes, and Spinoza), and the effort to reconcile mechanism with teleology. His *Monadology* makes substance consist of a multitude of elements, as did atomism. But nomads are centers of force, not of matter. This force is to be interpreted after the analogy of the self. Leibniz's system thus becomes idealistic. The lower forms in nature represent lower stages of consciousness. Monads exist in all degrees of clearness and darkness; some only slumber or dream. There is, however, an unbroken series from lowest to highest; nature makes no leaps. Leibniz regarded the discovery of microorganisms by means of the microscope as empirical confirmation of his theory. The theological developments of his system are the least satisfactory part. When he makes God, the supreme monad, the creator or source of the other monads, he contradicts his assertion that the monads are ultimate. And when he unifies the world through the activity of God, he falls back into the monism of Spinoza, from which he imagined himself free. His *Théodicée* treats the problem of evil in answer to Bayle, who had asserted a contradiction between reason and religion. The modern reader will hardly find it edifying. More significant are his discussions of ethics and jurisprudence, where his guiding principle is that of harmony between individuals in society, an extension of the principle governing all the monads that constitute the world.

W. G. Everett

**LEIPZIG INTERIM.**—A document drafted by Melancthon embodying a compromise between the Protestants of North Germany and the papacy. Unpopular with both Protestants and the Pope, only a pretense was made of conforming to its regulations, which called for certain modifications in respect to Friday fasting and the celebration of the mass. After the crushing defeat of the Elector John Frederick of Saxony by the imperial army, it was entirely ignored.

**LENT.**—The forty days' fast, observed annually by the Anglican, Roman Catholic and other churches antecedent to Easter. The fast begins Ash Wednesday and is a season of penitence and self-denial. Also called by the Latin name, *Quadragesima*.

**LEO.**—The name of thirteen popes.

*Leo I.*—Called the Great; pope, 440–461; accomplished much in establishing the primacy of the successors of Peter in ecclesiastical affairs. Although not present at the council of Chalcedon in 451, his definition of the person of Christ was adopted and has since been the received orthodoxy. During his pontificate (455) occurred the Vandal invasion of Italy.

*Leo II.*—Pope, 682–683.

*Leo III.*—Pope, 795–816. He crowned Charlemagne emperor in 800. Leo approved of the *filioque* as orthodox but objected to its insertion in the creed.

*Leo IV.*—Pope, 847–855.

*Leo V.*—Pope for two months in 903.

*Leo VI.*—Pope for seven months in 928.

*Leo VII.*—Pope, 936–939.

*Leo VIII.*—Pope, 963–965.

*Leo IX.*—Pope, 1049–1054.

*Leo X.*—Pope, 1513–1521. Son of Lorenzo deMedici and a contemporary of Savonarola; was elected a cardinal at the age of seventeen. During his pontificate Europe was in a turmoil, but he made the papacy supreme in Italy and restored its authority in France, while he gained the support of England, granting Henry VIII. the title "Defender of the Faith" and making Wolsey a cardinal. He was an ardent humanist attempting to make the papal court a center of culture and magnificence. His need of funds for his ambitious undertakings led to the sale of indulgences which provoked Luther's theses and occasioned the Protestant revolt.

*Leo XI.*—Pope for 27 days in 1605.

*Leo XII.*—Pope, 1823–1829.

*Leo XIII.*—Pope, 1878–1903. Although 68 when elected pope, he ruled 25 years. His policy was one of conciliation and moderation, and of support of governments which maintained social order. He was especially zealous to promote sound scholarship in theological learning, and to relate the church to the vital questions of the day. His encyclicals furnished important expositions of the Catholic theory of state, church, industry, liberty, marriage, and other important subjects.

**LESSING, GOTTHOLD EPHRAIM** (1729–1781).—A poet, dramatist, critic, who emancipated German literature from imitative dependence on the French, also a leader in the religious thought of his age. As librarian in Wolfenbüttel he published from a manuscript found there the rationalist criticism of the gospels by Reimarus, and in self-defense was involved in the debate of his time over reason and revelation. His *Education of the Human Race* (1777) initiated a new view of revelation as an historical education under divine Providence, and his *Proof of the Spirit and of Power* (1777) pleads that religion should be based on the soul's experience rather than on arguments from prophecy and miracle.

F. A. Christie

**LEVELLERS.**—The name given to a group of political radicals of the Cromwellian era. Deriving their doctrines from the ancient theory of the English Constitution as fundamental law, and the ecclesiastical polity of the Independents, in common with other groups of the period, the Levellers favored a republican form of government, religious toleration, the fundamental judicial principles of trial by jury, the right of a prisoner to counsel, a copy of indictment, and refusal to incriminate himself. More distinctive was their insistence that the laws of the land were valid only in so far as they were a restatement of the laws of nature and reason, that the powers of government should be limited by a written constitution of fundamental law, and that the constitution like other laws should be subject to enforcement by the courts. For the propagating of their principles they evolved a political party organization. Their influence survives in the main principles of American constitutional law.

Peter G. Mode

**LEX TALIONIS.**—See Blood-Revenge.

**LIBER PONTIFICALIS.**—A book of the popes, containing biographies of the bishops of Rome from

Peter to Nicholas I. (d. 867). It is of composite authorship, the earliest part dating from ca. 530.

**LIBERAL THEOLOGY.**—A term designating a type of religious thinking in which freedom of discussion and the right of dissent from traditional doctrines is encouraged for the sake of a closer relation between religion and culture.

The primary aim of liberal theology is to make a place for the best thinking of the day in the realm of theology. It is opposed to any authority of the "dead hand" over the thinking of living men. Emphasizing, as it does, the intellectual aspects of religion, it is a valuable force in counteracting obscurantism; but this very intellectual interest almost inevitably leads to a more or less complete rationalizing of religion, and a neglect of ritualistic and ecclesiastically socialized means of religious expression. Liberalism therefore thrives best when it plays the rôle of critic, and generally proves defective as a force of social organization. Unitarianism and Universalism are currently regarded as *the* liberal churches; but all Protestant denominations have liberal persons and churches. In Catholicism, Modernism (q.v.) was a liberal movement. GERALD BIRNEY SMITH

**LIBERIUS.**—Pope, 352–366, favored Athanasius, and helped secure the triumph of his party in 361.

**LIBERTARIANISM AND NECESSITARIANISM.**—Theories of human will, the latter asserting that the will is brought to action by definitely determining conditions; the former either rejecting such determination as a fact, or denying that it conflicts with essential human freedom. No definitions have been framed acceptable equally to disputants on both sides. The controversy has assumed three main forms: (*a*) Theological: Does the will of God leave room for the will of man? See PREDESTINATION; CALVINISM. (*b*) Psychological: Is the will directed entirely by motives? If so, do motives operate by a method analogous to natural causation? See MOTIVE. (*c*) Naturalistic: Are the forces of human action identical with or directly dependent on the physical and chemical forces of the material world, and subject to the same "reign of law"? This form of the problem has become the most acute today, due to the prevailing "scientific point of view." It is met by such distinctions as that between realms of appearance and reality, or that between the retrospective and prospective view of events. Kant, and recently Bergson, are outstanding thinkers here. It is to be noted that the more fully the conception of natural law in events is actually carried through, the more completely can events be controlled by human will. J. F. CRAWFORD

**LIBERTINES.**—(1) Members of the Jewish synagogue at Jerusalem, the name probably signifying men liberated by the Romans. Cf. Acts 6:9. (2) A political party which opposed the attempts of Calvin to reform the morals of Geneva. Also called Perrinists from Ami Perrin, the leader. (3) An antinomian party of pantheistic tendencies of the Reformation period, appearing in the Netherlands and France, who argued against any distinction between good and evil. (4) In ethics generally applied to those who indulge their appetites without restraint or who are irresponsible free-thinkers.

**LIBERTY.**—The right to exercise one's powers without external restraint.

Whenever personality is valued, the free exercise of human powers is essential; for restraint means the abridgment of life. Many of the noblest moral and spiritual movements in history have been struggles for liberty. A few typical conceptions of liberty may be mentioned.

1. *Personal liberty.*—Every person should have the right to choose his own manner of life in so far as his choice does not wrong others. Slavery prevented this, and emancipation was the recognition of the inherent right of personal liberty. The enforcement of majority decisions is often resisted under the plea of personal liberty, even when, as in the case of the anti-temperance movement, the conception of liberty may be lacking in large vision of social welfare. Anarchy, as an extreme form of personal liberty, would do away with all restraint. It is obvious that the freedom of any individual must be morally limited by considerations of social good.

2. *Political liberty* means the release of a state or political group from alien control. The right of such groups to self-government is increasingly recognized in modern politics. Another aspect of political liberty is the full right of residents of a state to participate in the government. The removal of political disabilities on grounds of religious belief, occupation, wealth, sex, or race is a mark of enlightened governments today.

3. *Freedom of speech* or of *teaching* is the essential condition of wholesome criticism of social ideals and practices. It is only as a person may freely attempt to persuade others that it is possible to exercise real political freedom. This right is guaranteed in modern enlightened nations; but certain restrictions are often necessary for the public good, as in time of war, when aid and comfort to the enemy might be given by unrestricted freedom of speech. To draw the line between the interests of personal freedom and the public welfare is not an easy task. As in all cases of personal freedom, the individual must not be permitted to injure society simply to satisfy an unsocial ambition.

4. *Religious liberty.*—"Liberty of prophesying" is the assertion that a man's duty to God is higher than his obligations to religious custom or law. While such liberty may take extravagant forms so as to bring religion into disrepute, the right of personal dissent in matters of faith and practice has been increasingly recognized. In most lands today a person may freely choose his form of faith or may decline to profess any religious faith without incurring penalties. The struggle for religious liberty furnishes many of the noblest chapters in church history. Involved in this liberty is the principle of the equal legal rights of different religious bodies. Thanks to the efforts of nonconformists and the influence of democracy, the day of especially privileged churches is fast passing. See TOLERATION; DISSENT; NON-CONFORMITY.
GERALD BIRNEY SMITH

**LICENTIATE.**—In Protestant churches, one licensed to preach, though not ordained. In the R.C. church, a friar authorized by the Holy See to perform certain offices independent of local priests.

**LIE.**—A statement misrepresenting the facts so as to benefit the deceiver.

The moral wrong involved in lying springs from the injury which may result from deception. (1) Every person has a right to a correct knowledge of facts in order to promote his welfare. Lying withholds from him essential information, as, e.g., when a buyer is misinformed concerning the quality of his purchase. (2) Since mutual confidence is indispensable to social co-operation, lying, which creates distrust and selfish shrewdness, prevents social virtues.

But there are cases in which deception is generally regarded as morally defensible. If good can undoubtedly be promoted through ignorance of certain facts, as, e.g., when depressing news would endanger the life of a critically ill person, the withholding of information may be ethically required. Again, if a person or a group seeks to injure others or to disrupt society, such deception as will prevent the injury is usually considered justifiable, as, e.g., to misdirect a would-be murderer in quest of his victim, or to misinform an enemy in warfare.

Truth-telling, like every other virtue, gains its value from its power to promote human welfare. If this were remembered, much morbid concern would be avoided, and such absurdities as denouncing fiction because it consists of "lies" would cease. At the same time the rights of mature persons to self-direction and the importance of mutual trust in social organization are so weighty that deception in any given instance should be approved only after careful and searching criticism. The conventional stigma attached to the word "liar" is a wholesome recognition of the moral peril involved in lying. GERALD BIRNEY SMITH

**LIFE.**—The phenomenon of life, from the biological point of view, is a very obscure problem. The earliest theoretical explanation was that life is a mysterious force, entirely distinct from other forms of energy observed in nature. This "vital force" was called upon to explain things which the so-called physical forces could not. With the advance in scientific knowledge, especially in physiology and its allied subjects, certain "life processes" that had been referred to vital force were found to be physiological processes which conformed to known laws of chemistry and physics. This suggested the possibility that all life phenomena are expressions of the laws of chemistry and physics. In consequence, two theories of life are held: that which assumes a vital force distinct from anything physical is called "vitalism"; while that which holds that all life phenomena can be explained by physical laws is spoken of as the "physico-chemical" theory. Certain biologists still believe in vitalism, but there is a growing belief that vitalism is simply another name for the undiscovered. It is certainly true that the territory of vitalism has been steadily diminishing in extent by the encroachment of physical laws, but it is still a matter of opinion whether it will finally disappear entirely.

The living substance is protoplasm, and it is only through this substance that life manifests itself. For this reason, Huxley called it the "physical basis of life." The constitution of protoplasm is extremely complex, but it is known to be made up of numerous complex compounds whose constitution is known, but whose association in protoplasm is only vaguely surmised. Protoplasm is very unstable, and its constant changes are associated with what have been called "vital processes." Experiments have shown that protoplasm is exceedingly sensitive, responding in a great variety of ways to conditions imposed upon it. In consequence of these responses, characteristic structures are often formed, whose appearance had been attributed to the mysterious vital force. For example, in the life history of most plants there are three conspicuous phases: vegetative vigor, spore-formation, and sex organ-formation. Experiment has shown that these phases are not periods in the life of the plant, determined by an unknown force, but they can be induced at any time by imposing certain definite conditions. If such fundamental things as vegetative activity, spores, and sex organs are under the control of physical laws, not only in reference to function, but also in reference to origin, it is natural to raise the question whether all life phenomena cannot be referred to the same category.

The present status of the subject is that many of the most important life phenomena formerly referred to vital force have been demonstrated as coming under the laws of physics and chemistry; that many life phenomena remain to be explained; and that in reference to these latter there are two views, one holding that they will be explained by physical laws, and the other holding that there will always be some unexplorable territory belonging to vitalism. JOHN M. COULTER

**LIFE, RELIGIOUS SIGNIFICANCE OF.**—The conception of life, as it appears in religious and ethical thinking, involves three meanings, often-times interrelated: (1) animating principle, or source of activity; (2) lifetime, or life history; (3) manner or condition of being alive. Each of these meanings has numerous ramifications of sense and application.

1. *Life principle.*—The distinction between the body and its life is one made by all races of men, probably as the inevitable consequence of the harsh contrast between the living body and the corpse. The distinction is so prominent even in the minds of savages and primitives that with virtual universality they personify the life as a special form or being, sometimes conceived as a ghostly image of a man, sometimes as a tiny simulacrum, or again in other than human shape; but in every case as that which gives and maintains bodily activity. This animating life is usually distinguished from the soul; the soul is thought of as freed from the body at death, while the life either disappears or slowly dissolves with the body's decay. The notion of a "vital flame" or "vital spark," in which the life is likened to the most active of the elements, is but one reflection of this effort to envisage it; while a multitude of other tropes carry the same thought—as the "breath of life," the "life-blood." Such phrases as the "water of life," the "bread of life," the "tree of life," hark back to the feeling that in food and drink themselves is found, not only bodily, but vital sustenance. In more philosophical ranges of thought, distinction is made between bodily, conscious, and spiritual life, each of which is regarded as having its own principle: the bodily life is regarded as maintained by a nutritive, or growth, principle; the conscious life as due to a special energy or faculty superadded to the nutritive; the spiritual life is the life of the soul, separable from bodily conditions. In the broadest ranges of thinking, the propriety of these conceptions is still discussed, giving rise to three groups of problems: (1) What is animate reality? Is there a vital principle in nature, giving rise to the distinctive phenomena of organic creation? (2) What is consciousness? How is conscious living related to mere bodily existence: is it dependent or independent? is it cause or effect? (3) Is there spiritual being? In what sense is it related to physical and conscious embodiments?

2. *Life history.*—A second important conception is that of the life of a man as the number of his days, as a lifetime. Since a normal life involves a regular series of changes, or life-estates, the notion resolves into that of a history, or biographic form. The "seven ages" of man is a traditional representation of this idea, which is reflected in mythology, literature, and speculation in a multitude of ways. The cycle from birth to maturity, from maturity to decay, is made the image within which nearly the whole of nature is conceived. The daily course of the sun, the four seasons of the

year, the rise and fall of a nation of men, the evolution of an animal or plant species, the development and dissolution of a solar system, each and all are likened to the cycle of a man's days, and are given intelligibility through this likeness. In fact the whole philosophy of beginnings and ends—genesis and eschatology—is made persuasive because of this fundamental form of human experience. From such a conception of a lifetime as a unit comes naturally the notion of repeated or successive lives. The primitive form of this is the conception of the successive lives of transmigrating or reincarnating souls—today common throughout the Buddhist world. In more refined religious thinking it takes the form of an idealized "life to come," in a world after death. Doubtless, however, it is represented in part by the conception of a regeneration, or spiritual re-birth, even in the days of the flesh, which gives rise to a second life-cycle, begun ere the life of the body has run its course. But this notion involves also the third meaning.

3. *Life condition.*—The conception of a quality, plane, or character of life is most sharply indicated by the Christian contrast between the "life of the world" and the "life of the spirit." It is a recognition not merely of different environment and interests, but of a different center, or motive, in the type of character. Spirituality and worldliness are alike qualities of being, difficult to define save by portraiture, but easily recognizable when truly drawn. Even the lowest savages recognize a sharp difference between the vital estate of the inspired and the uninspired; the shaman or prophet is conceived not only as a person of unusual powers, but as a different kind of man. In organized religions many grades of life-condition are recognized: innocence, sin, sanctification, corruption, beatitude, damnation, all represent such; and Buddhism and Mohammedanism are like Christianity in recognizing such states. Frequently in the New Testament the term "life" or "the life" designates directly the spiritual life of the redeemed, the idea of redemption itself being that of a lifting out of one state of life in order to enter into another. Similarly, in Greek ethics, the conception of "the good life" is distinct from the notion of a mere natural living: the good life has a quality of its own lifting it above the plane of unethical existence. In modern thinking the conception of a "life of nature" as contrasted with a "moral" or "enlightened life" is based upon a similar distinction, and has had no small influence upon religious as upon ethical ideas.

4. *Eternal life.*—A special conception, related to the second and third above, is that of the "eternal life." The phrase, which occurs some forty times in the New Testament, reflects the influence of Greek thinking through Plato and the Gnostics. In the Authorized Version it is translated by "everlasting" and "eternal life." But that the idea conveyed by the Greek phrase is not merely that of immortality is not only indicated by Romans 2:7, but is made certain by the general uses of the words *aeon* and *aeonian* in the literature of the time, where, along with the temporal conception, appears that of the aeon as a being or an estate. In Gnostic thought the rulers of different parts of the universe are described as aeons, and with the term are associated the conceptions of kingship and glory and indeed of an essential being different in character from the physical. Doubtless this, as well as Hebrew ideas, is reflected in the New Testament, which means by the "aeonian" or "eternal" life a state of existence transcending human days not only in time, but also in the more spiritual quality of its being.

H. B. ALEXANDER

**LIGHT AND DARKNESS.**—Natural phenomena employed as basis for myths and to symbolize the opposing principles of good and evil.

Speculation on this subject is usually connected with cosmology. As to precedence, the more usual statement is that darkness existed before light (Babylonia, Palestine, Australia, Oceanica, Africa, Arctic regions). But many scattered tribes hold the contrary. The introduction of the second element (whichever it be) is accounted for among more primitive peoples by animistic or fantastic theories; some even regard darkness and light as material substances. The more developed cosmogonies regard darkness as the prior condition, and assume or affirm a creator who brings light into being. By a natural process, light is identified or connected with sun and celestial duties, and darkness with the moon and subterranean powers, and both pairs (light, sun—see SUN, SUN-WORSHIP; darkness, moon) may be regarded as persons, about whom new cycles of myths arise.

In religious symbolism the inherent dualism powerfully affects results in the realm of ethics. Light is usually connected with deity (sun-gods), beneficent powers, life, abode of the blessed, warmth, comfort, truth, knowledge, order, courage, purity, health, growth, vigor. Hence important public and religious functions are often permissible only during light (Rome). Darkness symbolizes evil and maleficent powers, death, cold (or lightless, punitive heat—hell), discomfort, fear, error, ignorance, chaos, sin, weakness, destructiveness. So in fetishism and witchcraft the more horrible rights and orgies take place at night. Thus light and darkness are antagonistic and mutually hostile, waging an age-long war.

On this ground speculation passes from ethics to eschatology. Hebrews, Zoroastrians, Christians, Manicheans, and Mandaeans posit this world and age as the place and time of conflict between darkness and light or the two powers they represent. Yet in some of these systems a bold monotheism represents the same agency (deity) as creating both light and darkness or good and evil (Isa. 45:7; *Yasna* xliv. 5). The outlook in all these systems is optimistic—the abolishment of darkness (and evil) by the eternal (*in futurum*) conquest and endurance of light and good (cf. "No night there," Rev. 21:23, 25, 27).

GEORGE W. GILMORE

**LIGHTFOOT, JOSEPH BARBER** (1828–1889).—English divine and theologian; best known for his commentaries on certain Pauline epistles and his translations of Clement of Rome and the Apostolic Fathers. In these works he displayed great learning and religious insight. He was Hulsean Professor (1861), Lady Margaret Professor (1875) and Bishop of Durham (1879).

**LIGUORI, ALFONSO MARIA DI** (1696–1787).—An able R.C. priest, missionary, and theologian, whose life was devoted to ministry to the unfortunate and needy. He organized in 1732 the so-called Redemptorists, an order devoted to the cultivation of sincere and intense piety, expressing itself in ministry especially to the unfortunate. He is perhaps best known as the author of a treatise on morals which aroused considerable criticism on account of the frank treatment of questions of casuistry, by which freedom of adjustment to special circumstances was so emphasized as to seem to encourage laxity.

**LIMBUS, or LIMBO.**—In R.C. theology a neutral place where those excluded from heaven by no fault of their own go after death. Such souls while deprived of the joy of salvation are

not subject to the pains of hell. The *limbus of the fathers* was the place of detention for the saints who died before Christ's atonement and was said to have ceased to exist with Christ's descent to hell. The *limbus of infants* is the detention place for the spirits of unbaptized infants.

**LINGA.**—The phallic emblem, symbol of the god, Shiva, and the special mark of the Saivaite sects of India. It is always present in their temples. The Lingāyats, numbering about three million people, wear the emblem always on their person. As in all other religions where the symbol appears, it represents life-power, reproduction, and fertility and so symbolizes one phase of the character of Shiva.

**LING CHOS.**—The mythology of the ancient animistic religion of Tibet. See TIBET, RELIGIONS OF.

**LINUS.**—Bishop of Rome whose name appears at the head of all the lists, identified by Irenaeus with the Linus of II Tim. 4:21; said to have suffered martyrdom; a saint of the Gregorian calendar venerated on Sept. 23.

**LITANY.**—A form of devotion of a penitential and intercessory character, consisting essentially in a series of brief directive supplications by the minister, each followed by appropriate ejaculatory responses by choir or congregation, the whole supplemented by longer collects.

Traces of litany-forms exist from the earliest centuries of the Church, and the singing of hymns in procession soon came to be an established and important element in the service. Mamertus, bishop of Vienne (about 460 A.D.), is reputed to have been the first to make processional litanies, earlier used in times of especial distress, a form of devotion for fixed days in the year; and litanies are still in some parts of the Church sung in procession. The Latin Church officially recognizes two litanies (*litaniae maiores* and *minores*), the Anglican but one; yet other popular forms are in use. The litany was first issued in English by Henry VIII. in 1544, and with minor changes still holds its place. Lutheran Churches also retain litanies. The early close connection of litany with eucharistic service is noteworthy. E. T. MERRILL

**LITHUANIANS, RELIGION OF.**—The Lithuanians, and their kindred, the Letts, form a distinct branch of the Indo-European family occupying territories between those of the Slavs, to whom they are linguistically nearer, and those of the Teutons, whom they resemble physically. They were first Christianized in the 13th. century by German Crusaders and missionaries, and are now mainly Roman Catholic and Lutheran, with some adherents of the Greek Church, the form of Christianity reflecting political influences. The pre-Christian religion of the Letts and Lithuanians was a nature-worship reflected in the folklore still living among the peasants. Their chief deity was the thunder-god Perkunas, akin to the Scandinavian Thor and like Thor armed with a hammer or ball. The Sun, regarded as feminine, was the foremost of the goddesses, and with her are associated in legend the Moon and the Morning-Star, the Moon being consort to the Sun, while the Morning-Star was paramour of the Moon. The worship of trees, waters, fire, sacred places, etc., is also reflected in folklore, and the ancient religion was no doubt an elaborate nature-worship, although comparatively little of it has been preserved.

H. B. ALEXANDER

**LITURGY.**—The rite followed in the Celebration of the Eucharist (Mass, Holy Communion, Lord's Supper). In less exact usage the term is also applied to the entire body of rites used in the Church.

Traces of liturgical forms occur in the New Testament, and from the writings of the early Church Fathers statements of a developing use can be gleaned, though no full account is anywhere given, doubtless in part, at least, because of the *disciplina arcani*. The earliest extant complete liturgical form is contained in the Apostolic Constitutions of the 4th. century, the so-called "Clementine Liturgy." The somewhat fluid liturgic material solidified thereafter into local types, of which four sources or classes may be recognized, those of Antioch, Alexandria, Rome, and Gaul. Of Antiochian (Syrian) source are the form in the Apostolic Constitutions, the Jerusalem form ("Liturgy of St. James"), now little used, the Byzantine, with its many varieties as used in the Orthodox Churches of the East, and the Armenian. Of Alexandrian origin ("Liturgy of St. Mark") are a now extinct Greek liturgy, and the present rites of Coptic and Ethiopic (Abyssinian) Churches. The ancient Roman rite ("Liturgy of St. Peter") is no longer used, the present (Latin) liturgy being a modification of this with Gallican additions. Some variations of mediaeval origin in the uses of certain dioceses and religious orders are vanishing, or have vanished, under the pressure toward uniformity. Of the Gallican family were a number of Latin liturgies used in Gaul, northern Italy, Spain, Britain, and apparently in Africa. Their origin is much discussed and disputed, but Eastern peculiarities are seen in them, whence the source is sometimes called Ephesine, or the "Liturgy of St. John." The family is still represented by the Ambrosian rite, used at Milan, and the Mozarabic, of Toledo. The liturgy of the early Celtic Christians in Britain appears to have been of Gallican type; as equally might have been expected, that of the Anglo-Saxon period is prevailingly Roman, with a few Gallican (or Celtic?) peculiarities, which were increased in number through Gallican influences following upon the Norman conquest. The Sarum (Salisbury) use became the dominant one in Britain, and remained so till the Reformation, though other dioceses and churches retained or developed their own forms. The most prominent of these were York and Hereford. Uniformity came in by legal enactment at the Reformation, along with the revision of the service-books, and the change in them from Latin to the vernacular. In the East from early times there have been regarded as essential to the proper, if not to the valid, performance of the Liturgy three distinct but associated prayers; of Consecration (embodying the words of Institution—strictly of Administration—used by Christ, and accompanied by his manual acts), of Oblation (or Anamnesis, the offering to God of the elements in the memorial sacrifice), and of Invocation (or Epiklesis, the prayer that by the power of the Holy Spirit the elements may become, or convey to the faithful recipient, the Body and Blood of Christ). This triune form was restored in the Liturgy of the Scottish Episcopal Church in 1636, and was adopted from that use by the American Episcopal Church in 1789. In the Church of England, although in the first prayerbook of King Edward V. (1549) there was in the Liturgy a proper Oblation and an Invocation, both were excluded in the Puritan revision of 1552, and have not been restored. The Roman Liturgy retains after the Consecration a proper Oblation (the prayer *Unde et memores*), but dropped or disguised (probably in the 5th. or 6th. century) the

primitive Invocation, of which learned liturgists have tried in recent days to discover sufficient traces in the present rite. Of the numerous other elements that accompany these three, some are common to many, if not to all, of the ancient rites, whether Eastern or Western. Such are an introduction, or introit; a litany form; anthems, hymns, or psalms; collect for the day; solemn reading of passages from Epistles and Gospels, variously prefaced and concluded; creed; Sursum Corda with following versicles; proper preface with Trisagion (Tersanctus); commemorations and intercessions for living and dead; the Lord's Prayer; thanksgivings; benediction. The Anglican liturgy inserts after an introductory collect for purity the recitation of the Ten Commandments with ejaculatory responses, and before Sursum Corda an exhortation, confession, and absolution, which in less solemn form is in the Roman rite a part of the prefatory matter.

The Episcopal Churches in Scotland and Ireland have recently revised their service-books, and revision is now (1917) in progress in the Church of England (the last was in 1662), and in the American Episcopal Church (the last was in 1892).

Churches of Calvinistic and Lutheran origin vary much in their liturgical forms. The Presbyterians of Scotland adopted in 1560 an order drawn up by John Knox, but substituted for this in 1645 the Westminster "Directory for the Public Worship of God," which lays down principles and rules rather than complete forms. In the United States of America Presbyterians have adopted a book of forms, which, however, is not of obligation. Similar action has been taken by some conventions of Churches of the congregational order. Wesleyans in Great Britain have not abandoned the Church of England liturgy, and Methodists in the United States of America follow a revision originating with John Wesley. E. T. MERRILL

**LIVER.**—See DIVINATION; HEPATOSCOPY.

**LIVINGSTONE, DAVID** (1813–1873).—Medical missionary and explorer. By birth and education Scottish, he went in 1840 to Africa under the London Missionary Society under whom he served until 1858. He was constantly wanting to push into the interior and do pioneer work, and everywhere he bore with him the Gospel, and a measure of Christian civilization. From 1858 he gave himself to the work of geographical exploration as a servant of the British government, doing much to open central Africa to European civilization and Christian missions. He died in Africa, and was interred in Westminster Abbey.

**LOCI COMMUNES.**—A compendium of Lutheran theology written by Melanchthon.

**LOCI THEOLOGICI.**—A term used by Melanchthon to indicate basal concepts of theology, corresponding to the *loci communes* or basal concepts of the classic rhetoricians.

**LOCKE, JOHN** (1632–1704).—English philosopher noted as the initiator of empiricism in psychology and philosophy.

Locke was led by his observation of the confused ways in which men used general concepts to undertake an exact inquiry as to the origin and meaning of our ideas. Assuming that every human being starts with no experience whatever, he traced all our knowledge ultimately to the "impressions" made upon our senses, and proximately to our reflection on these impressions. He thus rejected the doctrine of innate ideas and the accompanying a priori rationalism of the philosophy of his day.

Religiously, Locke urged a rational interpretation of Christianity, in which the mysteries of the incarnation and atonement should be considered incidental, essential Christianity being the belief in Jesus as Messiah. Locke has often been classed with the Deists; but his rationalism was more conservative, defending the supernatural in Christianity.

In the realm of political theory, Locke was an influential exponent of popular government based on a doctrine of natural rights (q.v.). See RATIONALISM; EMPIRICISM. GERALD BIRNEY SMITH

**LOGIA.**—(Greek: "Sayings.") A name applied by Papias of Hierapolis (ca. A.D. 140) to a collection of Jesus' sayings composed by Matthew: "Matthew composed the Logia in the Aramaic language" (Eusebius, *Church History*, III, 39:16). Some scholars would identify this work with a common source used by the authors of the Gospels of Matthew and Luke, and explain the common material of those gospels not found in Mark as drawn from the Logia. Others with more probability ascribe to the Logia only those sayings of Jesus which are peculiar to the Gospel of Matthew, and in this way explain the connection of the name of Matthew with this gospel, which might very naturally come to be known as the Gospel according to Matthew if it owed its peculiar element to a document written by him. Later Christian writers, however, too easily identified the Logia with the Gospel according to Matthew, although Papias' statement that it was composed in Aramaic and "each one translated (or interpreted) it as best he could" shows that it cannot have been our Gospel of Matthew. The collections of Jesus' sayings found in 1897 and 1903 by Grenfell and Hunt on papyrus fragments of the 3rd. century and published as Oxyrhynchus Papyri no. 1,654, are sometimes called the Logia. They illustrate the ancient disposition to make collections of Jesus' sayings and include some not found in the canonical gospels.
EDGAR J. GOODSPEED

**LOGOS.**—A Greek term, meaning the divine word or reason, immanent and dynamic in the cosmic process. The term was appropriated by early Christian thinkers to express for the Greek world their conception of Jesus as pre-existent creator and incarnate Redeemer.

In Greek thought, Heraclitus (540–475 B.C.) identified the Logos with cosmic process, law, or God—that which gives order and rationality to the universe. Anaxagoras, Plato and Aristotle recognized this element of rationality, calling it *nous*. The Stoics regarded the Logos as the actively operating, determinative, pervading principle of the world. It is identified on the one hand with fire, the primordial element, and on the other hand with the immanent God.

The Hebrew *memra*, which was used in the sense of the creative and directive word of Yahweh manifest in the world, was translated in the Septuagint by "Logos." So the Logos in Alexandria came to mean the "word of Yahweh" which Philo fused with Plato's architectonic Good and the Stoic Reason.

The author of the Fourth Gospel, writing in an environment of Alexandrian thought, seized upon the concept and declared the Logos to have become flesh in the historic Jesus. Thus the Greek Reason and the Hebrew Messianic Redeemer came together in the Logos-Christ who is portrayed as eternally pre-existent, the divine creator who became incarnate to save men.

Justin Martyr showed that the Logos, which was incarnate in Jesus, had been operative in Moses, Socrates, and other great men of the past. Irenaeus defined God as "all Mind and all Logos," and regarded the Logos as the agent of God both in creation and in salvation. Clement of Alexandria made the Logos central in cosmology, Christology, and soteriology. The real Christian is the true gnostic who apprehends God through the *gnosis* imparted by the Logos. Origen made the Logos the hypostatic expression of the divine wisdom operative in law, philosophy, promise, nature, and Christ, a distinct personality, "eternally begotten," "a second God."

At the Council of Nicaea, 325, Eusebius of Caesarea proposed a creed using the word Logos as the appellation of Jesus, but the council substituted "Son," and the concept of generation became the determinant in the formulation of the doctrine concerning the second person in the Trinity. From that time the Logos terminology was gradually discarded.

The following movements of thought in other religions are, in some respects, parallel to the Logos development in Greek and Christian thought:

1. The Hebrew *memra* of which mention was made above.

2. In Indian thought the nearest parallel is the *Brahman* which in its development approximates to the Logos in Stoicism. The original meaning of *Brahman* was the spoken prayer, or hymn, or sacred text, considered as objective. Then it developed a subjective sense as the inner content of the objective word. And finally it was the monistic world-principle, "the immanent word," the power of which is resident in the sacred hymn, in the ceremonial, and in all things. It is not unlike the Stoic analysis of objective word, subjective word, and seminal word which is the generative power immanent in all things.

3. The Chinese *Tao:* Taoism on its philosophical side is essentially a Logos philosophy. *Tao* is the ultimate and "the way" of nature—a rational principle pervading the universe. Men should let the *Tao* within them have supreme sway. The conception is an impersonal one, like the Stoic Logos.

4. The Buddhistic Doctrine of the Three Bodies: In Mahayana Buddhism there has been developed a doctrine of the three bodies of Buddha, somewhat analogous to the Logos thought of Stoicism. Buddha has three bodies: (*a*) *Dharmakaya,* that part of the body which is essence, the ultimate, universal or cosmic element, or Buddhahood; (*b*) *Nirmanakaya*—that which is come into the world, as Gautama and the other Buddhas, a conception like the seminal logoi; (*c*) *Sambhogakaya*—the form of the Buddha seen by the saints in their ecstasies, as Arjuna's vision of Krishna in the Bhagavat Gita. A. S. WOODBURNE

**LOKĀYATA.**—A Hindu system of hedonistic materialism. Its adherents are also called *Chārvākas.* Beginning with the dogma that true knowledge can be given only in perception by the senses they refused belief in gods, the soul, *Karma, Moksha* (salvation), heaven, hell, and the future life, since none of these things can be established on the basis of sense-perception. They scorned the *Vedas,* the priests, the system of sacrifices and the rules of caste. They taught that the whole complex world results from the combinations of the four eternal elements, earth, air, fire and water, working according to their own natural law. Man's psychic life is part of that combination of matter which takes the human form and dissolves with the body. Man's duty is to secure the happiest possible life.

There are no representatives in modern India, but the system is very old and seems to have had a large following for many centuries.

**LOKI.**—A very puzzling god of the Scandinavian mythology. He is one of the Aesir (q.v.) gods yet both their friend and enemy. He will guide the ship which carries the enemies of the gods from the realm of Hel at the day of Ragnarok, the doom of the gods. He may be fire, now beneficent, now destructive. His constant changes of shape have suggested that he is an air or wind god. He has been identified with the subterranean fire. Under the influence of Christianity he takes on the character of Satan. In myth he often appears as one of the giants or of the elves. He is always tricky, dangerous and the embodiment of motherwit.

**LOLLARDS.**—The name (probably an epithet of scorn, meaning a "babbler") given to the followers of Wyclif. They stood for simple and genuine piety, protested against ecclesiastical corruption and the doctrine of transubstantiation, and insisted upon the authority of the Scriptures, in the dissemination of which they were notably zealous. Around London, Oxford, and Leicestershire where Wyclif spent many years, they were particularly aggressive, until in the reign of Henry IV. the "Statute of Heretics" sent several of them to the stake, Sir John Oldcastle being among the number. After his death their following was drawn largely from the common folk. Persisting through the troublous times of the Wars of the Roses, Lollardy revived with the opening of the Tudor régime and was much in evidence in the earlier days of Henry VIII., when Lutheran currents of thought began to enter England. It seems, however, to have left its impress in several features distinctive of the English Reformation. PETER G. MODE

**LONGSUFFERING.**—The disposition to endure injuries or offence with patience for a long time; emphasized in Christian ethics both as characteristic of God and an evidence of Christian character. Some of the Church Fathers identified it with Aristotle's magnanimity.

**LORD'S DAY.**—A designation of Sunday (q.v.) as the Christian day of rest and worship.

**LORD'S PRAYER.**—The prayer which Jesus taught his disciples as recorded in Matt. 6:9–13 and Luke 11:2–4; used extensively in all Christian liturgies.

**LORD'S SUPPER, THE.**—The sacrament of bread and wine observed in the Christian church.

1. *Origin.*—The last meal which Jesus ate with his disciples became for them soon after his death the type of a memorial feast which they began to celebrate and which prefigured the banquet to be renewed with him in the coming Messianic kingdom. At the outset, a simple commemorative and anticipatory rite, it gradually assumed a mysterious, even magical character—the bread and wine being charged with sacramental efficacy. The language of John (chap. 6:53–55) suggests an affinity with an ancient Semitic and widely observed primitive sacrificial meal in which by eating the flesh and drinking the blood the worshiper identifies himself with his god.

2. *The Early Church.*—In the *Didache* the Lord's Supper is still in connection with the Agape, but already the notion of sacrifice is associated with it. Ignatius regards it both as a tangible symbol

and as a means of mysterious union with God conferring eternal life. Justin Martyr taught that through the Lord's Supper our bodies become incorruptible, to which Irenaeus added that this was due to the union of a heavenly reality with the elements by reason of which they become food unto eternal life. According to prevailing "mystery" ideas, which may be traced back to New Testament times, a substance could be divinized without changing its appearance. Cyprian gave to the Eucharist a sacrificial interpretation, according to which the priest offers a true sacrifice to God. Origen saw in the elements a symbol of the Logos as the heavenly Lord. Theodore of Mopuestia held that while the elements were symbols, they yet communicate forgiveness and eternal life. Cyril of Jerusalem approached the idea of transubstantiation in his teaching, that through hypostatic union the bread and wine become the visible body and blood of Christ. This transformation, according to Ambrose, takes place through the efficacy of prayer.

3. *The Western Church.*—In the 9th. eentury the development of the discussion of the "real presence" was renewed under Paschasius Radbertus, Ratramnus, Berengar, and others, which resulted in a completed definition of transubstantiation. This became a dogma of the Roman Church at the fourth Lateran Council (1215). By force of the words of institution the true body and blood of Christ, together with his divinity, exist under the species of bread and wine; also by reason of the "concomitance" by which the parts of the Lord are linked together the body exists under the species of wine and the blood under the species of bread. Christ exists, therefore, whole and entire under both species of bread and wine and under every part of both species. For the service a wafer is employed, and a little water is mixed with the wine symbolizing the union of divinity and humanity, the wine being reserved for the priests. Through this sacrament grace is infused, temporal punishment remitted, concupiscence checked, and eharity strengthened.

4. *The Greek Church.*—In the 15th. century the Greek Church defined the real presence as proposed by John of Damascus by the term "transubstantiation," and in the 17th. century the doctrine received final statement in correspondence with the Roman church.

5. *Lutheran view.*—Through the words of institution the bread and wine become the means by which the real and substantial, although spiritual and glorified, body of Christ is sacramentally united with the elements—the bread and wine remaining unchanged; whoever, therefore, partakes of the elements receives also the real body and blood of Christ, yet if one partakes unworthily, it is to his eondemnation. The doctrine rests upon a peculiar theory of the ubiquity of Christ's human nature. See COMMUNICATIO IDIOMATUM.

6. *Reformed doctrine.*—Calvin modified the doctrine of the "real presence"; the humanity of Christ is indeed in heaven, yet in the sacrament his flesh and blood are communicated to the believer by the power of the Holy Spirit. Zwingli conceived of the supper as a memorial, quickening faith, gratitude, and communion with Christ. According to the common view in the Lord's Supper the bread and wine symbolize the body and blood of Christ given in behalf of men, a sign and seal of forgiveness of sins and of the communion of believers with Christ and with one another through faith.

7. *Anglican view.*—Article XXXVIII. of the Thirty-nine Articles is interpreted as meaning the "real presence." At the same time no attempt is made to explain the mystery.

8. *Society of Friends.*—In accord with their general view of the inwardness of religion they hold that the breaking of bread instituted by Christ and practised by the early church was only a temporary figure for the sake of the weak, not, however, bindmg on those who have the true spiritual life.

9. *In general.*—Personal preparation for the communion, frequency and hours of eelebrating it, use of leavened or unleavened bread, of common or individual eups, postures of the body, and etiquette of the ceremony differ in different church bodies.

C. A. BECKWITH

**LORD'S TABLE, THE.**—The ordinance of the Lord's Supper (q.v.), or the table or altar on which the elements are placed for the celebration of the Lord's Supper.

**LORETO.**—A town near Ancona, Italy, renowned from the 15th. eentury as a place of pilgrimage. The "Holy House" there was reported to be the house where the Blessed Virgin was born, to have been transported to Loreto by angels, and to have been sanctified by numbers of miracles wrought there.

**LOT.**—A means of deciding possession or duty or fate by the chance outcome of the manipulation of objects, like casting dice, drawing marked or colored objects from an invisible eollection, etc. The lot has often been eonsidered a means of divination.

**LOTUS OF THE TRUE LAW.**—See SADDHARMA-PUNDARĪKA.

**LOTZE, RUDOLF HERMANN** (1817–1881).—An influential German philosopher whose life-work was in the University of Göttingen. He expounded an idealistic system of philosophy, in which he attempted to do full justice to the facts of physical science by interpreting the mechanical order of nature as the means through which self-conscious Mind realizes its purposes. Mechanism is thus preserved, but it is subordinated to teleology. His chief work is his *Mikrokosmos.*

**LOURDES.**—A small town in southern France famous since 1858 as a place of pilgrimage, growing out of alleged apparitions of the Virgin Mary to a young girl, Marie Bernadette Soubirous. The presence of a spring of therapeutic qualities has aided in making it a place where many miraculous cures are reported to have been accomplished.

**LOVE.**—Primarily an emotional experience in which one is conscious of the value of a person, an institution, or a cause to such a degree that one seeks the closest possible identification of life with the beloved object.

This desire for identification has two aspects. On the one hand, one desires to possess the beloved object so as to have unhindered access to it at any time. On the other hand, one desires to find in the beloved object the greatest possible perfection. Love may lead therefore to a jealously exclusive attitude; or it may take the form of altruistic effort for the betterment of the beloved object. The former aspect is natural and instinctive. The latter attitude grows into the finest kind of moral service.

Romantie or sexual love is one of the most powerful emotions in human experience. It is the theme of poets and dramatists in every age, and is a never-failing human interest. The desire for exclusive possession of the loved one is the natural foundation for monogamy and is the basis of that

peculiarly intimate social relationship found in the family. The strength of the sexual instinct has led to various religious rites and ceremonies centering around it. See PHALLICISM. The moral control of this impulse is one of the most serious ethical problems in human society.

Parental love is a generous solicitude for the welfare of children. The length of time during which children are dependent on the loving care of parents is one of the striking differences between human development and development of the animal species. The training in altruistic service which comes in this way is of immense importance for social ethics. No higher symbol for the attitude of God towards men can be found than the conception of fatherliness. Love of children for parents is more selfish; but with proper training it is the most important means of enlisting social cooperation and loyalty to group interests.

Love for institutions is represented by patriotism, loyalty to political party, or to church, or to any well-established organization of men for the promotion of mutual ends. Such love is expressed in devotion to the institution, and in the case of love for country it may express itself in supreme dedication of life itself. Love for a cause is a similar sentiment, but exists in relation to relatively unorganized movements which demand the devotion and the labors of men in order to succeed.

While love is a natural sentiment, it is capable of being educated. One may come to love good literature rather than poor, or to prefer a high-minded life even with material privations to a life of comparative ease in which culture is wanting. In Christianity, men are bidden to love their fellows, regardless of considerations of natural attractiveness. Such love evidently must rest on foundations other than mere natural impulse. To seek to benefit one's neighbor is a certain means of arousing a warm interest in his welfare. Such ethical love—often called by the philosophical term, benevolence—is inculcated as the fundamental attitude of Christian ethics. It is interpreted as a reflection of the attitude of God toward men.

GERALD BIRNEY SMITH

**LOVE-FEAST.**—The Agape (q.v.) or social meal in which early Christians joined for brotherly love and commemoration of Christ's parting supper. Paul (I Cor. 11:17–34) describes such a meal as a special act in which was the taking of bread and wine in solemn communion. When this act became the liturgical eucharist, the supper continued for a while as a non-sacramental expression of brotherhood. Moravian Brethren restored the love-feast, a simple meal with hymns, and on this model Methodists held meetings for hymns and confessions of experience accompanied by the semblance of a meal. F. A. CHRISTIE

**LOW CHURCH.**—A section of the Church of England disposed to simple ritual and an evangelical presentation of doctrine. Although discernible in the Church of England since its inception, the Low Church had scarcely a group consciousness earlier than the Wesleyan revival, when considerable numbers of churchmen, unwilling to sever connection with the Established Church, nevertheless found Wesley's evangelical fervor and presentation of truth to their liking. The highly ritualistic emphasis and Rome-ward tendencies of the Oxford Movement (q.v.) strengthened the following of this group. With the attraction into the Broad Church of those sympathetic toward modern scientific theological views, the Low Church has been finding its following among those conservatively inclined. Toward non-conformists it has been fraternal. In missionary enterprise it has been aggressive. Having no organized status within the Established Church, and representative of a temperament, its numerical strength is impossible to estimate.

PETER G. MODE

**LOW SUNDAY.**—The first Sunday after Easter, probably so-called in contrast to the high festival of Easter.

**LOYALTY.**—Willing allegiance in action and sentiment to an institution, a person, or an obligation. The ideal of loyalty was most fully embodied in the institutions of feudalism and chivalry. In modern life the objects and grades of loyalty are greatly diversified. Loyalty is required in the ethical ideal as a corrective of legalism, to which formal morality is liable, and as a bond between morality and religion; the religious attitude being sometimes identified with loyalty to any object above the individual. Royce makes loyalty the essence of the moral ideal, determining its own object: "loyalty to loyalty." Under national danger loyalty to the nation tends to become a dominating ideal. J. F. CRAWFORD

**LOYOLA, IGNATIUS, SAINT** (1491–1556).—Spanish R.C. priest; as an officer of the Spanish army, he became converted through reading devotional books during a long convalescence. He transferred his military ardor to the realm of religion and became the founder and first general of the Society of Jesus. He was beatified in 1609, and in 1622 canonized. His *Book of Spiritual Exercises* set forth his conception of discipline of the soul. See JESUITS.

**LUCIAN THE MARTYR** (ca. 250–312).—Presbyter of Antioch, and so-called founder of the Antiochian school (q.v.). He was excluded from ecclesiastical fellowship for sympathy with Paul of Samosata (q.v.), though his position was rather that "there is one God, revealed to us through Christ and inspired in our hearts by the Holy Spirit" (Lucian's *Apology*). He was the teacher of Arius and Eusebius of Nicomedia, and is sometimes regarded as the real founder of Arianism (q.v.). His critical scholarship is evidenced in his famous recension of the Septuagint version of the Old Testament. Lucian suffered martyrdom by hunger, refusing to eat food sacrificed to idols.

**LUCIUS.**—The name of three popes.
*Lucius I.*—Pope, for 8 months, 253–254.
*Lucius II.*—Pope, 1144–1145.
*Lucius III.*—Pope, 1181–1185.

**LUCRETIUS** (ca. 98–55 B.C.).—Titus Lucretius Carus was a Roman poet who expounded the doctrines of Epicureanism (q.v.) in a poem *On the Nature of Things*. The poem contrasts the truths of nature with the old superstitions, aiming to emancipate from the fear of the gods and of death. The gods exist in the interstices between the worlds, but have nothing to do with men.

**LULAB.**—(Hebrew: "Palm.") A term used specifically for the bouquet carried in the Synagog on the Feast of Tabernacles, consisting of a palm-branch with myrtle twigs and willow branches tied to the lower end of it. (See Lev. 23:40.)

**LULL, RAYMOND.**—See LULLISTS.

**LULLISTS.**—The disciples of Raymond Lull (1236–1315), "The Illuminated Doctor," a philosopher, scientist, missionary, and martyr of Majorca. Lull's ambitions were to preach to the Saracens and obtain martyrdom, both of which

were realized. He strenuously opposed the Averroistic doctrine that what might be true for faith might be false for philosophy. The Lullists of today in Majorca still follow Lull's method in philosophy.

**LUPERCALIA.**—A Roman festival of February in which selected individuals, the "wolf-warders," purified with blood and milk and clad in the skins of sacrificed goats ran laughing around the city enclosure. It was a rite dedicated to Faunus or Pan, and intended to protect the herds from wolves. The striking of women with strips of goat skins to stimulate fertility was perhaps a later addition to the original ritual.

**LUST**—Inordinate craving or desire or indulgence of such desire, especially when attached to carnal pleasure; specifically condemned in N.T. ethics as Matt. 5:28; considered by the R.C. church to be a mortal sin.

**LUTHER, MARTIN** (1483–1546).—German religious reformer, who initiated the Protestant movement.

The son of ambitious peasants, Martin matriculated at the university of Erfurt in 1501, took his baecalaureate degree in 1502 and master's in 1505. His father designed him for the profession of law, and he began his legal studies, but suddenly entered the Augustinian monastery, in July, 1505. He passed through a severe spiritual struggle, from which he emerged with a clear idea of salvation by grace through faith. He was chiefly influenced by the fourth gospel, the epistles of Paul, and the writings of Augustine. He was appointed professor of philosophy in the new university of Wittenberg in 1508, and in 1510 or the year following made a memorable journey to Rome, on business of his order, where he saw at first hand the corruptions of the papacy. After his return he received his doctor's degree in theology, and lectured on the Scriptures, especially on the Psalms and Galatians. He was already out of sympathy with the current Catholic theology, but did not suspect his heresy.

The preaching of indulgences (q.v.) and their scandalous sale near Wittenberg, by a Dominican friar named Tetzel, led Luther to protest to his superiors in the Church against the abuse; and, this proving ineffective, to prepare 95 theses against indulgences, which he nailed to the church door Oct. 31, 1517. The theses were printed and widely circulated and provoked wide discussion. Luther was accused of heresy and summoned by the pope to Rome to answer; but by intervention of Elector Frederick, he was given a hearing before Cardinal Cajetan in Augsburg (October, 1518), as a result of which he appealed to a general council. Six months later, in a disputation with John Eck (q.v.) at Leipzig, Luther denied the divine right of the papacy, maintained that councils were fallible and that the Greek church was not heretical. In the following year he published three of his most important writings: an *Appeal to the Christian Nobility of the German Nation*, in which he urged princes to undertake the work of reformation; the *Babylonian Captivity of the Church*, in which he denied the Roman doctrine of the sacraments; and the *Liberty of a Christian Man*. It was now so evident that he had entirely broken with papal authority and Catholic doctrine that his excommunication became inevitable. The Bull was published in Germany Sept. 21, 1520, and Luther retorted by burning the Bull publicly, Dec. 12. His summons to the Diet of Worms for formal trial followed. On his return home he was "captured" by servants of Elector Frederick, disguised as bandits and taken to the electoral castle of Wartburg, near Eisenach, where he remained in seclusion for ten months. He occupied himself with studies and writing, and especially with making a version of the N.T. in vernacular German. This was published in September, 1522, followed by the whole Bible in 1534, and became one of the chief agencies in promoting the German Reformation.

Returning to Wittenberg in March, 1523, Luther took the lead of the reformation and retained it to his death. He persuaded the princes to set the churches in order through commissions and finally consistories. He prepared liturgies and catechisms and confessions; he wrote books and pamphlets innumerable. The principle of the German reform, as he stated it, was, "Whatever is not against Scripture is for Scripture, and Scripture for it." His last years were embittered with controversies with Zwinglians and others. In spite of patent failings, Luther's greatness of character and achievement have won recognition from the whole world, and he is generally recognized as the great man of the Reformation period.

HENRY C. VEDDER

**LUTHERAN CHURCH.**—That branch of Protestantism which has accepted the principles expressed by Martin Luther in contradistinction to the Reformed Church in its various ramifications (Swiss, Anglican, Presbyterian, etc.).

I. HISTORY.—The Lutheran Church while it may properly be said to begin with Luther's protest against the indulgence traffic in 1517, yet dates as a separate and distinct organization from the year 1526, when the recess (decree) of the first Diet of Speyer, pending the action of a general council, granted the various states of Germany sovereign rights in matters of religion. After some futile attempts to heal the rupture with the Reformed Church and much bitter doctrinal controversy in its own midst (original sin, synergism, justification, good works, crypto-Calvinism, etc.), the Lutheran Church finally and definitely fixed its confessional standards by the adoption of the Form of Concord in the year 1580. Lutheranism of the following century is characterized by what has been called dead orthodoxy, from which, however, it was awakened by the Pietistie movement of the 18th. century. Then followed a period of Rationalism, but the tercentenary of the Reformation in 1817 showed an awakening of Lutheran theology. In the same year King Frederick William III. of Prussia carried out a plan of union between the Lutheran and Reformed Churches which provoked vigorous opposition in some quarters and resulted finally in the formation of several Lutheran Free Churches. The Lutheran Church is dominant in Scandinavia and Denmark. It was introduced into the United States by Dutch, Swedish and German colonists early in the 17th. century, the first synodical organization being effected by Muehlenberg in 1748. A constant stream of immigration has contributed to the rapid growth of the Lutheran Church in America.

At present the four main bodies of the Lutheran Church in America are: The *General Synod*, organized in 1820 by representatives from the synods in Pennsylvania, North Carolina, Maryland and Virginia: the *United Synod of the South*, organized in 1865 by five southern synods which separated from the General Synod; the *General Council* which withdrew from the General Synod in 1864 on doctrinal grounds; the *Synodical Conference*, the largest body of Lutherans which, originating from the settlement in Missouri in 1837 of several colonies of Saxons, was organized under the leadership of Walther in 1872 by representatives of 6 synods, which insisted on strictly doctrinal and

confessional standards. The first three became united (1918) in the United Lutheran Church in America.

II. Doctrine.—The Lutheran Church accepts the Holy Scripture as the inspired and infallible authority in all matters of faith and life. The official theological standards are Luther's two catechisms, the Schmalkald Articles; the Augsburg Confession and the Apology for the same. Justification, i.e., the imputation by God of the merits of Christ to the sinner, the latter appropriating them by the medium of faith, is the keystone of Christianity. Good works do not enter into this transaction, but are necessary as the fruits and evidences of faith. Thus the Lutheran Church is opposed to *Roman Catholicism* which accepts besides the Scriptures the authority of a large body of churchly tradition and dogma and has expressly and repeatedly anathematized the Lutheran doctrine of solifidianism. As compared with the *Reformed Church* in its various branches, it differs mainly in the following points:

(1) It holds that the sacraments, the eucharist and baptism, are real channels of grace, not mere symbols and signs. (2) It believes in the real presence, though rejecting transubstantiation, the nature of the union between the visible elements and the body and blood of Christ being regarded as an inscrutable mystery. (3) It teaches the indissoluble union of the divine and human nature in the person of Christ. (4) It accepts the doctrine of predestination to eternal life, but rejects the Calvinistic doctrine of eternal reprobation.

III. Worship.—According to the Lutheran view worship consists in the acceptance of God's gift to men. This is directly opposed to the Roman Catholic position which makes all worship a service rendered to God. Accordingly, the doctrinal sermon setting forth the riches of God's grace, occupies the foremost place in the Lutheran service. The administration of the Lord's Supper is preceded by a preparatory confessional service and absolution.

In the matter of *forms* the Lutheran Church accepts the results of history, so far as these do not conflict with fundamental principles. Thus the Church Year with its appointed Scripture lessons for the various Sundays and festivals is, as a rule, retained, no attempt being made, however, to make such things obligatory.

IV. Organization.—In European countries the organization of the Lutheran church is largely determined by the secular government with which it is connected, such connection resulting in all cases in a certain restriction of congregational liberties. In America with its separation of church and state, the principles of liberty, enunciated by the Reformation, have naturally resulted in what is called the synodical organization, in which the congregation is supreme, the synod itself being only an advisory body.

*In the world* there are approximately 70,000,000 Lutherans. The Lutheran Church bodies in the *United States* are:

| | Ministers | Communicants |
|---|---|---|
| General Synod | 1,425 | 360,749 |
| United Synod, South | 261 | 54,662 |
| General Council | 1,664 | 494,989 |
| Synodical Conference | 3,268 | 827,056 |
| United Norwegian | 650 | 173,534 |
| Independent Synods | 2,579 | 543,344 |
| Total Lutherans | 9,847 | 2,454,334 |

A. Kuring

**LYONS, COUNCILS OF.**—As the chief city of Gaul and subsequently the seat of an archbishop, Lyons was naturally chosen for many synods and councils. The most important were the General Councils of 1245 and 1274. The former is noted for its deposition by the Emperor Frederick II. because of charges brought by Pope Innocent IV. The latter Council was convened by Pope Gregory X. It unsuccessfully attempted to provide for a Crusade, but reached a certain degree of comity with the Eastern Emperor, Michael Palaelogus, although no important changes in the relations of the Eastern and Latin churches actually followed. It also attempted certain reforms within the church, chief of which was the provision that cardinals should not leave the conclave until they had elected a pope. Although this action was soon revoked by John XXI. it subsequently became permanent.

## M

**MA-ARIB.**—(Hebrew: "make evening.") A term used by the Jews for the evening prayer, in contradistinction to shaharit (morning prayer) and minha (afternoon prayer).

**MAAT.**—The goddess of justice and truth, daughter of the sun god, Re, in Egyptian religion.

**MACCABEES.**—The name of a family prominent in Jewish patriotic history in the 2nd. century, the preferable designation of which is Hasmoneans (q.v.).

**MACCABEES, BOOKS OF.**—*I Maccabees* is a trustworthy account of Palestinian Jews, 175–135 B.C., when they forced Syrian-Greek rulers to grant them political and religious autonomy. Written in Palestine in Hebrew, by a Pharisee ca. 100 B.C., to maintain national and devout Judaism. *II Maccabees*, written in Egypt ca. 100–50 B.C., gives an inferior account of Palestinian Jews, 175–161 B.C.; magnifies the Jewish feasts of Dedication and Nicanor's Day. *III Maccabees*, written in Egypt ca. 100 B.C. (or 38 A.D.), is Jewish didactic fiction, to promote devout Judaism and to gain the goodwill of gentiles. *IV Maccabees*, written in Egypt ca. 38 A.D., is Jewish wisdom, influenced by Greek ethics and rhetoric; recites stories of martyrs (from II Maccabees) to inculcate faithful adherence to Judaism. C. W. Votaw

**MACEDONIANISM.**—A heretical movement so called from the leader of the party, Macedonius, bishop of Constantinople in the 4th. century. Its distinctive tenet was that the Holy Spirit was a being similar to the angels, subordinate to and subservient to the Father and the Son. Hence the sect was also designated Pneumatomachi.

**MACKAY, ALEXANDER MURDOCH** (1849–1890).—Scottish Episcopal Missionary to Africa; through whose tireless efforts Christianity took strong foothold among the Uganda people.

**MACLEOD, NORMAN** (1812–1872).—Scottish church leader, an advocate of the liberal theology and of social reconstruction, who became famous for his broad sympathy, his journalistic ability, and his social and educational accomplishments.

**MADAGASCAR, RELIGIONS OF.**—The largest island in the world, in the Indian Ocean, off the S.E. coast of Africa; a French colony since 1896. The religious customs include a primitive fetishism, idolatry, witchcraft, sorcery, divination, ancestor-worship, sacrifice, propiatory offerings, and the use of charms and amulets. There is, however, neither an organized religious system, temples nor a priesthood. There is a belief in a supreme being called *Andriamanitra* (the Fragrant One) and *Lánahary* (the Creator). Christianity was introduced in 1820 by the London missionary Society, but 1835–1861 was a reign of terror and persecution for Christians. Since then missionary work along educational and evangelistic lines has been very successful, and today one-third of the population is Christian. The chief missions are British, Norwegian and French.

**MADONNA.**—An Italian word, meaning "My Lady," currently applied to representations in art of the Virgin Mary, usually with the child Jesus. The Sistine Madonna, by Raphael, is the most famous of these.

**MAFTIR.**—(Hebrew.) The reader of the *haftarah* (q.v.) in the Synagog.

**MAGDALENE, ORDERS OF ST. MARY.**—Designation of several R.C. female orders established at various times and places for the reformation of fallen women.

**MAGI.**—The priestly class of the ancient Medes and Persians and of the Zoroastrians. Originally guardians of sacred utensils, but later, because of claims to secret learning, magicians and jugglers. Used specifically to denote the oriental wise men who came to Bethlehem in adoration of the babe Jesus.

**MAGIC.**—A term applied to a wide range and complex variety of beliefs and practices found among all primitive peoples, the object of which is the accomplishment of certain ends either by the use of mysterious powers or by the coercion of spirits. Magic is co-extensive with, but more or less independent of, religion.

1. *Magic in antiquity.*—Magic is commonly practiced not only by the natural races of today but it reached a high state of development among all ancient peoples, characteristically among the Chaldeans. The classic literature of Greece and Rome as well as the Old Testament contain many references to practices of an essentially magical order. It is regarded by Frazer as prior to religion and as gradually given up in favor of the more effective method of satisfying desires by means of prayers and sacrifices to spirits or gods. But the lapse of magic has not occurred through any discovery of its futility *per se;* it has tended to disappear merely as an incident of the general development of culture in which attention has been turned to other things and to other methods of action. Magic and religion represent two diverse attitudes, the former mainly though crudely practical, the latter expressing man's appreciation of the social values of life. Magic tends more often than religion to be the instrument of a private and malevolent purpose.

2. *Survivals of magic.*—While the modern man does not have the interest in magic that the primitive man does, it must be confessed that he has by no means gotten rid of the belief in magic. In fact the non-scientific mind's faith in magic is never disturbed by its failure to "work." Confronted with a hundred instances disproving some pet superstition, he ignores them as irrelevant or inconclusive. Hundreds of current superstitions might be mentioned which are without doubt survivals of primitive magic, for instance "knocking wood" to avert the consequences of excessive optimism, the belief in the good luck of horseshoes and in the bad luck of the number thirteen, and all sorts of superstitions regarding charms, amulets, signs, and the relation of the moon to crops. The most wide spread modern superstition allied to magic is the belief, held certainly by every other woman, that maternal impressions influence the unborn child in profound ways, even to the extent of producing fundamental ehanges in the physical structure. The relation of this superstition to sympathetic and mimetie magie may be readily demonstrated.

3. *The practice of magic.*—Among some peoples, all persons may use magie, among others the rites are so eomplex that they have become the exclusive property of a special elass, the magicians or medicine-men. Such persons, while sometimes tribal functionaries with benevolent intent, are more often individualistic and malevolent in their workings. Among some peoples, the dread of evil magic seems to be the most potent factor in their lives, as among the natives of the Niger valley and other West African tribes. The primitive man everywhere believes that all deaths, other than those caused obviously by violence, are the result of evil magie practiced by an enemy.

Frazer classes magical practices under two heads, sympathetic and mimetic. The former refers to that type which works on the assumption that what is once in eontact with another thing remains in some sort of mystie relation to it so that action of the former affects the latter. Mimetic magic refers to those practices which seek effects by imitating them as in the case of the barren woman's fondling the image of a child. Leuba's classification is perhaps the most satisfactory of any suggested. He distinguishes three principles, first that of repetition. "Something which has happened once is likely to happen again. A successful arrow will meet with further success, and one which has failed with further failure." Second, the principle of the transmission of an effect from one object to another, or sympathetic magic. "An action taking place upon an object will take place on another object when the two objects are connected with each other in the mind of the magician." This is illustrated by the roasting of an image of an enemy to kill him. Third, the principle of will-effort, including cases in which the magician believes his will is effective through spells, incantations and curses to bring various results to pass.

IRVING KING

**MAGIC CIRCLE.**—From primitive times a circle drawn about a person has been considered a means of supernatural defense. Circles of fire may have been a real defense in early times against the prowling dangers of the dark. By convergence of ideas, rings, girdles, head-bands and bracelets acquired a magical power to keep in or to keep out spirit influences. In medieval Europe the magic cirele was brought into relation with the pseudo-science of astrology, inscribed with a great variety of mysterious signs and used as a talisman or, drawn on the ground, as a vantage point from which safely to call up and wrest knowledge from spirits.

**MAGISTER SACRI PALATII.**—Master of the Sacred Palace; an officer of the Roman curia whose duties are head chaplain and theological adviser to the pope. The office dates from the

13th. century and is usually occupied by a Dominican, St. Dominic himself being the first incumbent according to tradition.

**MAGNA MATER.**—See CYBELE; MOTHER-GODDESSES.

**MAGNIFICAT.**—The hymn of praise ascribed to Mary in Luke 1:46–55, so-called from the first word in the Latin. Also known as the *Canticle of the Blessed Virgin.*

**MAHĀBHĀRATA.**—One of the great Epics of Indian literature of 18 books containing 100,000 verses. The main theme is the struggles between the descendants of Bharata for the rule of the country about Delhi. It affords a basis for much philosophical speculation as well as for religious cults, both Krishna-Vaiṣnavism and Śaivism finding their roots here. The *Bhagavad Gita* (q.v.) is inserted in the sixth book.

**MAHĀDEVA.**—"The Great God," a name of Shiva (q.v.).

**MAHATMA.**—(Sanskrit: "Great-souled one.") In theosophy and esoteric Buddhism one who is an expert of the first rank in the realm of religion.

**MAHĀVASTU.**—One of the most important pieces of Buddhistic literature, forming the connecting link between the *Hīnayāna* and *Mahāyāna.*

**MAHĀVĪRA.**—The last great leader of the Jains. He belonged to a Jain family, contemporary with Gautama; lived the householder life till his 30th year, then undertook the austerities of Jain asceticism; attained enlightenment after the requisite twelve years, preached as a wandering monk for thirty years, and died at the age of seventy-two.

**MAHĀYĀNA.**—(Pali: "The Great Vehicle.") The designation of Northern Buddhism or the second stage in the history of Buddhism. This represents the popular religion with the worship of Buddhas, Bodhisattvas and deities, the use of images and a ceremonial cult. See HĪNAYĀNA; BUDDHISM.

**MAHDI.**—The one who, according to Islamic tradition, will be the last Imam, will convert the world to Islam and be its temporal and spiritual ruler. The figure is similar to that of the Jewish Messiah. The title has been claimed by several figures in the history of Islam. See IMAM.

**MAHZOR.**—Hebrew term for the Jewish holiday prayer-book.

**MAIMONIDES, or MOSES BEN MAIMON** (1135–1204).—Generally regarded as the greatest Jewish philosopher of all times. He was born in Cordova, Spain, exiled along with the other Jews of Cordova in 1160, spent some years in Fez and other places, and finally settled in Cairo, Egypt, where he acquired great fame as a physician and philosopher. He left many works, chief among which are the *Mishna Torah,* being a comprehensive code of Jewish law, written in Hebrew; and the *More Nebuchim,* written in Arabic (and since translated into Hebrew, Latin, and the modern languages). The latter work is in the form of a criticism of Aristotelian philosophy, by means of which the author formulates an idealistic system from a strictly monotheistic view-point. The *More Nebuchim* has been a potent stimulus to Jewish thought; and its study in wider circles exerted no small influence on Christian scholasticism, and general philosophic speculation.

HAROLD F. REINHART

**MAJORISTIC CONTROVERSY.**—A controversy originating among the German Lutherans of the 16th. century, because Georg Major (1502–1574) interpreted the 6th. article of the Augsburg Confession that good works are the necessary result of faith in such a way that opponents accused him of the R.C. doctrine of merit making good works necessary to salvation. His thesis was rejected by the 4th article of the Formula of Concord.

**MALAY, RELIGIONS OF.**—An archipelago in the Pacific and Indian oceans, the largest in the world; also a peninsula in S. Asia, stretching from Burma to Singapore. Migrations account for three periods of religious history. The original Malays were animists, practising Shamanism, fetishism, nature-worship, magic, divination, besides a multitude of ceremonials for various occasions. About 1000 years ago Hindus emigrated to Malay and superimposed their religion, so that in parts of Malay, Hinduism is the predominant religion. The third period is characterized by the dominance of Islam, Moslem missions beginning in the 12th. century, becoming powerful in Java and Sumatra in the 15th. century, and being also influential in Borneo and Celebes and on the peninsula. Christian missions have been more successful in some islands than elsewhere; in Java, e.g., the Dutch missions have 400,000 converts.

**MALIKITES.**—One of the four orthodox schools of Moslem law.

**MAMERTINE PRISON.**—An ancient prison still preserved beneath the church of St. Giuseppe dei Falegnami in Rome, which tradition has identified with the imprisonment of Peter and Paul.

**MAMMON.**—An Aramaic term, the etymology of which is in doubt, signifying riches. It occurs in Matt. 6:24, and Luke 16:9–13. Its popular identification with a fallen angel is ascribable to Milton (*Paradise Lost,* I, 678).

**MAN.**—See ANTHROPOLOGY; SOCIOLOGY.

**MANA.**—A word, possibly of Polynesian origin, used throughout the Pacific Islands, and denoting an immaterial power or influence, in a sense supramundane, ascribed to persons and to objects behaving in a striking fashion. Other peoples use various words to express a similar idea, as the Iroquoian *Orenda,* the Algonquin *Manitu,* the Siouan *Wakan,* the Madagascar *Hasina,* the Moroccan *Baraka,* and the Kabi (Queensland) *Manngur.*

**MANASSES, PRAYER OF.**—An Old Testament apocryphal book which the R.C. church has placed as an appendix to the Vulgate and does not regard as canonical. See CANON.

**MANDEANS.**—An Oriental sect of Babylonian origin, Semitic in race, dating from an ancient, but unknown time. "The Great Book," their most ancient extant treatise, comes from the 8th. century in a Syrian dialect. Their beliefs are a syncretism of Christian, Jewish, Parsi, Babylonian and pagan elements. Their cosmological speculations, including ideas of an original abyss, primal aeons, a demiurge, and an underworld with several vestibules and hells, resemble Gnostic cosmological speculations. The Old Testament saints, Jesus,

and Mohammed are portrayed as false prophets and John the Baptist as the true prophet. The cult includes baptism, a eucharistic meal and several feasts. They are also known as Sabians, Nasoraeans and St. John's Christian. The sect today numbers about 2000 Arabic speaking adherents.

**MANES.**—Ancestral ghosts or souls of the dead. See SHAMANISM; PITRIS; FRAVASHIS.

**MANI.**—The founder of the religious movement known as Manichaeism (q.v.) He is said to have been born in Mardinu 215 and to have been crucified 276. At twelve years of age he is said to have received a revelation which he in the course of time elaborated into a religion.

**MANICHAEISM.**—A synthetic religion, based on Persian dualism combined with Christian, Buddhistic, and other elements, founded in the 3rd. century of our era by Mānī, and called after his name though it ceased to exist a number of centuries ago.

Mānī (b. ca. 216 A.D.) was a Persian by blood. His father's liberal tendencies in religion appear to have influenced the youth in his zealous purpose of establishing an eclectic faith which aimed at becoming a world religion. Soon after he became of age Mānī gave himself out as the promised Paraclete and appeared as a new prophet on the coronation day of the Sasanian King, Shāhpūr I., March 20, 242. Meeting apparently with favor at first, he was afterwards banished from the country by Shāhpūr, doubtless owing to the intrigues of the Magian priesthood. While in exile he travelled extensively in India, China, Tibet, and elsewhere, preaching his doctrines and absorbing ideas acquired during his wanderings for thirty years. When nearly sixty, he returned to Persia but was soon put to death by Shāhpūr's grandson, Bahrām I., who ruled 273–276. In his prophetic claims Mānī allowed that Zoroaster, Buddha, and Jesus (from all three of whom he borrowed ideas) were in part messengers of truth, but he declared that he himself was the last of the prophets and had brought into the world the final fulfillment of light.

The philosophic basis of Manichaeism was Persian dualism in a pronounced form. This doctrine of the struggle between the Kingdom of Light and the Kingdom of Darkness, or the primeval principles of good and evil, was derived ultimately from ancient Zoroastrianism, but with a number of marked amplifications, modifications, and differences, in which mythology and fancy played a striking part. An elaborate cosmogony describes how, before the physical universe came into being, the powers of darkness invaded the realm of light, In the conflict, which was waged in a spiritual form. the demoniacal forces succeeded in winning portions of the light. Thus good and evil became inextricably mixed together by the time that the material world was brought into existence. Man's destiny is to be worked out through a complicated scheme for recovering the lost light particles and restoring them to their original abode. A final conflagration, lasting 1468 years, will destroy the earth and annihilate the powers of darkness, which will be relegated forever to its primordial realm.

Mānī adopted into his eclectic system elements also from Christianity of a Gnostic type, certain features borrowed from Buddhism (distinguishable especially in Eastern Manichaeism), as well as some old Babylonian beliefs, which would be natural from its early home in Babylonia, and possible other traits likewise from outside.

Owing to its essentially comprehensive character and generally adaptable nature, Manichaeism spread rapidly in the West as well as in the East. Persecuted under the Roman Emperors and anathematized by the Church Fathers (especially St. Augustine, who was for nine years a Manichaean) it yielded ultimately to Christianity in Europe, while in the East, outside of Persia proper, where it never took root, it lasted, particularly in Chinese Turkistan for nearly a thousand years, giving place finally to Mohammedanism. Manichaeism may be counted as one of the world's lost religions.

In his ecclesiastical organization Mānī distinguished two orders of the initiated: first, the "Perfect," or "Elect," who followed the strict ordinances of the faith with rigid austerity of life and were held in the highest sanctity; second, the "Hearers,"or novitiates, for whom the rules were less exacting. The ascetic element in Manichaeism was marked; marriage and all sensual indulgence were forbidden, certainly to the initiated, the partaking of animal food was prohibited, and there were other rigorous injunctions besides. Probably the ordinary uninitiated person lived much as other people do. The Manichaean worship consisted chiefly in prayers, thanksgivings and chants, confessions of sins, frequent fasts, almsgiving, especially to the Perfect, and devotional gatherings, particularly at the annual festival of the *Bēma*, "Throne," when Mānī's death was commemorated.

The recent remarkable finds, made in 1903 and the years following, of a mass of Manichaean fragments in Turfan in Chinese Turkistan have contributed very important material for our knowledge of Manichaeism which was previously derived in most part from Christian and Mohammedan writers. A. V. WILLIAMS JACKSON

**MANIPLE.**—A liturgical vestment, being a silken band ornamented with three crosses in the center and one at either end and worn over the left forearm by all who have taken orders from the subdeacon upwards. It is commonly used in the Roman, Greek and Armenian churches, and often in the Anglican.

**MANISM.**—The belief that a person's spirit inhabits the body in such independence that it can exist apart from the body as a "shade" or "ghost." This belief is common in primitive religions and characterizes much popular religious thinking in our own day.

**MANITU.**—An Algonquin word used to indicate the possession of a superior or magical power. See MANA; WAKONDA. It is then applied to spirits and to any superhuman beings such as totems or cosmic powers.

**MANJUŚRĪ.**—A *bodhisattva* associated with the Buddha *Vairochana*, of resplendent light; he was the revealer and so became the divine embodiment of wisdom. From this it was only a step to identify him with the ultimate Reality, in Buddhism with the *Adibuddha* (q.v.), in Hinduism with *Brahman*. He is better known in China and Tibet than in India.

**MANNGUR.**—See MANA.

**MANNING, HENRY EDWARD (1807–1892).**—English cardinal; was educated at Oxford and served some years as an Anglican clergyman. Through various influences, including the Oxford Movement, he was converted to Roman Catholicism and was active in supporting the doctrine of papal infallibility. He was noted for his interest in social

and economic reform, his diplomacy, and his prolific writings.

**MANTIC.**—Magical practises through the medium of an alien power, such as in divination (q.v.); hence intermediate between magic andreligion.

**MANTRAS.**—(1) Hindu and Buddhist spoken charms or spells addressed to a superhuman power in order, magically, to acquire benefits, to escape dangers or disease, or to gain security from spirits and demons; (2) the name of the original text of the Vedas.

**MANU.**—The Hindu Noah who escaped the deluge and became the founder of the new race of men. The law book of the priestly family of Mānavas is fabled to have come from him as the law-giver and is called the *Code of Manu.*

**MANUSCRIPTS OF THE BIBLE.**—Those written copies of ancient books which preserved them until the invention of printing, and to the earliest of which that have come down to us critical scholars still turn for light on the original text.

I. MANUSCRIPTS OF THE O.T.—A scientific examination and collation of all known ancient and important manuscripts of the Old Testament has not yet been accomplished. There is no uniformly accepted set of symbols to designate these documents. The more important Old Testament manuscripts with their usual designations and symbols are the following:

*Hebrew*:—Bab.-Cod. = *Prophetarum posteriorum codex Babylonicus Petropolitanus*, 916 A.D.; Or. 4445 = Codex of Pentateuch undated (Ginsburg locates it 820–850 A.D.); St. Petersburg Codex of entire Old Test., 1008–1010 A.D.; *Codex Reuchlinianus, prophetae priores et posteriores.*

G = *Greek*:—G$^{\aleph}$ = Codex Sinaiticus—St. Petersburg (Petrograd); G$^{A}$ = Codex Alexandrinus—British Museum; G$^{B}$ = Codex Vaticanus—Rome; G$^{C}$ = Codex Ephraemi—Cambridge; G$^{F}$ = Codex Ambrosianus—Florence; G$^{G}$ = Codex Sarravianus; G$^{Heid}$ = Codex of Papyrus—Heidelberg; G$^{Q}$ = Codex Marchalianus; G$^{V}$ = Codex Taurinensis; Washington or Freer MS of the Psalms.

L = *Old Latin*:—Weingarten Codex of Prophets, 5th. cent.; Codex Monacensis, Munich, 5th. and 6th. cent.; Palimpsest of Genesis and hist. books, Vienna; Palimpsests of Pentateuch and Prophets, Würzburg; Oesterley, Codex of Minor Prophets.

S = *Syriac*:—Palimpsest of part of Isaiah—oldest known dated (459–460) biblical MS—British Museum. S$^{H}$ = Syro-Hexaplar text:—Codex Ambrosianus—Milan; Codex Rich—British Museum.

V = *Vulgate*:—Ashburnham Pentateuch; Codex Amiatinus—Florence; Codex Complutensis—Madrid.

To these should be added the several Greek translations as preserved in Field's *Hexapla* = Aq = Aquila; Σ = Symmachus; Θ = Theodotion.

Kennicott, an Englishman, collected the readings of 694 Hebrew MSS and almost numberless editions, and published the results in Oxford in 1776–1780 in two folio volumes.

De Rossi, an Italian, collected the variant readings of 732 Hebrew MSS and 310 editions, and issued his results in four quarto volumes in 1784–88, followed by a supplementary volume in 1798.

The oldest known Biblical manuscript is a papyrus at Leiden containing a Hebrew text of the Decalogue from the 2nd. or 3rd. century A.D.

IRA M. PRICE

II. MANUSCRIPTS OF THE NEW TESTAMENT or its several parts are usually cited by letters for the uncial or large-letter manuscripts, and by numbers for the cursive or small-letter manuscripts. The number of uncials has proved to be so great however that only the more distinguished of them are now cited by letters (Latin, Greek and one Hebrew letter) while by a system recently put forth by C. R. Gregory in consultation with other scholars, all the uncials are designated by numbers preceded by 0 (01, 02, etc.). The leading uncials may therefore be cited either by number (01, 02, etc.) or by letter ($\aleph$, A, etc.); the less important ones by number only (047, 048, etc.). The most important New Testament manuscripts with their symbols in Gregory's system are the following: the first three containing also the Old Testament in the Septuagint Greek version: $\aleph$ (01) = Codex Sinaiticus; A (02) = Codex Alexandrinus; B (03) = Codex Vaticanus; C (04) = Codex Ephraemi Rescriptus; D (05) = Codex Bezae (Gospels-Acts); Codex Claromontanus (Paul); E (07) = Codex Laudianus; F (09) = Codex Augiensis; G (011) = Codex Wolfii A (gospels); Codex Boernerianus (Paul); I (016) = the Washington or Freer manuscript of Paul; L (019) = Codex Regius; R (027) = Codex Nitriensis; W (032) = Washington or Freer Gospels; Δ (037) = Codex Sangallensis; Θ (038) = Koridethi Gospels; Σ (042) = Codex Rossanensis.

Of the cursive manuscripts the most important are: 1 = a Basle manuscript of the Gospels, Acts, and Paul, closely related to 118, 131, and 209; 13 = a Paris manuscript of the Gospels, which has been shown by the studies of Ferrar and others to be closely related in text to 69, 124, 230, 346, 543, 788, 826, 983, 1689, 1709, which are known as the Ferrar Group; 33 = a Paris manuscript of the Gospels, Acts, and Paul, of great textual excellence; called by Eichhorn the Queen of the Cursives.

There are about twenty-seven papyrus fragments of the Greek New Testament (designated $p^1$ $p^2$ etc.) and the other uncials number 171. The cursive manuscripts of the whole or parts of the Greek New Testament number 2326, besides 1565 Greek lesson-books containing the church readings from the New Testament. These numbers are increased each year by new discoveries. To these should be added the manuscripts of the versions, often as in the case of the Vulgate Syriac, of great antiquity, and in the case of the Vulgate Latin much more numerous than are the Greek manuscripts.

EDGAR J. GOODSPEED

**MĀRA.**—The personal embodiment of the powers of evil in later Hindu and Buddhist speculation. He is hostile to men, tempting, deceiving, and terrifying them that he may lead deluded mortals to death and keep them in the toils of ignorance and desire. He is the great demon of earthly desire and death.

**MARANO.**—(Spanish: "banned.") The term applied to the Spanish Jews who became formally converted to Christianity in consequence of the persecutions of the 14th. century, but most of whom remained secretly Jews.

**MARBURG, COLLOQUY OF.**—A conference of German Protestant theologians called in 1529 at Marburg in the interests of unanimity between the Lutheran and Zwinglian movement. Eventually the *Articles of Marburg* were drawn up which stated the doctrines on which there was unanimity, and while acknowledging disagreement concerning the doctrine of the real presence included what consensus was possible regarding the Lord's Supper. They were signed by ten representatives, including Luther, Zwingli and Melanchthon.

**MARCELLINUS.**—Bishop of Rome, 296–304. Tradition declares that he lapsed in the Diocletian persecution but repented and suffered martyrdom.

**MARCELLUS.**—The name of two popes.
*Marcellus I.*—Pope, 308–309.
*Marcellus II.*—Pope, April 9–30, 1555.

**MARCELLUS OF ANCYRA** (d. ca. 374).—Bishop of Ancyra in Asia Minor. His insistence on monotheism resulted in a Christology resembling Sabellianism (q.v.). His view was condemned as heretical by the Pope in 380 and the council of Constantinople, 381.

**MARCION, MARCIONISM.**—The founder of a reform movement within Christianity in the 2nd. century, and the name by which the movement is known and condemned as heresy.

Marcion is thought to have been a wealthy shipowner from Sinope in Pontus who came to Rome about the year 140 A.D. At that time he was already a Christian but he entertained some distinctive ideas which proved unpopular with the majority in the Roman church. As a result of opposition he established a separatist movement which grew in popularity until Marcionite churches were to be found at various places in both the West and the East. By the middle of the 3rd. century Marcionism had begun to decline and by the 7th. century had completely disappeared.

The outstanding peculiarity of Marcion was his objection to the Old Testament within Christianity. This literature seemed to him to reveal only a god of anger, jealousy and war, while the god of Christianity was forgiving, generous and kind. Therefore Marcion taught that the god of the Jews was an inferior being whom he called the Demiurge. This world was the creation of the Demiurge, who had himself been ignorant of the existence of the supreme deity. The supreme good god revealed himself by sending his son Jesus to earth to redeem men. In his attempt to establish Christianity's independence of Judaism, Marcion assembled a group of Christian writings to be used in place of the Old Testament in the Christian services. This new Scripture consisted of a revised form of the Gospel of Luke and ten of Paul's letters (omitting the Pastorals). On the strength of his conflict with the Judaizers, Paul was regarded as the true apostle of Christ and the valid interpreter of the new religion.

As a movement Marcionism is distinct from Gnosticism (q.v.), yet Marcion himself came in contact with Gnostic teaching in Rome, and the notion of a dualism in the godhead, a conception fundamental to Marcionism, is essentially a Gnostic idea. S. J. CASE

**MARCUS.**—Pope, Jan. 18–Oct. 7, 336.

**MARCUS AURELIUS ANTONINUS** (121–180).—Roman emperor and Stoic philosopher, whose policy was one of enlightened government and social reform. His knowledge of Christianity was meager, but he persecuted it because it opposed the imperial religion and Greek philosophy. His *meditations* are a classic expression of Stoicism.

**MARDUK.**—One of the chief deities of the ancient Babylonian religion (q.v.). As patron deity of the city of Babylon, he came to be first in the pantheon. Probably a sun god, he became a god of fertility, creator and arbiter of all destinies.

**MARGARET OF NAVARRE** (1492–1549).—Queen of Navarre and patroness of the Reformation in France; studied philosophy and theology and held advanced views regarding doctrine. She rejected indulgences, confession and prayers to the saints, and held the Calvinistic doctrines regarding the sacraments and salvation. Her Kingdom was an asylum for persecuted Protestants

**MARINUS.**—The name of two popes.
*Marinus I.*—Pope, 882–884; also called Martin II; a friend of Alfred the Great.
*Marinus II.*—Pope, 942–946; also called Martin III.

**MARNIX, PHILIP VAN** (1538–1598).—Dutch Protestant theologian and statesman; noted for his Calvinistic polemics written against the Roman Catholic church, the Anabaptists, and fanatics, and for his scholarly work in translations from the Bible into Dutch. He was a vigorous opponent of Spanish dominion in the Netherlands.

**MARONITES.**—A Syrian group located originally and still largely in the Lebanon region, forming a semi-independent sect within the Roman Church. Its adherents are widely scattered through Syria and beyond. Its origin and even its name, first used by John of Damascus (q.v.), are quite uncertain. For centuries the Maronites professed Monothelitism (q.v.). They retain certain characteristic features (Syriac liturgy; non-celibate lower clergy) in spite of the drift toward Rome, begun 1182, consummated 1445. They number about 500,000.
HENRY H. WALKER

**MARQUETTE, JACQUES** (1637–1675).—French Jesuit Missionary to America; well known as a missionary to the Indians, and as one of the explorers, with Joliet, of the Mississippi.

**MARRIAGE.**—In the natural history sense, a more or less durable union between male and female lasting till after the birth and rearing of offspring. In the ethical sense, a physical, legal, and moral union between man and woman, living in complete community of life for the establishment of the family.

In the natural history sense of the word, marriage may be said to exist among many of the animals below man. See FAMILY.

The function of marriage in human society is twofold: (1) to regulate the relations between the sexes, and (2) to determine the relation of the child to the community. This latter function is often overlooked, but is quite as important in any scientific consideration of marriage as the former.

Practically all forms of marriage are to be found among human beings if we consider the whole species, although the primitive form of marriage seems to have been that of a simple, pairing monogamy. See FAMILY. Whether such a form as "communal" or "group" marriage has ever existed among any people has been much debated by anthropologists and sociologists. The nearest approach to this form of marriage is found in certain aboriginal Australian tribes where a man who takes a wife from a certain group has sexual access to all of the other women of that group, although he lives only with one of them. A similar form is to be seen in the Punaluan family of the Polynesians, the marriage of a group of brothers with a group of sisters, though this form is rare even among the Polynesians. Setting aside these exceptional forms of marriage, the main types of human marriage may be grouped under the heads of polygyny, polyandry, monogamy.

*Polygyny.*—A common form of marriage in barbarism and lower civilization is the union of one man with several women, scientifically known as polygyny, but popularly called polygamy. It is possible that this form of marriage existed to some extent in primitive times, as the gorilla among the anthropoid apes practices it. In general,

however, it presupposes a considerable accumulation of wealth, and is, therefore, relatively rare among strictly savage peoples. It is never generally practiced by the whole population, but is largely confined to the wealthy and ruling classes, owing to the fact that the number of males and females in any given population under natural conditions is approximately equal. In polygynous countries rarely over 5 per cent of the families are of this type. The causes of polygyny are complex. Beside the animal instincts of the male, we must place the economic value of women (or wives) as laborers, the military honor of wife capture, and the high valuation in patriarchal times of children. Polygyny has been wide-spread among practically all peoples from the stage of barbarism up, and several religions, such as Mohammedanism and Mormonism, have given it explicit sanction; but among all peoples it tends to die out with the coming of the higher phases of civilization.

*Polyandry.*—The union of one woman with several men is a rare form of marriage found at present practically only in Tibet and in some of the mountainous regions of India. The ordinary form is where the older brother takes a wife and then admits his younger brothers into partnership with him, though among the Nairs of India a non-fraternal form exists. The causes of polyandry seem to be mainly economic, namely, the difficulty of one man supporting a family, though scarcity of women in some regions is apparently also a cause. Polyandry has never been a wide-spread form of marriage in the human species, as the instinctive jealousy of the male works against it.

*Monogamy.*—The union of one man and one woman has been the prevalent form of marriage among all peoples in all ages. It is so by a biological necessity of nature, which results in an equal number of the sexes under normal social conditions in every human society. Besides this biological reason there are other manifest social superiorities of the monogamic form of marriage, such as that it is more favorable to the superior care and upbringing of children, that it produces affections and emotions of a more altruistic type; and that it makes the bonds of the family life stronger. We may add that the monogamic family at its best presents such superior unity and harmony that it is alone fitted of all the forms of marriage to work in harmony with the higher types of human cultures. See FAMILY.

*The Marriage ceremony.*—Among all peoples, savage as well as civilized, legal marriage is usually accompanied by some form of ceremony, which expresses the sanction of the group upon the union. This ceremony is usually of a magical or religious character, though in a few peoples it is apparently merely social.

*Marriage by capture and by purchase.*—Among predatory and warlike tribes marriage by capture is often common. Indeed, on account of the social and military honor attached to wife capture it sometimes comes to be the favorite form of marriage. We know of no people, however, among whom wives are regularly captured outside of the tribe. Manifestly such a social state would be practically impossible, even though wife capture was the socially favored form of marriage. Much more common at a later stage of cultural development was wife purchase. When the idea of property in persons was at its height, wife purchase became the usual and customary form of marriage.

*Exogamy and endogamy.*—Among many peoples we find rules which prevent a man from marrying within a certain group and from marrying outside of another group. These are the so-called rules of exogamy and endogamy. They are almost always correlatives. Thus, in the clan or totemic stage of social organization, a man must take a wife outside of his clan or totem-kin group, but usually must marry within his tribe or in related tribes. Similar rules are found regarding forbidden degrees of relationship among civilized peoples. The main difference is that in the clan stage of social organization it is not blood relationship in our sense which counts, but the form of social organization itself. See FAMILY; DIVORCE; CHILD-MARRIAGE.

CHARLES A. ELLWOOD

**MARS.**—A deity in the ancient Roman religion (q.v.) second in importance to Jupiter only. He was the patron of agriculture and of war.

**MARSHMAN, JOSHUA** (1768–1837).—English Baptist missionary to India; also an Oriental scholar who did important service in Biblical translation and journalism.

**MARTENSEN, HANS LASSEN** (1808–1884).—Danish theologian, influenced by Hegel and Schleiermacher. His theological writings were persuasive expositions of a philosophy of divine immanence set forth as a more profound interpretation of Lutheranism.

**MARTIN.**—The name given to five popes.

*Martin I.*—Pope, 649–655; convened the first Lateran council which condemned Monothelitism (q.v.), thus incurring the enmity of Constans, resulting in Martin's banishment.

*Martin II.*—Erroneous designation of Marinus I (q.v.).

*Martin III.*—Erroneous designation of Marinus II (q. v.).

*Martin IV.*—Pope, 1281–1285.

*Martin V.*—Pope, 1417–1431; published a decree on the finality of the pope in matters of religion; arranged concordats with France, England, Italy, Spain and Germany; endeavored to end the papal schism, and to reunite the eastern and western churches.

**MARTIN OF TOURS, SAINT** (ca. 316–400).—Bishop of Tours, France; noted for his zeal in uprooting idolatry, extending monasticism and opposing Arianism. The feast in his honor, continuing an old pagan festival, is celebrated by the R.C. church on Nov. 11. He is patron saint of France.

**MARTINEAU, JAMES** (1805–1900).—English philosopher and theologian; renowned as a preacher and religious philosopher. Reared a Unitarian, he was an apologist for a liberal interpretation of Christianity. Philosophically he was an idealist, and his writings gave eloquent interpretation to a type of intuitive but rational mysticism which exercised considerable influence.

**MARTYN, HENRY** (1781–1812).—English missionary to India and Orientalist, who during his short life translated the N.T. into Hindustani, Hindi, and Persian, besides undertaking other works of translation.

**MARTYR.**—Strictly used for the Christian who suffered death for his faith, the term (like confessor) designated also those who having suffered imprisonment were honored in the church as brave soldiers are honored in the world. As martyrdom was valued as a second baptism (Tertullian, *On Baptism*, 16) renewing holiness, martyrs had the saint's privilege to intercede for penitent apostates, often in conflict with the bishop's disciplinary power (Cyprian *Ep.* 16). On the anniversary

(*Natalis*) of the martyr's death, worship was held at the grave and his relics were venerated as containing supernatural power. Memorial accounts abound, based on reports of magistrates or eye witnesses, but usually enriched by legend.

F. A. CHRISTIE

**MARTYROLOGY.**—In the R.C. Church a list of martyrs or saints in the sequence of their anniversaries, some of which contain also biographical material. The Roman martyrology was first published in 1583, though local martyrologies date back as early as the 4th. century.

**MARUTS.**—The lesser storm gods in Vedic religion. They are always subordinate to *Indra* (q.v.). Though often destructive, their nature is that of kindly, helpful and health-giving powers.

**MARY, THE VIRGIN.**—See VIRGIN MARY.

**MASORAH.**—A Hebrew word meaning "tradition," used to designate the principles laid down by the Masorites regarding the form and meaning of the text of the Old Testament. This tradition arose in the Palestinian Schools in the 2nd. century B.C. and grew in volume till the 15th. century A.D. It deals chiefly with external matters, such as the grouping of the continuously written letters into words, the vocalization of the originally unvocalized text, the division into verses, chapters, and books, and the spelling of words. The primary purpose of the Masorites was the fixation of a standard text.

J. M. POWIS SMITH

**MASS.**—(Late Latin, *missa.*) Denotes primarily the Latin eucharistic liturgy. The entire service is named from two episodes, the dismissal (*missa*) of the catechumens (q.v.), who were not allowed to be present at the consecration of the eucharist, and the dismissal of the faithful by the formula *Ite, missa est* (Go, it is the dismissal).

1. *Varieties.*—To comprehend the structure of the mass one must study the unabridged form called high mass (*missa solemnis*), which requires the cooperation of at least three clergy, who function as priest, deacon, and subdeacon respectively. When there is only one clergyman it is possible to celebrate merely the shorter and simpler form called low mass. Masses are classified also by their intention as nuptial masses, requiem masses, etc.

2. *Divisions.*—The mass may be divided into forty-one rubrics, of which the first eighteen form the Order of the Mass, and the rest the Canon of the Mass. Bells mark high points of devotion: the Sanctus (at the close of the Preface), the elevation of the Host, the elevation of the chalice, the communion.

3. *Effects.*—The Roman church teaches that the mass is the sacrifice of the body and blood of Jesus Christ, substantially the same as that of the cross, and a representation or renewal of that sacrifice yet bloodless. It is offered to God in order to honor, to thank, to propitiate him, and to obtain graces. It benefits the entire church, but more particularly the celebrant and the faithful who "assist" (stand by devoutly), also those for whom the mass is intended, be they living or dead.

4. *Compulsory attendance.*—The first precept of the Roman church requires the hearing of mass on Sundays and other holy days of obligation.

5. *Protestant attitude.*—The Reformers altered the liturgy, abolished private masses, and attacked the doctrine of the sacrifice of the mass as containing "blasphemous fables and dangerous deceits" (Thirty-nine Articles, art. 31). In assailing the validity of Anglican ordination, Roman controversialists have pointed to the omission in the *Ordinal* of phrases granting authority to offer the sacrifice of the mass. The Royal Commission on Ecclesiastical Discipline (1906) recommended that there be no toleration for the interpolation of the Communion Office with "the prayers and ceremonies belonging to the Canon of the Mass," and for the "celebration of the Holy Eucharist with the intent that there shall be no communicant except the celebrant."

W. W. ROCKWELL

**MATERIALISM.**—A form of philosophy which explains all existence in terms of physical processes.

Materialism pictures the entire realm of existence, both psychic and physical, as a complex of forces such as natural science deals with. The best known materialists are the so-called Greek Atomists, the Roman Lucretius, certain French Encyclopedists in the 18th. century, and some scientists in modern times, among whom Büchner was perhaps the most influential. Materialism rests on the assumption that mental phenomena can be reduced to physical processes. The retort is easy; for these very physical processes are known to us only in the form of ideas. Thus ideas are primary facts of experience. See IDEALISM. Since materialism must deny the reality of spirits, religious faith necessarily opposes it.

GERALD BIRNEY SMITH

**MATHER, COTTON** (1663–1728.)—American Congregationalist; a great preacher, writer, and citizen, minister of North Church, Boston. Disapproving of the liberal views which had become current at Harvard College, he was instrumental in securing from Elihu Yale a gift to the college in Connecticut afterwards named Yale. His belief in witchcraft led him to take an active part in prosecuting the alleged Salem witches.

**MATHER, INCREASE** (1639–1723).—American congregational preacher and scholar, father of Cotton Mather (q.v.), a splendid preacher and an ardent student. He vigorously opposed the attempted restrictions on colonial freedom attempted by James II. of England. He was also a leader in political and educational affairs, being for a short time president of Harvard.

**MATHESON, GEORGE** (1842–1906).—Scottish theologian and hymn writer; blind from his 20th. year, a liberal and spiritually minded theologian. His best known hymn is "O love that wilt not let me go."

**MATIN.**—In the R.C. liturgy, one of the canonical hours of the breviary, originally said at midnight, but sometimes at dawn. Also used to denote morning prayers in the Anglican church. In the plural the word denotes the musical arrangement of the service or morning songs.

**MATTER.**—In the Aristotelian sense matter is indeterminate stuff that develops into the individual thing and thus attains form. It is the underlying or substratum, which in its pure condition is without reality and so not knowable. It is the possibility of the object. Aristotle's controlling conception was that of biological development. The seed was the matter which developed into the plant. The wood or the marble was matter which took on the form which the artist gave it. Thus what was a developed thing, realized matter, could be regarded as itself matter to be developed into another object, the form was the essence of the thing, the matter its possibility. The distinction of the spiritual soul which was a separable substance from the body and thus different from its form introduced a serious complication into the

Scholastic Aristotelianism. Out of this complication and the growth of the new science of dynamics in the formulation of Galileo and his followers arose the conception of an indifferent matter that was regarded simply from the standpoints of its motion and its mass. What had constituted the nature of the Aristotelian matter and form passed largely into the object of sensation and thought, that was conceived of as existing in consciousness, while without lay a matter occupying space and moving in space and time, that was responsible for the sensuous experiences. The philosophic development of this appeared in Cartesianism and the systems which succeeded that of DesCartes. The relation of such a matter to experience and specially to man's knowledge has afforded a central problem of later philosophy. As independent of experience Kant called it a "thing-in-itself" and unknowable though a postulate of experience. In so far as it was spatial and temporal he called it a synthesis of certain sensuous experiences under the forms of the sensibility and the understanding. Mill making much the same distinction called matter the permanent possibility of sensation. Post-Kantian idealism considered matter an early stage in the development of the idea. The modern physical sciences uninterested in the philosophical problems they had aroused have continued to regard matter as mass in motion, and have sought to explain all material phenomena in terms of these two conceptions. GEORGE H. MEAD

**MATTHEW.**—One of Jesus' twelve apostles, also called Levi, described as a tax collector. His name is traditionally associated with the authorship of the first Gospel.

**MAUNDY THURSDAY.**—The Thursday preceding Good Friday. Also called Holy Thursday.

**MAURICE, JOHN FREDERICK DENISON** (1805–1872).—English theologian and writer, a man of strong character and independent theological thinking, which led to many controversies. He was one of the leaders of Christian Socialism, an attempt to make a practical application of Christianity to social needs.

**MAURISTS.**—A congregation of French Benedictines, famed for their critical editions of the writings of church fathers, their contributions to ecclesiastical history and other literature; so designated from Maurus, a disciple of Benedict whom tradition credits with the introduction of the Benedictine rule into France.

**MĀYĀ.**—In early Vedic literature the word means magical power. It later takes on the meaning of illusion produced by such power. In the *Upanishads* it is used to describe the unreality of the phenomenal world. Its meaning was fixed for India by the *Vedānta* as the illusion of the reality of the multiform external world caused by a failure to realize that the only real is the One, *Brahman*, with which the self is identical.

**MAZDAISM.**—See PERSIA, RELIGIONS OF.

**MAZDAK** (d. 528 or 529 A.D.).—A Persian heretical leader who founded, at the beginning of the 6th. century A.D., a socialistic and communistic sect, somewhat resembling the modern movement of Bolshevism, but differing because marked by a strongly religious character. The heresy is known as Mazdakism, and its followers were called Mazdakites. Royal favor gave the movement considerable impetus for a while, as can be traced historically in the reign of the Sasanian king Kobad, but the leader eventually encountered suspicion and was put to death. A. V. WILLIAMS JACKSON

**MAẒẒAH** (plural: *mazzot*).—Hebrew term for unleavened bread, used especially by the Jews on Passover.

**McALL MISSION.**—An undenominational evangelical mission established among French free-thinkers by Robert Whitaker McAll in Paris in 1872, and supported by Protestants in Great Britain, America, Europe and South Africa.

**McLAREN, ALEXANDER** (1826–1910).—English Baptist pulpit orator and exegete, whose writings are voluminous.

**MEAN.**—An intermediate between two extremes. Aristotle applied the conception to ethics, defining virtue as moderation avoiding both excesses and defects. In Chinese thought a similar application was made by Tzu Ssu (5th. century B.C.) in his "Doctrine of the Mean," virtue consisting in equilibrium and harmony. In Buddhistic literature the same emphasis appears in the noble eightfold middle path.

**MECCA.**—A city of Arabia, the religious capital of Islam. All moslems turn toward it in their daily prayers and at least once in their life are expected to make the pilgrimage to its holy shrine, the Kaaba (q.v.).

**MECHANISM.**—A philosophical interpretation of all reality in terms of a system of physically determined sequences, thus excluding any real place for either human freedom or divine activity.

Mechanism employs the categories of physical science as all-sufficient, and attempts to bring the movements of life and of consciousness within the scope of exact causation. Objection to this philosophy arises on scientific grounds because its primary assumption tends to substitute reasoning from analogy on the basis of physical formulas for an impartial observation of facts; and on religious and moral grounds because of its virtual elimination of spiritual activities. See NATURALISM; MATERIALISM; NATURAL LAW.

GERALD BIRNEY SMITH

**MECHITARISTS.**—A R.C. religious order of Armenians, founded in 1712 by Mechitar for the purpose of uniting the Armenian and Roman Churches. They adopted the rule of St. Benedict (q.v.). Their abbeys at Venice and Vienna have made some very scholarly contributions to Christian literature.

**MEDALS, DEVOTIONAL.**—Medals used in the R.C. church to commemorate persons (e.g., the Virgin Mary, Christ, or the Saints), places (e.g., shrines, or places of pilgrimage), historical events (e.g., dedications, miracles, etc.), personal achievements (e.g., ordination), Christian beliefs and practises (e.g., the Lord's Supper), or as symbols of religious associations.

**MEDICINE MEN.**—The term "Medicine Man" is applied most frequently to the shamans and priests of the American Indian tribes, especially to those of North America. As a matter of fact the character and status of the Medicine Man varies greatly with the tribe and the cultural level of its people. In the ruder tribes, he is a true shaman, a conjurer, exorciser, and magician, with no other status than his powers to impress give him. Among the more advanced Indians, he is commonly either (1) a doctor, having knowledge of herbs and other natural remedies as well as supernatural aids, or (2) a member of a Medicine Society, having both

spiritual and physical gifts to offer its members, within which he has attained the rank of a leader, or (3) a priest, charged with the hereditary rites and ceremonies of the tribe. In certain cases, the leaders known as Medicine Men by the whites have been from the Indian point of view religious prophets, and not infrequently they have done much for the improvement of their fellow tribesmen, giving a loftier conception of life and its duties. What is commonly called the "medicine" of the Indian is rather in the nature of a fetish or talisman, represented by the group of objects carried in the "medicine bag" of the individual, or the "medicine bundle" of the tribe or society. Such "medicine" is personal property, acquired by fasting, vision, or adventure, or social property, handed down from one generation to another. It has no direct relation to the "Medicine Man," except as he may be its keeper or have (as he usually does) a "medicine" of his own. "Medicine songs" are in the nature of spells or songs ceremonially used. As in very many Indian rituals the curative and spiritually strengthening influences are important ends of the ceremony the term "medicine" has come to be associated with them in a multitude of ways—"medicine" dance, "medicine" lodge, etc. H. B. ALEXANDER

**MEDINA.**—A town in Central Arabia which came into prominence when Mohammed fled there from the persecution at Mecca. Here he established his political capital and even after Islam had become a world power under his immediate successors it was still the center of authority. With the rise of the Umayyads it lost importance and is now chiefly reverenced by Moslems as the location of the tomb of the Prophet.

**MEDITATION.**—In a religious sense, contemplation having for its aim the strengthening of one's life by moral correction or by an experience of closer communion with God. For the Christian emphasis, see DEVOTION. It occupies a large place in the Hindu way of happiness as *dhyana*, and in the Buddhist right path of life as *jhana*.

**MEEKNESS.**—The quality of enduring suffering in preference to wrong doing, sometimes involving non-resistance in preference to opposing one's own interests to those of others. It has been exalted as a Christian virtue.

**MEGILLOT.**—(Hebrew: "scrolls.") A term used by the Jews for the five scrolls: Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther, which are read in the Synagog on Passover, Pentacost, Ninth of Ab, Tabernacles, and Purim respectively.

**MEÏR.**—Influential Jewish rabbi, in the 2nd. century A.D. whose wise sayings and proverbs gained wide currency.

**MEKILTA.**—A Hebrew commentary on the book of Exodus, dating from the 3rd. century A.D.

**MELANCHTHON, PHILIP** (1497–1560).—(True name, *Schwarzerd.*) Educated at the University of Heidelberg, where he was refused the Master's degree in 1512, on account of his youth, he went to Tübingen, where his edition of Terence (1516) and Greek grammar (1518) won him a call to the University of Wittenberg as Professor of Greek. He soon gained European fame as a Greek scholar and Humanist, became the friend of Luther and married Katherine Krupp, daughter of the burgomaster. By his writings he did much to promote the Reformation, especially his *Loci. Communes*, a compendium of Lutheran theology. He drew up the Augsburg Confession (1530), but his later changes in its text disrupted the Lutherans. See CRYPTO-CALVINISM; SYNERGISM. At Augsburg and later at Regensburg (1541), he made unsuccessful attempts to bring about union of Lutherans and the Romanists. Melanchthon was a great scholar and a man of many amiable traits, of more catholic spirit and milder temper than Luther's, but with less gifts for leadership and an inveterate tendency to compromise that more than once nearly wrecked the Lutheran party.
HENRY C. VEDDER

**MELCHIADES.**—Pope, 310–314.

**MELCHITES.**—The name applied in the 5th. century to supporters of the creeds adopted at Ephesus and Chalcedon, condemning Nestorianism. These creeds were sanctioned by the Byzantine emperor, whence the name Melchites, which mean royalists.

**MELIORISM.**—The belief that the world is improvable or is actually growing better. This view, as more tenable than either optimism or pessimism, was advocated by William James. It is a common ethical interpretation of the conception of evolution.

**MELITO.**—Bishop of Sardis and Christian author in the 2nd. century, who defended orthodoxy and apostolic tradition. Only a few fragments of his works remain, one of which contains the first Christian list of the O.T. books.

**MELVILLE, ANDREW** (1545–1622).—Scottish Presbyterian divine and organizer of higher education in Scotland; struggled in behalf of Presbyterianism in Scotland and secured the settlement of 1592 which is still the charter of liberty of the Church of Scotland. He endured persecution, incarceration, and banishment by King James because of his uncompromising attitude.

**MEMENTO.**—The name of two prayers in the canon of the mass in which mention is made of the living and the dead.

**MEMRA.**—A Hebrew term signifying the creative and ordering "word" of Yahweh; translated in the Septuagint by the word Logos (q.v.).

**MEN, THE.**—The religious leaders of the Gaelic-speaking Scottish people during the 17th. and 18th. centuries, so called because they were laymen and not ordained ministers.

**MEN OF GOD.**—The self-designation of a sect of Russians who believe they alone worship God aright, and who practise a religious dance in which flagellation is an incident. Hence others call them "Flagellants" or "Khlysti." They also practise rigorous asceticism and secrecy, and have many "Christs." See RUSSIAN SECTS.

**MENAION.**—The breviary of the later Greek church which contains the hymns and prayers for all church festivals and short biographies of the martyrs and saints.

**MENCIUS or MANG-TSZE** (d. 289 B.C.).—Chinese ethical teacher second in importance only to Confucius; known as "the philosopher Mang, sage of the second degree." He insisted that the right to rule is conditioned on a benevolent and righteous purpose on the part of the ruler, and laid down the essentials of a rightly governed society. See CHINA, RELIGIONS OF.

**MENDELSSOHN, MOSES** (1729–1786).—Jewish philosopher, a collaborator with Lessing, a man of broad sympathy and toleration who worked ardently for Jewish emancipation. He like Lessing attempted a positive appreciation of different religions, and thus promoted the conception of tolerance.

**MENDICANT MONKS, MENDICANT ORDERS.**—In the 12th. century a passionate reaction against the wealth and worldliness of the Church was roused by Arnold of Brescia who preached reform by return to the poverty of Apostolic days. Evangelical Poverty, Apostolic Life as a new gospel generated movements more or less alien to the sacerdotal church (Waldensians, Humiliates) and through St. Dominic and St. Francis of Assisi became the inspiration of new orders controlled by the church. These were to make earnest with the blessing of poverty, having no possessions as individuals or as an order, living by incidental labor or by alms. Hence the Mendicant Orders of the Dominicans (1216), Franciscans (1223), Carmelites (1245), Augustinian Hermits (1256). The history of these orders shows the impossibility of perpetuating the first ideal of spiritual freedom and disinterestedness through dependence on alms. The rule has been relaxed or (Dominicans 1475) abolished. Mendicancy found entrance into orders not originally pledged to it (Trinitarians, Mercedarians, Servites) and was a feature of groups which under other names used the rule of the Augustinian Hermits. Such were the Order of St. Jerome (1374), the *Ordo Minimorum* (Minims) founded by Francis of Paola (1460), and the *Fratres Apostolorum*, Brothers of Mercy.

F. A. CHRISTIE

**MENNO SIMONS.**—See MENNONITES.

**MENNONITES.**—A small body of evangelical Christians numbering some 250,000 souls found in Russia, Switzerland, Germany, Holland, and America, taking their name from Menno Simons.

Menno (1492–1559) was born at Witmarsum, Friesland, and received a fairly good education. He became a priest in 1516 and from 1531 to 1536 officiated in his own town. In the latter year he was converted to evangelical views by a prolonged study of the Bible, and almost immediately embraced the Anabaptist position (q.v.). The catastrophe of the Münster Kingdom had left that body in ruins, and Menno spent the remainder of his life in rehabilitating and spreading that cause. Repudiating the Anabaptist name and all connection with the Münsterites, his followers gradually came to be known as Mennonites from the name of their most notable leader.

Their peculiar doctrines were those of their Anabaptist predecessors—a regenerate church, faith-baptism by pouring water on the head, religious freedom and separation between church and state, rigid church discipline, refusal to take the oath, bear arms or hold civil office. Church discipline was carried to absurd extremes, causing much strife and division. Their polity was congregational, and their Christology was peculiar in that it held the body of Christ to be from heaven. Menno wrote numerous tracts in which the distinguishing tenets of the party were set forth with fulness and wearisome reiteration. Several confessions of faith were drawn up in the latter part of the 16th. and the early part of the 17th. centuries in the Dutch, one of which, composed in 1632, is still circulated in English.

Owing to their radical religious and social views they were bitterly assailed and sometimes severely persecuted, but managed to maintain their existence. They have, however, been confined almost wholly to Dutch and German nationalities. In 1683, at the invitation of William Penn, some German Mennonites settled at Germantown, Pennsylvania. Others, both Dutch and German, followed, and since 1871 many German-speaking Mennonites have come from Russia and settled in the Northwest. But from whatever source they come they have remained essentially German. In the U.S. there are 16 different Mennonite bodies, numbering (1919) 82,722. The largest bodies are the Old Mennonite Church (34,965), and the General Conference of Mennonites (15,407). Important centers of denominational interest are Scottdale, Pa., and Elkhart, Ind. They are still numerous in Holland where they have been most influential and are found in various parts of Germany and Switzerland. Through the centuries they have been quietistic and non-resisting; moreover, since the early years of their history they have shown little aggressiveness until recently, when there has been decidedly more missionary and evangelistic activity. W. J. MCGLOTHLIN

**MENOLOGION.**—In the Greek church a book giving the festivals in honor of martyrs and saints together with brief information regarding the one honored; the equivalent of the Roman Calendarium and Martyrologium.

**MENORAH.**—("Candlestick.") Hebrew term used by the Jews to designate the holy candelabra used in the Synagog and in the home ritual.

**MENTAL HEALING.**—See PSYCHOTHERAPY.

**MENTAL RESERVATION.**—In casuistry, an unspoken qualification of a statement, which alters, partially or completely, the meaning as grasped by the hearer, the intention being to deceive. Ethically, such deception may occasionally be defensible (as when complete frankness might endanger the life of a person); but the moral danger of the practise is evident. Pascal vigorously exposed the excesses of such casuistry.

**MERCERSBURG THEOLOGY.**—A school of theology centering about the theological seminary of the German Reformed church at Mercersburg, Pa., Philip Schaff (q.v.) being one of the leaders. The school attempted to vitalize the somewhat formal and rigid Calvinism then current by an evangelical use of a Christocentric ideal in theology, thus introducing a more mystical interpretation of certain important doctrines.

**MERCURY.**—A Roman god of roads, marketplaces and wealth. When the secluded city of Rome was opened to the outer world of trade this god, really the Greek Hermes, came in with the new life interests.

**MERCY.**—An attitude of forgiving helpfulness towards one who because of wrong-doing deserves rebuke and punishment.

Mercy can be exercised only by one who has power to condemn to punishment. It thus differs from pity or sympathy, which may be felt by every one. Mercy consists in substituting for the punishment demanded by strict justice an opportunity for the offender to resume cordial social relations. It involves forgiveness (q.v.) and either mitigation or abolition of punishment.

In Jewish, Christian, and Mohammedan theology, the mercy of God is fundamental. It makes divine provision for restoring a sinner to a religious life. In Christianity, the divine mercy is declared to be revealed and made effective

through the atoning death of Christ, which reconciles the demands of justice with the purpose of mercy. Jesus insisted on mercifulness in men as a mark of their appreciation of God's mercy.

Since mercy presupposes the ethical superiority of the one who exercises it, care must be taken not to permit it to excuse a pharisaic retention of aristocratic privilege. If mercy is not considered ethically obligatory, if it is a purely optional act of grace, the moral character of the superior is dehumanized, and mercy is scarcely distinguishable from favoritism. Extreme Calvinistic interpretations are open to this criticism. See FORGIVENESS: ATONEMENT.

GERALD BIRNEY SMITH

**MERCY, SISTERS OF.**—The designation of various R.C. female congregations, organized for the care and protection of destitute and unfortunate women, orphans, the sick, the poor, and those in distress. They also maintain schools. They are active in Great Britain, Ireland, the United States, Australia and France.

**MERIT.**—A character or achievement deserving praise or reward. In religion, good works which secure the divine approval, and entitle one to the blessings of salvation.

The conception of merit is an emphasis on the moral quality of salvation, in contrast to magical or sacramental ideas. It receives especial prominence when religion is conceived as a probation on earth with a final judgment to determine one's destiny in after life. Zoroastrianism, Judaism, Christianity, and Mohammedanism have well developed doctrines of merit and reward. It is easy to interpret the idea of merit superficially, so that religion appears as a conventional system of duties which secure divine approval. Against such interpretations Paul, Augustine, and Luther protested.

In Roman Catholicism salvation is clearly defined as a moral reward for merit. Two kinds of merit are recognized, merit *de condigno*, where the reward is exactly proportioned to the achievement; and merit *de congruo*, where the benevolence of the judge grants a larger reward than is strictly obligatory. No man in a state of nature can so live as to merit salvation. Grace (q.v.) must be given by God to enable man to live meritoriously. By extraordinary consecration, a few saints have been able to do more than was strictly required, and their surplus virtue is conserved in a "treasury of merits," to be dispensed under the direction of the church. Christ's passion and death are viewed as a divinely efficacious work of supererogation. Christians are saved by the "merits of Christ." Martin Luther protested against the conception of earning salvation by merit, and Protestant theology, while retaining the phrase "merits of Christ," refuses to ascribe any saving value to human efforts.

GERALD BIRNEY SMITH

**MERU.**—A mythical mountain mentioned in the Hindu epics as the residence of the gods and the central pillar of the earth.

**MESSALIANS.**—See EUCHITES; NEW MANICHAEANS.

**MESSIAH** (Greek **CHRISTOS**).—In Jewish and Christian belief, the one anointed, i.e., empowered by God's resident spirit to deliver his people and to establish his kingdom.

While other religions have or foretell saviors (q.v.), Messiah is a term properly used only in a Jewish and Christian sense.

I. THE MESSIAH OF THE OLD TESTAMENT.—The history of the Hebrew people to no small degree accounts for their ideals. Forced by political misfortune to depend upon the aid of Yahweh, they increasingly awaited the person who should be the representative and agent of the divine deliverance. Yet, strictly speaking, the hope for a Messiah is not to be identified with the general hope of a divine deliverance which is frequently called Messianic. It is only in the later prophets that the individual savior becomes apparent. Furthermore, one must distinguish between the hope held in certain periods of Hebrew history and the interpretation given thereto by later biblical writers. It is doubtful whether our critical knowledge will ever permit us to trace with strict historical accuracy the hope of the Messiah.

1. In general, however, it is possible to see in Hebrew history *a development of the thought of divine intervention*. Thus there seems to be no expectation of a deliverer in the period of Elijah and Elisha but rather a belief that Yahweh would care for the nation through ordinary historical processes. The same may also be said of the later prophets although national hopes are sometimes translated into personal analogies or even personal experiences. In these later prophecies reference is occasionally made to some personality.

Isaiah (7:10–17) speaks of national punishment as being so imminent that it would come before a child about to be conceived should be able to choose between good and evil. But this child was to be named Immanuel ("God with us") as evidence that Yahweh would be present as a national savior. In other prophecies the deliverer was to be a descendant of David who should establish Yahweh's people as his kingdom. Micah 4:1–3 even more explicitly locates the seat of the new kingdom in Zion.

2. *Other elements of the later messianic hope seem to be lacking in the Old Testament*, except as they are discovered by reading back into certain Old Testament expressions, ideas derived from the experience of Jesus. "Servant of Yahweh" may possibly be interpreted as an individual but the Jewish writers seem not to have so held. According to the ordinary rabbinical interpretation of Isa., chap. 53, the Servant represents a nation suffering in behalf of itself and the world at large.

The expectation of the restoration of the Davidic house and the Davidic kingdom appears vividly in later Psalms but the expectation is that of a righteous king rather than of a religious leader. Almost without exception, references to a resurrection in the O.T. refer to the national restoration rather than to the deliverance of the individuals from death.

It should be added that Christian teachers have found prophecies of Jesus Christ running with increasing clearness throughout the O.T. Such interpretations, however, are largely the outcome of the Christian religion and in many cases are fanciful. In a true sense, however, Jesus fulfilled the noblest aspirations of the prophets, although not in any nationalist sense.

II. THE MESSIAH OF JUDAISM.—The hope of a coming divine deliverer became particularly strong in the Jewish nation after its complete subjection by the Syrian rulers. The persecution of Antiochus Epiphanes disclosed the intimate relationship between political independence and the worship of Yahweh. Especially from 175 B.C. did such a hope become active. Speaking generally, it found two forms of expression:

1. *Revolutionary* messianists believed that the kingdom could be established by the direct action of revolt and war. They do not seem to have had in mind any specific individual as a leader but doubtless hoped that Yahweh would disclose such

a one. The influence of these social and political radicals can be seen in the revolt of 66–70 as well as in that under Hadrian.

2. The *apocalyptic* messianic hope was no less national than that already described, but expressed itself in the occult terms of the apocalypses. See APOCALYPTIC LITERATURE. As a result it magnified supernatural elements although a fair interpretation would undoubtedly show that such supernaturalism by no means argues the absence of military struggle. At all events, the apocalyptists expected the appearance of a definite kingdom and in most cases (cf. *Enoch* and the *Psalms of Solomon*) a king (Messiah).

Were it not for the importance made of these analogies and symbols by the early church, it would be unnecessary to discuss this matter further for the messianic hope of the apocalypse might be described as a symbolical exposition of a coming national kingdom to be established by a Divine Deliverer in which all Jews, even those which were in Sheol, should dwell. These elements, however, were capable of other than nationalistic interpretation and subsequently became a part of the Christian eschatology. See ESCHATOLOGY. The part the Messiah was to play became increasingly regarded as supernatural. He was to come in the clouds, raise the dead from Sheol, establish a judgment day for the entire world, mete out punishment for the sinners (practically all of whom would be non-Jews) and establish an eternal kingdom of glory, apparently with a capital at Jerusalem. In the nature of the case it is impossible to say just where these expressions become literal rather than figurative and it is equally impossible to say that there was an orthodox messianic hope among the Jews of N.T. times. Yet although details vary, the hope was constant that God would send his divinely empowered representative to establish the Jews in triumphant possession of the entire world and of all heavenly blessings. Thus a definition of Messiah, though never formally given, was in reality reached: One whom God empowered by his resident spirit to be the Savior of his people and the founder of his Kingdom. See KINGDOM OF GOD.

During the rabbinical period of Judaism this hope remained nationalistic as well as religious. In some cases messianic movements recognized a leader as a Messiah (see BAR-COCHBA) but rabbinical teaching in general emphasized supernatural appearance and character. Modern Judaism is roughly divided in its messianic interest between orthodox expectations and agnosticism as to, or denial of, the coming of a Messiah on the part of Reform Judaism (q.v.).

III. THE CHRISTIAN CONCEPTION OF THE MESSIAH.—The messianic was the highest conception of divine interposition and salvation which the contemporaries of Jesus possessed. As compared with the Christ, prophet, king, and priest were secondary. So thoroughly socialized had the conception become that it was easily attached tentatively to any person who seemed capable of becoming a successful popular leader. Thus there were a number of pseudo-Messiahs during the first two centuries of our era. See PSEUDO-MESSIAH.

1. *Jesus* himself seems to have used the messianic hope as including the highest possible idealism in the possession of his people. He made the Kingdom of God (q.v.), that is, the messianic kingdom, the symbol of the highest good and preparation therefor the great obligation of men. Opinions differ as to how far he himself interpreted his mission as strictly messianic but all are agreed that he repudiated the nationalistic idea of the Kingdom of God and the Davidic monarchy as the chief dignity of the Messiah. That is to say, in so far as we can recover his actual conceptions, his approach was from the apocalyptic rather than the revolutionary messianic hope. But the deliverance he wrought is a deliverance from fear, doubt, ill-will and immorality. The kingdom which he urged men to join as that to be established by the Christ was a kingdom of sons of God possessed of moral likeness to God—that is of fraternity and justice. He himself was its epitome and symbol. See SON OF MAN. To induce men to prepare for this kingdom by repentance and faith and the practice of love might be said to be his own conception of his messianic mission during his period of teaching. The community of those possessed of such qualities would be the Kingdom of God which he would found upon earth. Later he set himself forth more explicitly as its Founder who died in behalf of its members.

2. *His disciples and the early church* did not adopt this spiritualized messianism but saw in Jesus the messiah of Jewish hopes. As such he fulfilled prophecies newly recognized in the light of his life, death, and resurrection. It was of course obvious that he had not established the kingdom they had expected, for he had been crucified. But even this most difficult contradiction of definition and expectation was given messianic meaning by the early church. It was regarded by them as one of the means by which the true deliverance was to be accomplished by God. The Messiah had temporarily returned to heaven, whence he exercised authority through his Spirit, and whence he would speedily come for the purpose of establishing a messianic judgment and performing the other functions which the current messianic faith included. His resurrection was held to be his passage into the heavenly world where he already held authority.

This messianic interpretation of the historic Jesus was still further systematized by Paul who seems to have regarded the Messiah as pre-existent as an individual and to have appeared in the man Jesus. At this distance it is difficult to state precisely what Paul's position was but it is clear that so far from centering about the teaching of Jesus himself, the apostle gave the messianic definition cosmic significance by the inclusion of ideas drawn from contemporary Hellenistic thought. Thus the transition was easy to the Johannine conception of the Logos as a Hellenistic equivalent of the Messiah. This identification resulted in the conception of a deliverer and judge who was also a pre-existent metaphysical divine being who became incarnate in a given historical character. Thus the messianic thought strictly viewed passes into the christological conceptions later expressed in the Nicene and Chalcedonian creeds.

With the exception of certain sporadic groups the church universally regarded the work of the Messiah as the salvation of men and women from sin and death. The chief elements in this belief have been his incarnation, death, and resurrection, the nationalistic elements having been completely abandoned. Within recent years the social aspects of messianic hope contained in the teaching and exemplified in the life of Jesus have been re-emphasized in the interests of the social morality and the social gospel (q.v.). SHAILER MATHEWS

**METAMORPHOSIS.**—A change of form. Among early peoples in all lands the belief prevailed that gods, demons, some men and animals had the power to change themselves or others at will into another shape. The wer-wolf and berseker are European examples. Shape-shifting is very common in the folklore of the Celts and of India. It is accomplished by some magical means—

charm, magic wand, spell or potion—and, with growing culture, passes into the shadow-realm of the shaman, sorcerer and witch.

**METAPHYSICS.**—The philosophical interpretation of ultimate reality.

The early Greek thinkers, driven by various motives and circumstances to inquire what is the one world-stuff that takes on the various forms of matter which appear to the senses and what is the one world-process which includes all the changes that men experience, made certain shrewd guesses and worked out generalizations. The motives underlying these inquiries were in the period of Athenian decline sharpened into a somewhat tragic eagerness by reason of the swiftly changing social order. The leader in this more serious quest was Socrates, who asked such questions as: What is the good that men are really seeking when they seek this, that, and the other satisfaction? What is the substratum, so to speak, of wisdom and justice? What is the beauty that is found in beautiful things, without which they would not be beautiful? Or, more generally, Socrates put into the foreground of men's thinking the questions of the relationship between the particular and the universal. Plato and Aristotle carried on this task, and so the search for that which is abidingly real underneath the multiform and evanescent experiences of the passing hours, passed from Cosmology to Metaphysics. This name has a sort of accidental fitness for the subject it stands for, for as used by Aristotle it referred only to the fact that that part of his writing followed his treatise on physics. He also called this subject Ontology, First Philosophy or Theology. But the Neo-Platonic mystics in all seriousness and the later Skeptics, in derision, referred to such inquiries as being truly *meta-physical*, dealing with that which is beyond all tangible and concrete reality.

Metaphysics in modern times has also dealt with the problem of Reality, but has been largely occupied with what has seemed to be the prior question of the scope and powers of knowledge. Kant gave the discussion an entirely new angle—he himself called it "a Corpernican revolution." The gist of his conclusion is that in sense experience, physics and mathematics, we have true knowledge of Reality, but this Reality is phenomenal in the sense that it is in its very nature determined by the nature of the cognizing mind. For instance we know a space world, and it is a real world; but we do not know space, rather space is one of the Forms of our apprehension, without which we could apprehend nothing. Ultimate reality, the "thing-in-itself," said Kant, lies beyond the scope of human knowledge. Hence metaphysics, in the traditional sense is impossible. But, said Kant, "I have destroyed knowledge to make room for faith." And in this he pointed to the peculiar power of man's moral nature, which makes it imperative to act *as if* God, freedom, the Soul, immortality (which we cannot know as reality), actually are reality.

Kant, however, created more problems than he solved. Foremost was the problem of the "thing-in-itself." In Kant's treatment it seemed both to be and not to be. Since Kant there have been three chief lines of discussion. The Idealists have made a clean sweep, holding that the objective-seeming world is but the creation, continuously renewed, of the Absolute Mind, and that our human knowing is but a phase of this creative self-expression of the absolute. There is therefore, no thing-in-itself. "To be is to be perceived." The Realists have reacted strongly against this position, and have renewed the old attempt to solve the unsolvable problem of how the mind knows the independent reality. Others, especially men of science, have taken the Kantian attitude, believing that the thing-in-itself is unknowable, but believing also that it is sufficient and necessary for us to act as if we could and do know it.

In recent years there has developed what seems like a genuinely new attitude in this whole discussion, the movement generally called Pragmatism. This philosophy claims that the Idealist-Realist debate is endless, so long as both sides make the common assumption, namely, that there is some sort of cleft between the knowing mind and the object known. The trouble with both, says the Pragmatist, is that the very useful everyday distinction of mind vs. object is taken to be a sort of fixed and final distinction. When emphasized and discussed it inevitably becomes a metaphysical chasm, which the Realist seeks in vain to bridge and the Idealist seeks in vain to explain away. But for Pragmatism, this mind-and-object distinction is only a practically useful, everyday distinction, with nothing more ultimate about it than there is about the equally useful, everyday conception that the sun rises and sets. Psychology is beginning to show us, in the one case, as astronomy long ago showed us in the other, that the real relationship is very different from what common sense accepts. Minds and things are in dynamic interaction, each inevitably modifying the other, each being in a real sense a part of the other. They can no more be independent of each other and still exist than heart and lungs can be independent of each other and still exist. Hence it is that to the Pragmatist the old debate is now a meaningless one. The question of truth is not a question of the similarity of our ideas to independent entities, but of the results of the interaction of ideas and things—ideas and things both being entities of a dynamic sort, distinguishable but not independent, similar but not identical.

A. Clinton Watson

**METEMPSYCHOSIS.**—See Transmigration.

**METHODISM.**—The name of the religious system held by a number of Christian denominations. It was applied primarily in connection with a group of Oxford students (1729–1735) who because of their careful observance of method in study and in the fulfilment of religious duties were called Methodists.

I. Contributory Conditions.—The religious deficit characteristic of England in the first fifty years of the 18th. century supplied both the opportunity and the demand for the Methodist revival. Testimony to the fact of a relative declension in that period is not scanty. Emphatic words of Bishop Butler and Archbishop Secker assure us that the skepticism which came to expression in the writings of the Deists flowed with a broad current. Historians of the eminence of Lecky and Green use very forcible terms in describing the extent to which the revolt against both religious faith and moral restraint was carried at the extremes of society—among the ignorant poor and the pampered rich alike. For the task of stemming this adverse tide the established Church showed little competency. The moral essays, so commonly delivered from her pulpits, could not grip the masses, and in the lack of proper church extension great numbers were left practically unchurched. It redounds to the honor of the Methodist evangelists that they saw the situation with open eyes, and responded to its demands with quenchless zeal.

II. Three Marked Stages.—*The first stage* extended little beyond the brief interval during which the group of young men at Oxford adhered

to the scheme which won them the name of Methodists. At this time their peculiarity was that they joined with views of a high church type a piety which was somewhat ascetic and legalistic in tone. At a later date the representatives of the Oxford régime had a keen sense of its shortcomings. This was especially true of their foremost leader, John Wesley. That régime, however, was not without incidental results of considerable value. It inured its subjects to criticism and scorn, and schooled them in hardihood.

*The second stage* in Methodist history may be dated from the crucial epoch in John Wesley's religious experience. This came shortly after his return from the disappointing mission to Georgia. On May 24, 1738, partly through the good effect of Moravian tuition, he was led into a realization of evangelical freedom and power, and felt qualified as an emancipated man to preach an emancipating message. A similar spiritual uplift had already been experienced by George Whitefield and Charles Wesley. The message of these men was too earnest to suit the taste of the Established Church which they wished to serve as loyal sons. Her pulpits were closed against them. Consequently they betook themselves to the streets and the fields (1739). From that date till near the close of the century outdoor evangelism was the chosen expedient. In wielding this instrumentality a growing band of lay preachers was utilized. To conserve results the converts were gathered into societies. These were supposed to be affiilated with the Established Church; but the relation was very loose, since the Methodist movement was practically disowned by that Church. In the enterprise of forming and directing the societies the organizing skill of John Wesley was very largely employed. His headship extended over the societies generally, with the exception of the two Calvinistic branches, known as the Lady Huntingdon Connexion and Welsh Calvinistic Methodism. A like relation was held by him to the societies which began to be founded in Ireland (1747), in the present territory of the United States (1766), in Newfoundland (1765–66), Nova Scotia (1772), and Canada (1774–80).

*In the third stage* Methodism passed from the estate of societies nominally affiliated with the Church of England, and assumed a distinctly independent position. A basis for the independence of the English societies was effected in 1784 by the Deed of Declaration, which provided that after the death of John Wesley the conference of preachers, or designated members thereof (the so-called Legal Hundred), should have control. By the action of the conference (1795) in granting to the societies the right to claim the administration of the sacraments through their own representatives the way was opened to a speedy consummation of disconnection with the Anglican Establishment. In the same year with the publication of the Deed of Declaration the Methodist societies in the United States, by the initiative of John Wesley, were organized into an independent Church, with Thomas Coke and Francis Asbury as bishops, the former only an occasional resident in the country, the latter constantly engaged in the American field from the time of his arrival (1771), and commonly accounted above all others the apostle of Methodism in the New World.

III. Main Achievements.—Some of the more notable developments within this period of full ecclesiastical independence were the following: (1) The pushing of missionary enterprise into a large proportion of the open fields of the world. (2) A great expansion of educational facilities, the organization of a full list of academies, colleges, universities, and theological schools. (3) A twofold movement, first in the direction of division, and then toward union. The former covered the first half of the 18th. century, the latter became noteworthy near the close of the century. Over half a dozen distinct branches were formed in England, the most important numerically, after the parent Church, being the Primitive Methodist. In the United States not less than seventeen branches emerged, eight of them being composed of colored members. Most of the divisions occurred over questions of polity and administration. Two of those in this country were precipitated by the slavery agitation. In 1843 the Methodist Wesleyan Connexion was formed in protest against slavery, and in 1844 the great disruption took place, giving origin to the Methodist Episcopal Church, South. The reverse union movement reached its goal first of all in Canada, all the Methodist bodies in that country being brought into a single communion in 1883. A like result was reached in Australia in 1902. The excess of competing bodies in England was appreciably reduced in 1907 by the union of several of them into the United Methodist Church. In recent years an attempt, so earnest as to give good promise of success, has been made to bring about the union of the two leading branches in the United States—the Methodist Episcopal Church and the Methodist Episcopal Church, South.

IV. Polity.—Taken in its general range Methodism exhibits a combination of Episcopalian and presbyterian elements. In the United States most of the branches exhibit both orders of elements in their polity, since they are supplied with bishops as well as with a series of assemblies. Elsewhere the presbyterian phase is in the ascendant. The representatives of a congregational polity are numerically insignificant. In the higher assemblies as now constituted—the conferences having ultimate legislative power—laymen are conjoined with the ministers.

V. Doctrine.—Aside from the comparatively limited branches which adopted the Calvinistic standpoint of Whitefield, organized Methodism has held with substantial unanimity throughout its history to the essentials of evangelical Arminianism as taught by John Wesley and his saintly coadjutor, John Fletcher. No one of the schisms which was precipitated had its principal cause in doctrinal convictions. Perhaps this relative homogeneity in doctrine may have been due very largely to the superior emphasis placed upon vital religious experience as compared with the championing of dogmatic details. Universally it has been characteristic of Methodism in the Wesleyan line of descent to advocate very zealously both a staunch doctrine of the spiritual dependence of men and of their common opportunity to partake of the salvation provided in Christ. It has also been characterized generally by a disposition to place very high the ideal of possible religious attainment in this life. This ideal has been described under such terms as "perfect love" and "entire sanctification." Few Methodists would count it appropriate to strive for any lesser attainment. But a real conviction of the legitimacy of formally professing the possession of the high estate has been practically rather the property of a school in Methodism than of Methodism as a whole. In recent decades this has been very evidently the case.

VI. Lines of Influence.—It has often been acknowledged that the Methodist movement in England in the 18th. century so far leavened the masses with moral and religious principles as to afford a valuable safeguard against the transference to that country of the wildfire of the French Revolution. That the same movement served in an

appreciable degree to impart a salutary stimulus to the Established Church cannot justly be denied. Ultimately Methodism added strength to the Nonconforming interest in Great Britain. In America its organization and methods qualified it in a special measure to meet progressively the religious needs of outlying settlements. Its relative homogeneity and steadiness in doctrine have enabled it to exert a conserving influence in behalf of what might be termed the catholic Christian faith, while its predominant adhesion to the Arminian teaching has wrought to some extent to tone down, at least in pulpit utterance, the expression given to a more rigorous theological type. Finally, remaining fairly true to John Wesley's abhorrence of antinomianism, theoretical and practical, it has continually emphasized the need of exemplifying religious faith and zeal in temperate, righteous, and brotherly conduct.

VII. STATISTICS.—The membership of the larger Methodist communions, for the year 1916, has been reported as follows: Wesleyan Methodist Church (Great Britain), 494,993, Primitive Methodist, 205,323; United Methodist, 183,431; Australian Methodist, 149,878; New Zealand Methodist, 24,730; Methodist Episcopal (including members in mission fields) 4,131,337; Methodist Episcopal, South, 2,145,309; African Methodist Episcopal, 620,000; African Methodist Episcopal Zion, 568,608; Colored Methodist Episcopal, 240,798; Canadian Methodist, 372,266. At present the total Methodist membership comes very near to 10,000,000. The number of adherents—including besides members those connected with Methodist Sunday Schools and congregations—is computed to be about 30,000,000.

H. C. SHELDON

**METHODIUS** (260–312).—Greek church father, influenced strongly by Platonism and Stoicism, an influential theologian writing in opposition to some of Origen's doctrines.

**METROPOLITAN.**—The title given in the Eastern Church to a bishop in the chief city (metropolis) of a province. In the R.C. church the archbishop holds this position.

**MEXICO, RELIGIONS OF.**—The people of Mexico, of whom about twenty per cent are of white (chiefly Spanish) blood, while the great body of the population is composed of Indians and mixed bloods, has been Roman Catholic in religion since the forced conversions following the Spanish Conquest. The Roman church, however, is given no exclusive privileges; all religions are free, and Protestantism is not without a small following in the country. Many of the Indians are still actual or virtual pagans, although most of them are nominal Christians. The pre-Spanish religions of Mexico are the most interesting of primitive America; broadly considered, they fall into three groups. (1) That part of Mexico north of the Tropic of Cancer was mainly peopled by wild tribes, each with its own cults, whose religious ideas and rites differed little from those of other North American Indians, although they were to some extent influenced by the peoples to the south. (2) The Aztec Empire, with its capital in Tenochtitlan (Mexico City) held sway over most of the territory between the Tropic of Cancer and Yucatan; and in this whole region the Aztecs were the chief among a series of barbarous nations resembling one another in culture. Their religion was a complicated polytheism, with more or less nationalized gods and goddesses, numerous temples, elaborate festivals, and rites quite unexampled in human annals for the bloody ferocity of their human sacrifices. Along with the hideousness of the great majority of the Aztec gods and the cruelty of their worship, and in striking contrast to these, appear a few deities worshipped in a more humane manner and apparently reflecting a higher plane of culture, while many of the Aztec prayers and rituals, as preserved by their historians, are remarkable for the poetry and fervor of religious feeling. It is doubtful if an equal contradiction of high and low can be found in any other religion. (3) It is believed by many scholars that the finer elements in Aztec civilization were derived from the Maya race, whom the Spaniards found inhabiting Yucatan, in a state of decline after centuries during which they had reached the highest civilization attained in pre-Columbian America, as evidenced by the ruins of the numerous cities. Maya religion was in many respects that of the Aztec, but it was far more humane, human sacrifices being relatively rare, and in art and architecture it has left to us the most notable of native monuments. In the religions of both the Maya and the Aztec regions the Spaniards discovered so many resemblances to Christian rites that they were easily persuaded that the Indians must at some remote date have been missionized. Baptism, confession, penance, sacraments, worship of the cross, and myths of a first human pair and a world-flood destroying mankind, all seemed to point to identity with Christian teaching. This notion was fortified by the myths of the white, bearded deity, Quetzalcoatl, who had come among them with a religion of peace and purity, departing over the waters with a promise to return bringing again his millennial rule—a myth found far into South America. Students of American Indian religions have, however, been able to explain all of these elements as of native origin. H. B. ALEXANDER

**MEZUZAH.**—(Hebrew: "doorpost.") Jewish ceremonial object consisting of a piece of parchment inscribed with the Biblical verses, Deut. 6:4–9; and 11:13–21, contained in a small case of wood, glass, or metal. The mezuzah is fastened to the doorpost, in accordance with the Biblical command in Deut. 6:9.

**MICHAELMAS.**—The church festival in honor of Michael and all angels, observed by western Christendom on Sept. 29 and in the East on Nov. 8.

**MIDGARD-SERPENT.**—One of the giant race in Teutonic mythology, offspring of Loki, who fights with Thor at Ragnarok. It is perhaps a symbol of the encircling sea.

**MIDRASH.**—A word, derived from Biblical Hebrew *Darash* to investigate. It is applied in rabbinical literature to the study of the Old Testament for the purpose of defining a law or a dogma, and especially for the purpose of drawing a moral lesson. The Midrash sometimes establishes a law (*Halakah*); in other cases moral lessons (*Haggadah*) are derived either from an individual expression or from a story. An instance of the first case is: Everybody must show respect to the people, for king David when he addressed the people arose and said: (I Chron. 28:2): Hear me, my brethren (*Sotah*, 40a). An instance of the second kind is the lesson: No man shall show a preference for one of his children over the others, for Jacob's partiality to Joseph brought all the misery of Egypt upon Israel (*Sabbath*, 10b). Occasionally the Midrash method is used for dogmatic purposes as in the proof for bodily resurrection from the passage (Deut. 11:21): God has sworn to give the land to Abraham, Isaac and Jacob (*Sanhedrin*, 90b, cf.: Matt. 12:27).

These explanations are by later authorities divided into *Peshat* (literal), *Remez* (indicated), *Derush* (homiletical), and *Sod* (mystic). The Midrash is found scattered in the Talmud (q.v.). Later special compilations of Midrashic remarks were made. The most popular of these is *Midrash Rabba*, giving the homilies on the Pentateuch, and the five *Megilott*. At a still later period anthologies of Midrashim were compiled, as the *Pesikta* containing selections of Midrashim for holy days and other special occasions, and the *Yalkut* by Simeon Kara, arranged in the order of the Biblical books. The literature of Midrashim extended to the end of the 12th. century, while later homiletic literature uses the Midrashim as texts, just as the Midrash used the Bible. GOTTHARD DEUTSCH

**MIH-TI (MOH-TI).**—An original thinker of China belonging to the period between Confucius and Mencius. Like Confucius he idealized the past and lamented that his own age was a time of disorder and strife. He traced the evils of social life to selfishness and offered as a solution the gospel of universal love. Love would end strife and make wars impossible. If each citizen could be persuaded to sacrifice himself for the good of others all the sorrows of social life would disappear and a new society of peace and happiness would emerge. He wrote against the extravagance of the day, counselling thrift. He has been called socialist, pacifist and even "the Christ of China." Mencius and Chuang-tse opposed him chiefly on the grounds that unrestrained altruism would break down the historic family loyalties of China and undermine the central virtue of the old ethics, filial piety.

**MILITARISM.**—The theory held and the national policy and condition created by those who claim that the war system is effective in achieving justice and permanent national advantage and has a biologic, economic or other valid basis.

Some militarists consider war inevitable. "War is an element of the order of the world established by God" (von Moltke); "War has been the chief and leading condition of human progress" (Lester F. Ward). Reasons for this view are: Confounding struggle with war (i.e., identifying wholesome contest against the evils with organized, collective, wholesale homicide (see quotations above); narrow patriotism; lack of the international mind; economic illusions and trade barriers; desire for material growth rather than for democracy and justice; exploitation of rich, undeveloped regions; failure to perceive the futility of force under modern conditions to achieve lasting gains.

War has sprung from civilization, not civilization from war. The militarist nations of antiquity have vanished; unwarlike China alone survives. Militarism has been most developed in Prussia. It is autocratic and discourages free thought and speech; it develops under republican governments when economic freedom is suppressed. Common militarist assumptions are that all government is based on force instead of on consent of the governed, courts, legislatures, money, industry, etc.; that war promotes virility; that questions of honor can be settled by force; that justice and victory are inherently connected. See PEACE CONGRESSES AND MOVEMENTS. LUCIA A. MEAD

**MILITARY RELIGIOUS ORDERS.**—The Crusades produced the order of Templars (1120), monks who were also knights fighting to protect pilgrims and the Holy Places. The prestige of this order with its two ideals of Good Samaritan and Soldier of Christ led to the transformation of Jerusalem fraternities caring for the sick into companies of monastic knights after the model of the Templars. So the brothers of an 11th. century hospital became in the 12th. Knights of St. John (Hospitallers); and brothers of a hospital for German pilgrims became the Teutonic Knights. Recruited only from the nobility these aristocratic orders gained great possessions of land and lost religious zeal. When Palestine was finally lost, the Templars, discredited, came to a tragic end. The Hospitallers kept some sovereignty in Cyprus, then Rhodes, then Malta, which in 1798 was lost to the French. The Teutonic Knights found a new career as conquerors of the pagan Prussians who after fifty years of resistance received Christianity at the point of the sword (1283). The orders survive chiefly as a decorative title conferred by sovereigns.

F. A. CHRISTIE

**MILK, RELIGIOUS USE OF.**—The phrase "milk and honey" was in ancient times a symbol of plenty not only with the Hebrews, but also with neighboring peoples, Egyptians, Assyrians, Greeks, and Romans. Milk was offered in libations, in connection with honey, and in the early Christian Church the newly baptized were given milk and honey to taste. It is regarded as probable by some authorities that a milk baptism was practiced by the Orphics.

**MILL, JOHN STUART** (1806–1873).—English philosopher and political economist, son of the philosopher, James Mill. As an employee of the India House, he gained practical acquaintance with affairs, which is reflected in his political philosophy. In psychology he belonged to the Associationalist school. In ethics and religion he developed the theory of Utilitarianism (q.v.) which states that "actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness." He makes liberty essential to human virtue, and the state subservient to the individual. His view of the universe was somewhat pessimistic, and he conceived of God as good but limited in power.

**MILLENARIANISM.**—The belief that the Messiah will visibly reign over the whole earth at the end of this present "age" for a thousand years.

Of Jewish origin, it marks the loss of the prophetic expectation of eternal world dominion under the direct authority of Yahweh and the substitution therefor of the hope of a supernatural dominion under a Messiah sent from heaven and lasting for a time till the creation should pass away. The Egyptian-born Enoch makes the period 1000 years, but IV Esdras makes it 400 years (= the length of the sojourn in Egypt) and Messiah dies at its close. The belief was supported by the authority of a canon of sacred Scriptures and especially by an allegorical interpretation of the days of the creation story combined with Dan. 9, and Ps. 90:4. Thus Millenarianism is a special, but not universal, feature of Jewish Messianism.

Millenarianism as a theory is a distinctively Jewish application of a popular two-world philosophy that regards the present physical universe with its mixture of good and evil as the outcome of a conflict between good and evil beings higher than men and as destined to pass away through a final conflict in which the evil will be worsted. Christian Millenarianism is the Jewish doctrine modified by the belief that Jesus is the Messiah. Rev. 20: 1–10 is the only distinctly millenarian statement in the N.T. but advocates of the doctrine suppose it to agree with the many N.T. passages referring to a second advent of Jesus and to his kingdom. To the prevailing Christian expectation, in the first century, under Jewish influence, of a second

personal advent of Jesus at the end of the world to judge all men and consign them to their eternal abode, it adds the belief in his millennial reign with the risen martyrs, followed by the resurrection of all and a universal judgment. Christian millenarians have always based the doctrine on Jewish Scripture predictions that in view of their exegesis await real fulfilment. These they connect with sayings of Jesus and teachings of his apostles understood in harmony with the Revelation of John. Many other features accompany the doctrine, such as belief in the appearing of the Anti-Christ and the return of the Jews to Jerusalem; but on such points there has been no general agreement.

In apostolic times the theory found a place among Christians as a support against persecution, particularly by the Roman Empire. Later the growing recognition of the church's task to regenerate society in this present world supported by the spiritualizing tendency of the Alexandrian school of thought under such men as Clement and Origen tended to discredit the doctrine or to minimize its importance. The Eastern Church and its great thinkers mainly follow this trend. Although the West, in contrast with the East generally, held to the canonicity of John's Revelation, it was able to repudiate Millenarianism through Augustine's spiritualization of it and his allegorical interpretation of the Genesis story of creation. The seventh period of a thousand years was identified by Augustine with the new age introduced at the union of the Church with the Empire.

Millenarianism throughout the Christian centuries has had its representatives. It appeared sporadically in the Roman church before the Reformation, as in the case of the Joachimites and the Spiritual Franciscans. Hussites before the Reformation and groups of Anabaptists during the Reformation revived it for a time. The strong biblicism of orthodox Protestantism has produced vigorous outbursts of Millenarianism, but the doctrine has had no recognition in the great Confessions of Faith. An attempted compromise known as Post-Millenarianism—the result of trying to unite a recognition of the authority of John's Revelation with confidence in the eventual conquest of the world by the Gospel—has been rejected by the Pre-Millenarians, who seek to revive the ancient Millenarianism, but they greatly disagree in details. The Irvingites, Millerites, Plymouth Brethren, Second Adventists and Christadelphians are the best known advocates. The Bible Schools in the United States are at present engaged in vigorous propaganda for the doctrine. See Eschatology; Messiah. George Cross

**MILLENNIAL DAWN.**—The name of a series of books (1886–1904) by "Pastor Russell" (Charles Taze Russell, 1852–1916).

The titles suggest the general aim: I. *The Divine Plan of the Ages.* II. *The Time Is at Hand.* III. *Thy Kingdom Come.* IV. *The Battle of Armageddon.* V. *The Atonement.* VI. *The New Creation.* The doctrine is that although sin brings destruction, yet Christ by his death and spiritual resurrection provides a ransom-price from it. Between the first and the second (spiritual) coming, inaugurated in 1874, Christ gathers from among men those who are to have part in the chief resurrection and to share in his reign. "Pastor Russell" regarded himself as the "faithful and wise servant" to whom Christ had committed the harvest work. The Millennium has thus dawned; during the thousand years all the dead are to be raised and given a fair trial, the disobedient destroyed, the obedient perfected to dwell forever on the renewed earth. C. A. Beckwith

**MILLER, WILLIAM** (1782–1849).—The founder of the Adventists (q.v.) whose followers took their original designation from his name.

Miller served as captain in the war of 1812, joined the Baptist church at Low Hampton, New York, in 1816, and from 1831 began to proclaim the imminent second coming of Christ and the end of the world. He based his prediction on Dan. 7:14, interpreting the "two thousand, three hundred days" as years, to be reckoned from Ezra's coming to Jerusalem, 457 B.C., thus fixing on 1843 as the date of the catastrophe. C. A. Beckwith

**MILMAN, HENRY HART** (1791–1868).—Anglican church historian and poet; a liberal theologian, favoring the abolition of compulsory subscription to the Thirty-Nine Articles; a pioneer in genuinely historical depiction of biblical life. His histories of Latin Christianity and of the Jews are especially well known.

**MILTON, JOHN** (1608–1674).—English poet, an Anglican who had been reared a Roman Catholic; disgusted with the established church under Laud and opposed to the policies of the Presbyterians, he nevertheless maintained his interest in Protestantism. He defended the supremacy of conscience and individual liberty. He took a prominent part in English politics, defending the regicide of Charles and the Commonwealth, and opposing the reestablishment of monarchy. His contributions to religious poetry were numerous but the most monumental was *Paradise Lost*, the greatest of modern epics.

**MIMBAR.**—The pulpit in a Mohammedan mosque.

**MINERVA.**—A Roman goddess, patron of artisans and skilled hand-workers, who, later, under the influence of the Greek Athene, became goddess of wisdom.

**MINHAH.**—(Hebrew: "afternoon.") The Jewish daily afternoon ritual, recited in the Synagog following the morning service.

**MINIMI.**—A small R.C. religious order of men in Italy and France, founded in the 15th. century. One of them, Bernard Boil, was the first Vicar Apostolic in America, appointed in 1493.

**MINISTER and MINISTRY.**—The name and office of the leader of the church considered as the servant of Christ to serve the religious needs of the people. See also Pastor; Pastoral Theology.

I. The Minister in Christian History.—1. *The Early Church.*—The necessities of church organization resulted in the development of an officiary, which, however informal it may have been in the beginning, very soon became a separate clerical class distinguished from the laity by the ceremonial of ordination. Oratory was held in such high esteem in the Greco-Roman world that it was natural for the church to fashion the training of the minister upon that of the rhetorical schools. Important centers of theological learning were developed, the most noted being that of Alexandria.

2. *The Middle Ages.*—Clergy and laity were significant terms in the Middle Ages when the former monopolized the learning in the cathedral schools and the monasteries. The function of the minister became more sacerdotal, a great deal of his training being concerned with the acquisition of the technique of the church service. At the same time he was required to officiate at baptisms, marriages, and funerals and was expected to visit the sick and to catechize the children and servants. See

CATECHISM. The preaching function of the minister was not prominent, largely owing to the meager ability of the ordinary parish priest. This led to the founding of the great preaching orders of the Franciscans and Dominicans.

3. *The Protestant minister.*—The Reformation laid emphasis upon the evangelistic doctrines and put the minister into the place of moral and spiritual leadership. His remarkable influence in the Scottish parish and in the New England community is written in all the literature of the time. He was a man of learning. Most of the early American colleges were founded in order to provide an educated ministry. The minister in the pulpit, in his visitations in the parish, and in his oversight of the schools was the dominating intellectual force in his community. The names of the great men in Britain and America whose early homes were the manse or the parsonage make an imposing roll.

II. THE MODERN MINISTER.—1. *His changing status.*—The great increase of learning has brought it about that the minister is only one of a large educated class in his community. Instead of three learned professions there are many, and an increasing number of business men are college graduates. The educational profession which was formerly entirely in the hands of the minister has now a status of its own, and the clerical educator survives in only a few college presidents. The increase of newspapers, magazines, books, lectures and varied means of developing public opinion has left the minister a humbler place in intellectual leadership.

2. *His developing functions.*—At the same time the demands upon the minister are becoming more and more complex. A well organized church requires a business manager to keep its many activities in harmonious operation. The development of men's, women's and young people's societies, of boys' and girls' clubs, of home and foreign mission societies, of the recreational responsibilities of the church; in short, all the great task of religious education (q.v.) lies upon the minister's time and strength until he is often hard bestead to find leisure for pulpit preparation. Yet he is expected to speak to his congregation twice on Sunday, and is called upon for public speeches upon many subjects in the community and abroad. While all this indicates that the church should have a diversified ministry it calls for a higher order of ability to fill the position at the present time.

3. *His training.*—The traditional theological seminary is being modified to meet the new demands upon the ministry. A classical discipline, with practice in the interpretation of the Bible from the original tongues, is no longer enough. The minister must pursue studies which will give him the scientific point of view. He must be informed on the economic and social problems of the day. He must appreciate the new demands upon the pulpit. See HOMILETICS. The broadest university training is essential if he is to keep his place as a spiritual leader of men.

4. *His opportunity.*—The modern minister is in the making. A man of prophetic insight, of spiritual power, effective in public speech, has an opportunity of unsurpassed significance in the modern world. Books and magazines can never take his place; nor can the lecture take the place of the sermon. If the church shall prove willing to give her preachers liberty to speak and shall provide sufficient professional workers in church activities so that the minister shall have time for his unique functions, if denominationalism can be modified so as to make possible congregations of respectable size, and if the minister be given a living wage so that he can maintain his self-respect, the future of this great calling is full of promise.

5. *Women in the ministry.*—The great churches have never recognized the eligibility of women for ordination. A few bodies have occasionally and rather grudgingly accepted women in the pulpit. One of the interesting problems in the future is whether this calling for which women have many marked aptitudes shall be generally open to such as manifest the ability to meet the demands of the modern church. THEODORE G. SOARES

**MINORITIES.**—See FRIARS, MINOR.

**MINUCIUS FELIX, MARCUS.**—Latin apologist of Christianity, who lived about the end of the 2nd. century. See APOLOGISTS.

**MINYAN.**—(Hebrew: "count.") A quorum for worship in the orthodox Jewish synagog, consisting of ten men (or boys over thirteen years of age) this being the minimum necessary for public worship.

**MIRACLES.**—Events inexplicable by the operation of natural forces and therefore regarded as manifestations of special divine activity.

1. *Signs and wonders.*—The religious folklore of all peoples abounds in stories of wonderful occurrences due to the activity of demons or sprites or spirits. Often these occurrences are regarded simply as the play activity of the spirits. But they may be of such importance as to take on a serious religious significance. Gods or spirits may be specially induced by sacrifices, prayers or incantations to act favorably. This naïve belief in spirit-acts involves little or no conception of an order of natural law; hence such events are marvels rather than miracles as above defined.

2. *Special divine manifestations.*—The literature of every religion contains accounts of important epochs or crises in which the special activity of the god or gods was exercised. Great personages in the history of a religion have their authority attested by miracles in connection with their birth or public career. The biblical characters of Elijah, Elisha, and Jesus are striking examples. Buddha, Zoroaster, and St. Francis of Assisi are non-biblical instances. The healing of disease, casting out of demons, raising from the dead, summoning supernatural powers to discomfit an enemy, and successful defiance of the ordinary powers of nature are the usual forms of miracles. Protestant theology usually affirms that the age of miracles is in the past, while in Catholicism, miracles are declared to be a never-ceasing element in religion.

3. *Miracles as the guarantee of true religion.*—When a religion makes exclusive claim to divine authority, it becomes necessary to discredit the alleged miracles of false faiths. Christian apologetic has sometimes admitted the reality of non-Christian miracles, attributing them to demons (e.g., Tertullian). With the growth of critical investigation, however, the tendency has been to deny the historical reality of all except the miracles belonging to the apologist's own faith. (E.g., Warfield, *Counterfeit Miracles*, 1918.) With counterfeit miracles disposed of, the miracles of Christian revelation are cited as absolute proof of the divine origin and sanction of Christianity.

4. *The relation of miracles to natural law.*—Whenever men come to hold the idea of an orderly cosmos, miracles can no longer be viewed merely as capricious acts, but must be related definitely to the providentially ordained "natural order." Augustine first raised this problem in Christian history, and suggested the solution which has been generally accepted by scholastic theology. "Natural law" covers only the cosmic forces known to us.

But human knowledge is limited. Events which transcend the order of nature, as known to us, are miracles. From the divine point of view they are part and parcel of the providential plan. They may be subsumed under "higher laws" unknown to us. Miracles are thus "above nature," but not "contrary to nature." The question whether a miracle "suspends" a law of nature is variously answered according to the conception of "law" which is held. If law be rigidly conceived, a "suspension" of it would seem to be necessary if God is to be able to exercise sovereign freedom. If, however, a "law" is loosely conceived as a convenient way of summarizing habitual occurrences, there is room for special activities not thus catalogued, without interfering with the law.

5. *Modern estimates of miracles.*—In recent religious thinking the tendency has been to lay less emphasis on miracles. The development of strictly scientific ways of explaining phenomena has created a hesitancy about recognizing unscientific explanations of events. Indeed, it is not uncommon to suggest some scientific hypothesis to account for a biblical marvel. Moreover, if the content of faith can be rationally justified, there is no need of appealing to miracles to authenticate doctrine. Some theologians (e.g., Schleiermacher and Ritschl) have defined miracle in a purely religious way, calling any event miraculous which convinces the believer of the direct activity of God. Since natural events may be emotionally capable of arousing a sense of the presence of God, this definition abandons the traditional notion altogether. See SUPERNATURAL.

GERALD BIRNEY SMITH

**MIRACLE PLAY.**—A play dealing with the life, particularly the miracles or the martyrdom, of a saint.

At the end of the 11th. century the spread of saints' cults and the embellishment of the church service on saints' days led to the dramatization in churches in Germany and France of incidents from the lives of saints, after the model of early liturgical plays. See MYSTERY PLAY. The vogue of miracle plays spread rapidly through western Europe. Like mysteries, they passed from Latin into the vernacular, were taken over by laymen, and expanded greatly. In 1511 the presentation of one French miracle play required nine days. Scores of these plays are preserved or recorded in France in honor of various saints and of the Virgin. A French manuscript of the 14th. century contains forty "miracles" of the Virgin that were probably acted by some gild for her worship. They illustrate the tendency of miracle plays to appropriate secular romantic themes. Fewer names are preserved in England, but enough to indicate an extensive vogue from the 11th. to the 16th. century. A play on St. Katherine was acted at Dunstable about 1100. Plays celebrating St. George were extremely popular, but none have survived. The 15th. century *St. Paul* and *Marie Magdalene* are close akin to mysteries. *The Play of the Sacrament*, of another type, exalts the Eucharist. Like other religious plays, miracle plays declined during the Renaissance, but they survived till the end of the 19th. century in provincial regions, notably in the Basque and Breton provinces of France.

C. R. BASKERVILL

**MISERERE.**—The fifty-first Psalm (fiftieth in the Vulgate), chanted as a prayer in the liturgies of both the Eastern and Western churches, so named from the first word of the Latin version.

**MISHNAH.**—A neo-Hebraic word, probably derived from the biblical *Mishneh* (Deut. 17:18) meaning a repetition, or compendium of the law. It is used either in the wider sense for the totality of the rabbinical law literature (*Abot*, 3, 6, *Yebamot*, 49b) or in the specific sense for the work containing the rabbinical laws which form the basis of the Talmud (q.v.). This work is composed of six parts: (1) *Zera'im*, chiefly laws of agriculture, as tithes, etc.; (2) *Mô'ed*, laws of Sabbath and holydays; (3) *Nashim*, matrimonial laws; (4) *Nezikin*, jurisprudence; (5) *Kodashim*, sacrificial laws; (6) *Toharot*, laws of levitical purity. Each of these parts (*Seder*) is subdivided into tractates (*Masekta*), (e.g., *Mo'ed* into laws of Sabbath, Passover, New Year, Day of Atonement, etc.), and each of these tractates into chapters (*Perek*), and every chapter into paragraphs, each called *a* Mishnah. The Mishnah contains both laws derived from the Biblical text and opinions of the rabbis. Its compiler evidently meant to preserve the rabbinic law as developed up to his time. Later orthodoxy made of it a divinely revealed code going back to Moses who taught these explanations of the Pentateuch on Mount Sinai, as he had received them from God (*Berakot*, 5a). The compilation is ascribed to Judah Hanasi, the Patriarch (ca. 135-216); but, while he originated it, he cannot have written it in the shape in which we possess it, for even his death is mentioned there (*Sotah*, 49a). The Mishnah has been often edited, either separately or with the Gemara in the Talmud editions, and has been translated into various languages. Its language is good Biblical Hebrew with an Aramaic coloring, such as the Biblical books of Esther, Ecclesiastes and Chronicles show. Its laws are rational in civil cases, apologetically humanitarian in criminal cases, and minute in ritual questions. It also contains fine moral lessons, drawn from the laws. See TALMUD.

GOTTHARD DEUTSCH

**MISSAL.**—The R.C. book in which is prescribed the liturgy for the Mass throughout the year.

**MISSION, INNER.**—See INNER MISSION.

**MISSIONARY MOVEMENT.**—The self-propagating activity of Christianity by which the Gospel is communicated and the Church established in non-Christian countries.

I. SCOPE AND OBJECTIVE.—Historically reviewed the movement, in its broadest sense, is identical with the total spread of the Christian religion from its native Palestine in the 1st. century A.D. to all regions of the globe to which, with various interpretations, it has subsequently been extended. Prospectively considered, the movement aims to complete the process of world-evangelization. Present-day foreign missions normally embrace the efforts and agencies of all Christian communions of nominally Christian countries, directed toward the Christianization of peoples of alien faiths in foreign lands, i.e., in Asia, Africa, the pagan sections of the Island World and of the Western Hemisphere. Included among their foreign fields by some evangelical missionary societies are territories regarded as spiritually destitute and inadequately occupied by the ancient Oriental Churches in Egypt and the Near East; also sections of Europe and Latin America. Some Roman Catholic societies, on the other hand, maintain foreign dioceses in non-pagan parts of predominantly Protestant countries.

II. RELATION OF HOME MISSIONS.—From foreign missions, as comprehensively defined above, it is still possible and convenient to differentiate home or domestic missions, although there is much confusion in present practice. Home missions is a term properly restricted to the extension, within the confines of a prevailingly Christian area, of

Christian operations administered usually by a home mission board, but emanating from, and supported by, the church or churches indigenous to that area. See HOME MISSIONS. The modern philosophy of missions tends increasingly to conceive the enterprise as a unitary world task, whose ultimate objective is to universalize in the life of mankind the spirit and principles of Jesus.

III. BASIS AND MOTIVE.—That such a world-mission for Christianity finds its origin and authority in Jesus himself is a conviction which constitutes the primary incentive to missionary endeavor. Ideally the enterprise is his creation; actually it has flowed from him. Its basis lies in the inherent universalism of his gospel as revealer of God and redeemer of man. It is distinctly enjoined in his diversely recorded command (Matt. 28:18–20; cf. Mark 16:15; Luke 24:46–49; John 20:21; Acts 1:8–10). Historical criticism negates the command but straightway concedes that "the universal mission was an inevitable issue of the religion and spirit of Jesus" (Harnack). Modern duty and desire to mediate to non-Christian peoples the Christian message with its attendant philanthropies and institutions are felt less and less to depend primarily upon a formal injunction, but rather to spring irresistibly from the whole implication and impact of Christ's personality and example, from the essential nature and total intention of his teaching in relation to actually disclosed conditions among the nations. Increasing knowledge of the non-Christian world during the past four decades, through the historico-comparative study of its religious and social life, has not "cut the nerve of missions." On the contrary it has tended to strengthen the sense of missionary obligation and to augment the volume of the work.

IV. METHODS AND DEPARTMENTS.—Missionary methods have varied with the cultural status of the church and its environment in different lands and ages. During the early centuries the faith was disseminated chiefly by evangelistic proclamation, and the silent contagion of Christian character. In the Middle Ages agricultural, industrial and educational methods were developed. Modern missions, grappling at first hand with social problems of immense variety and magnitude, are more complex. In their social passion and outreach they exhibit the supreme experiment in applied Christianity—a vast and versatile ministry to every aspect of human need. Modern missionary activities are classified in the following main departments: evangelistic, educational, medical, social, agricultural, industrial and literary—operating through churches, chapels, schools of all grades, colleges, theological seminaries, universities, hospitals, dispensaries, orphanages, refuges, leper and blind asylums, social centers, institutes, farms, industrial centers and printing presses. The translation and circulation of the Bible is a paramount factor.

V. HISTORICAL SURVEY.—Missionary history may be briefly outlined in three main periods, early, middle and modern.

1. *Early period* (30–500 A.D.).—The first five centuries registered the initial advance of Christianity over the Roman Empire and contiguous regions from the Caspian to the Atlantic, from Britain to Babylon, from Egypt and North Africa to Dacia and the Rhine. This was the period of spontaneous diffusion, especially down to the 4th. century. There were conspicuous leaders from Paul to Patrick—apostles, prophets, teachers, presbyters, bishops, apologists, martyrs, who were formal missionaries or promoters of expansion; but the rapid spread of the faith was chiefly due to a host of lay evangelists, unofficial and unnamed, the rank and file of Christians who witnessed wherever they went. There was little co-ordinated procedure of propagation, and no missionary organization other than the church itself.

Early missions radiated from strategic centers. Jerusalem evangelized Palestine. Syrian Antioch, whence Paul bore the Gospel to the Gentiles, became by 320 a Christian metropolis with a church of 100,000, superintending propaganda from the Syrian seaboard to Mesopotamia and the Caucasus. Ephesus was a similar fulcrum for western Asia Minor. Cappadocian Caesarea sent Gregory the Illuminator to win Armenia (ca. 300). From Edessa the Syriac-speaking church spread to Parthia and Bactria. From cosmopolitan Alexandria churches extended up the Nile, gathering more than a million Christians by 325. The same capital sent missionaries to Abyssinia. Carthage, from about 140, was a center of diffusion over North Africa. The Rhone Valley, with churches of Graeco-Asiatic origin before 177, was a fount of missions for Gaul; so, later, were Tours (372+) and the islet of Lerins (400+). From Italy and Gaul the Gospel spread to Britain, whose early church gave Patrick to Ireland (432–461). From Constantinople, Arian missionaries followed Ulfilas (d. 381), apostle to the Dacian Goths. The cardinal center for all the West was Rome with 100,000 Christians by 312. Estimates of the number of Christians in the Empire under Constantine range from 9,000,000 (Schaff) and 12,000,000 (Schultze), to 20,000,000 (Keim) and 30,000,000 (Orr). The period closes with the conversion of the Franks, which began with the baptism of King Clovis (496). Among the last missionaries in the wake of the Gothic migrations were Severinus in Noricum, and Fridolin in the Black Forest (ca. 500).

2. *Middle period* (500–1500).—The middle period, between the fall of Rome and the eve of the Reformation, claimed Europe as its principal field. Its achievements were (1) extension of the church in regions adjacent to established centers, (2) reoccupation of areas whose earlier Christian foundations had been obliterated by the barbarian invasions and the conquests of Islam. (3) the pioneer penetration of central, northern and eastern Europe. Projection into Asia was also begun. Missions here predominantly became official enterprises of organized ecclesiasticism, conducted by monastic and secular clergy. They should be studied as a phase of the gigantic struggle between civilization and barbarism. Conversion was frequently tribal or national, and, therefore, superficial. At times it was induced by political and even military compulsion. The outstanding missions were Celtic, Roman, Greek, and Nestorian.

*Celtic Missions* were pioneer enterprises which sprang from the abbeys of Ireland (550–750). Scoto-Irish monks heralded the Gospel and Christian culture from Iceland to the Alps. On the British mainland the sea-girt cloisters of Iona and Lindisfarne, founded respectively by Columba (567) and Aidan (635), coped victoriously with paganism from Pictland to the Thames. On the continent the monasteries of Columbanus (580–615) and his successors for over a century diffused the faith and built Christian settlements among Franks, Celts, Burgundians, Alemanni, Swabians, Lombards and Germans. The Celtic missions were gradually absorbed by the stronger organization of Rome.

*Roman Missions* were aggressively connected with the growth of the papacy from the 6th. century to the 12th. Pope Gregory the Great projected a vigorous policy of expansion, whose chief agency was the rising Benedictine Order (q.v.) which he imbued with a missionary impulse. To Britain, repaganized by Teutonic conquest, he

dispatched from Rome in 596 the momentous mission of Augustine (q.v.). This resulted by 700 in a national English-Roman church, itself the base of a powerful movement to the heathen. The Anglo-Saxons became ardent evangelizers of their continental kinsmen; first, of the fierce, seaboard Frisians and cognate tribes of the Netherlands, whose foremost pioneer was Willibrord (690–730); and more successfully, after 716, of Thuringia, Hesse and Bavaria, where Winfrith (Boniface) clothed with papal authority and supported by the Frankish kings, was Germany's premier apostle. Charlemagne's wars (772–804) upon the Old Saxons, south of Friesland, conspicuously exhibit the anomaly of Christianization by violence. Their willing allegiance was later won by peaceable methods. English and German missionaries, supported by royal crusades, had permanently planted the church in the Scandinavian lands by 1150, three centuries after Ansgar laid the foundations in Denmark (826–850). Through the coercion of their kings who married Christian Bohemian princesses, Hungary and Poland received Christian teachers (c. 1000). The last and most difficult conquest of the Latin church was the kingdoms of the northern Slavs which clung about the Baltic, from the Elbe to the Gulf of Finland. In the process the Wends were almost exterminated and the Prussians reduced by the sword. Lithuania adhered to heathenism until 1386. The 13th. century marked Rome's earliest expeditions to Asia under the Mongol Empire. A beginning was made in South India in 1290. The Franciscan mission among the Tatars, founded by Corvino in Peking (1293), flourished till its overthrow by the Mings (1386).

*Greek Missions* of the Greek Orthodox or Byzantine church of Constantinople embraced the eastern Slavs, whose evangelization was inaugurated in Bulgaria (860), Moravia (863) and Bohemia (871) by Methodius. His co-worker, Cyril, invented a Slavonic alphabet and translated the Bible and the Greek liturgy. Moravia and Bohemia became politically united and adhered to Rome. The Greek Church prevailed in Bulgaria. Its greatest triumph was the winning of Russia during two centuries after the compulsory mandate of Vladimir in 988.

*Nestorian Missions*, emanating from the Syro-Persian church of Nestorius (q.v.), paralleled in the East the pioneer exploits of the Celts in the West. From their center at Nisibis, during the 6th. century, they broke the first Christian paths into middle, eastern and southern Asia. By 1050 the Nestorian patriarch at Bagdad ruled a vast communion with missionary sees extending from the Tigris to Peking, from Mongolia to Malabar. The Central Asian missions were finally destroyed by the Tatar invasions of the 14th. century.

By 1500 the Mongol and Moslem conquests had left little Christianity in Asia. Europe had reached the state of combined recession and awakenment which precipitated the Lutheran revolt.

3. *Modern period* (1500–1921).—It is during the modern period from the Reformation to the present, when the geographical extent of the whole world has been gradually disclosed, that foreign missions have actually entered on a world-wide stage. Almost literally the entire inhabited globe as a mission field lies today within the purview of the church, in the sense that non-Christian areas with comparatively insignificant exceptions (Afghanistan, Inner Tibet, Nepal, Bhutan; some enclaves of local fanaticism in actual mission lands) are open and accessible. Missions of either the Protestant or the Roman Catholic church, and, in most cases, of both branches of Christendom, exist in practically all but forbidden countries. Yet, within areas long since entered, notably in Asia and Africa, there are vast sections unreached by Christian ministries, and many millions who have not been evangelized. A distinguishing feature of present day missions is their promotion and direction by special organizations within the home churches; in evangelical communions through missionary societies or boards; in the Roman Church through monastic orders, seminaries and agencies like the French *Société des Missions Étrangères*—all subject to the general directorate at Rome, of the *Congregatio de Propaganda Fide*. The modern period divides into two epochs, the colonial and the universal.

*Colonial Missions.*—The term as here used comprises all efforts to Christianize the natives of oversea countries in connection with the colonial and commercial expansion of Europe, chiefly from the 16th. century to the 18th. Such attempts at conversion fell in a romantic age of emulous discovery and racial conflict. They were resplendent with individual devotion and achievement. But in general they were disadvantageously limited in both methods and results by their relation, direct or indirect, to territorial conquest, economic exploitation and mercantile aggression. Of such colonial missions there were six cycles, three Roman Catholic and three Protestant. The Catholic cycles were (1) the Portuguese, beginning in 1491 mingled with slave-trade in West Africa, encompassing Portugal's East Indian Empire (1500–1640) and extending to Brazil in 1549; (2) the Spanish, integrally bound up with the whole period and process of Spain's discoveries and conquests in the New World; and (3) the French, following the flag of France from Acadia up the St. Lawrence, to the Great Lakes and down the Mississippi to Louisiana (1614–1765). Of these colonial apostolates the earliest executants, Dominican and Franciscan friars, were later reinforced by other orders, most effectively by the Jesuits (q.v.), whose leadership became pre-eminent with the career of François Xavier (q.v.) in India, Ceylon, Malacca and Japan (1542–1549). With the rise of the Jesuits, Catholic missions date their golden prime. Their greatest achievements were in Brazil, Paraguay and Canada. The three Protestant cycles co-operant with state extension issued from Holland, England and Denmark. They were (1) the Dutch government missions in the East Indies (after Holland's ejection of Portugal in the 17th. century)—also in Formosa and Brazil; (2) efforts to convert the Indians of England's North American colonies begun by Roger Williams (1631), John Eliot (1646) and the Mayhews (1650); (3) the Danish-Halle mission established in 1705 by the King of Denmark in Danish India (Tranquebar). The latter was a fruitful movement under the leadership of the German Pietists, Ziegenbalg, Plütschau and Schwartz.

*Universal Missions.*—Of the present epoch of universal missions the precursors were the German Moravians (q.v.), the first evangelical communion stirred to action by the claims of heathen humanity apart from colonial considerations. From 1732 onward, they went to the crudest and remotest peoples, from Lapland to South Africa, from Greenland to the Guianas. The Wesleyan revival in England prepared the way for the larger enterprise inaugurated by William Carey, whose foundation of the Baptist Missionary Society (1792), followed by his colossal work in India (1793–1834), effectively voiced the call of the world to Christendom. Here began the rapid rise of the missionary societies which continued to be formed throughout the 19th. century in Great Britain, and her English-speaking colonies, in America, and on the European continent (Germany, Holland, France, Switzerland, Scandi-

navia). Following Carey's organization quickly arose the London Missionary Society (1795), the Edinburgh and Glasgow Societies (1796), the Church Missionary Society (1799) and others. The first in the United States were the American Board of Commissioners (Congregational) (1810), and the American Baptist Union (1814). *World Statistics of Christian Missions* lists 412 societies now directing work in foreign fields, besides 287 auxiliary organizations. Of these about 100 have arisen in mission lands. Woman's organized work which began in England in 1837, and in America on a larger scale in 1861 has been a powerful instrument of missionary promotion. Of Protestant missionaries, men and women, there are 24,500 (of whom 10,700 proceed from the U.S.) at work in 34,793 stations and outstations in all mission lands. The native helpers number 111,469. The income of all Protestant societies for 1920 was $47,541,859. Roman Catholic missions, which suffered eclipse in the 18th. century, have revived since 1822. They report a foreign force of 12,000 priests, 6,000 brothers, 20,000 sisters. The Russian Orthodox Church maintains missions in Russia proper, Siberia, Japan and Alaska. (For the present scope and status of missions in different fields see articles on respective countries.).

Since the Edinburgh Conference (1910) and the Panama Congress (1916) the Protestant enterprise has undergone a process of survey and self-criticism, whose results are rapidly developing into a science of missions. The (British) Board of Studies and the (American) Board of Missionary Preparation (1912) are promoting facilities for the special training of future missionaries. The latest significant step in the development of a missionary statesmanship was the approval by the Foreign Missions Conference of North America (Garden City, 1921) of the International Missionary Committee. CHARLES T. PAUL

**MITER or MITRE.**—An official head-dress designating official ecclesiastical position, worn by bishops, patriarchs, and some abbots.

**MITHRAISM.**—See MYSTERY RELIGIONS, III.

**MIXCOATL.**—A prehistoric Mexican god, called "cloud serpent," who was credited with the making of fire and functioned as the patron deity of hunting. He was undoubtedly in origin a lightning god.

**MOABITES.**—The inhabitants of the land of Moab, which lay along the eastern shore of the Dead Sea, and south of the territory of Reuben. See MOABITE STONE.

Hebrew tradition recognizes them as of close kin to Israel, and as having become a settled people prior to Israel's entry into Canaan. The relations of the two peoples were less frequently hostile than was the case between Israel and any other immediate neighbours. This was due in part to the fact that the Dead Sea separated them.

The Moabites seem to have worshiped one national god, viz., Chemosh (Num. 21:29; Jer. 48:26), who is called Ashtar-Chemosh on the Moabite Stone. This latter name would seem to indicate that a goddess was associated with Chemosh. The same type of religion is reflected in the story of Baal-Peor (Num. 25:1–5). Human sacrifice was also practiced, at least in critical situations (II Kings 3:27). They made no permanent contribution to history. J. M. POWIS SMITH

**MOABITE STONE.**—An inscription of Mesha, King of Moab, found in 1868 A.D. at Dhiban (Dibon) in Moab by the Rev. F. Klein, an English missionary. It records in ancient Hebrew characters and speech Mesha's successful revolt from Israel's sovereignty which had been imposed on Moab by Omri and Ahab. The stone which was shattered by the natives after Klein's discovery has been restored and is now in the Louvre. See MOABITES.

**MODALISM.**—An interpretation of the doctrine of the Trinity, which regards the three "persons" as "modes" in which the one God manifests Himself.

**MODERATES and MODERATISM.**—A party in the Scotch church that during the last half of the 18th. century advocated a policy of accommodation to the spirit of the time. With no formal creed it allowed wide latitude of opinion, and emphasized the ethical requirements of Christianity. It sought ministers whose teaching and social qualities would commend religion to the upper classes who had been alienated by traditional theology. Its failure to raise ministerial standards, and to attract the educated, and its support of the arbitrary and increasingly unpopular system of patronage, gradually lessened its control in the General Assembly, until with the secession of the Free Church it passed into eclipse. See FREE CHURCH OF SCOTLAND. PETER G. MODE

**MODERATOR.**—The name of the presiding officer in the Presbyterian bodies, session, presbytery, synod, and general assembly, and in some other democratic church bodies.

**MODERNISM.**—A critical and liberal movement within the Roman Catholic church, condemned in 1907.

1. *History.*—During the last two decades of the 19th. century, two brilliant scholars in the Catholic Institute at Paris, Louis Duschene and Alfred Loisy, employed radical historical criticism in the treatment of biblical and ecclesiastical material. As a consequence, considerable modifications of the traditional Catholic positions appeared, and the ultimate decision of certain important questions was found in critical scholarship rather than in ecclesiastical pronouncements. Pope Leo XIII. appointed a commission on biblical studies to formulate approved Catholic principles in this realm, and in other ways attempted to bring official pressure on Catholic teachers. Pope Pius X. took more vigorous action, bringing about the condemnation of five of Loisy's books in 1903. On July 3, 1907 he issued the famous decree *Lamentabili sane exitu*, in which 65 propositions were proscribed and condemned. Loisy immediately acknowledged certain of these as his own teaching, and the warfare was on. Sept. 8, 1907, the pope issued the encyclical letter, *Pascendi Dominici regis*, which in detail expounded and criticized the teachings of the liberal group, and gave the name *Modernism* to the movement, characterizing it as "the synthesis of all heresies." Vigorous repressive measures were taken and in the course of a few years modernists were either silenced or compelled to withdraw from the church. In addition to the French scholars mentioned above, Father George Tyrrell in England, and Romolo Murri in Italy were leading spirits.

2. *Content.*—While Modernism makes significant modifications in the doctrines of Catholicism, its most important feature is its adoption of critical scholarship as the ultimate court of appeal. This is made clear in the notable document, *The Programme of the Modernists*, anonymously issued in reply to the papal encyclical. Modernism treats

Christianity as a historical movement, beginning as a Jewish, messianic faith attached to the person of Jesus, subsequently developing under Hellenistic influences into the system of doctrine which the Catholic church administered through the Middle Ages. Modern science makes imperative a further development of Christian ideas. Thus in the place of a system originally communicated to the church in perfection, the modernist contends that we have a Christian ideal ceaselessly developing in human history. The self-identity of this ideal under changing forms constitutes the unity of true Catholicism. The modernist thus regards external doctrines and rites as merely relative. The papal encyclical insists that this would mean the end of the authority of the Catholic church.

GERALD BIRNEY SMITH

**MODERNIST.**—A term currently applied to those who conceive the task of religious interpretation to be that of setting forth the religious significance of present-day ideals rather than the reproduction of authorized beliefs. See MODERNISM.

**MOFFAT, ROBERT** (1795–1883).—Scottish missionary to South Africa, a pioneer explorer and indefatigable worker among the natives.

**MOHAMMED** (died 632 A.D.).—Founder of the religion and civilization which Western people name after him, Mohammedanism.

Trustworthy records of his early days are wanting. The date of birth usually given, 570 A.D., is the earliest possible; more probable is a date 5–15 years later. His own words (Koran, Sur. 93) describe him as an orphan, perhaps a foundling, adopted into a poverty-stricken lower middle class family of Mecca.

His first rise in the social scale came with his marriage to the well-to-do widow Khadījah. With affluence and leisure assured, obscure rays of Christian and Jewish monotheism began powerfully to impress him, as they had a few others before him. His native ability for leadership asserted itself, and he felt these impressions to be prophetic revelations which he must impart to others. He began to do this, after a period of mental anguish, in his own family. Outside his family the first notable convert was Abu Bakr, a clever, steady, and well-to-do lower middle class merchant.

The rich banker-lords of Mecca viewed Mohammed's actions at first with patronizing complaisance. When 'Uthmān of the noble 'Umayyad family was converted, and they saw that their social system and profits were threatened, they tried to annihilate the reformer by insolent and implacable opposition. This was strong enough to make Mohammed send 'Uthmān with a number of wavering adherents to Christian Abyssinia (he knew no difference between Christianity and his teaching), to seek protection and perhaps military aid against Mecca. The conversion of the fiery and able but distinctly lower middle class 'Umar brought new hopes and some new converts. The upper classes, however, proved too strong, especially after the death of Khadījah and of his "uncle" and protector Abū Ṭālib. A gentleman's agreement was forced upon Mohammed to abstain from further propaganda in Mecca. An attempt to gain a footing in the aristocratic Alpine city of Ṭāïf proved very nearly fatal. A period of hopelessness ensued, Mohammed casting about for a more promising field outside Mecca. The Meccan period of Islam's beginnings, usually placed by schematic conjecture at 10 years, may not have been more than 3–5 years. No decided doctrinal, ritual, or organizational development is discernible. A simple, but very rigid monotheism, an ill-defined bit of ritual, kindness to fellowmen in need, and a lurid eschatology: from first to last this is Mohammed's message. It is revealed in bits from a perfect heavenly book; system and consistency are not essential. Freewill and fatalism vary with Mohammed's moods and needs. Former prophets (among them Alexander the Great) become in Mohammed's mind "Virgilian shadows" of himself, and warning examples of peoples who opposed them are adduced in bewildering confusion in the latter half of this period. Throughout Mohammed is a mere warning voice, increasing somewhat in authority, but not yet on a par with great prophets like Jesus and Abraham, never as yet God's ambassador plenipotentiary.

To this degree he advances in Yathrib, presently called al-Medina, "the city," namely of the prophet. Thither he was called by that city's Arabic overlords, embroiled in deadly feud amongst themselves, with none of their own able to heal the breach and stave off ruin. Three Jewish tribes in their midst made the quite un-Arabic worldview and messianic hope proclaimed by Mohammed somewhat less unacceptable to them. The Hidjra, "emigration" (*not flight!*) to Medina, 622 A.D., sets its imprint on the rest of Mohammed's life and on Mohammedanism to this day.

From the beginning Mohammed's position and attitude in Medina are very different from those of Meccan days. Here he is at the top of the social scale, no other leader's prestige and influence greater than his. Called to create a unified community he naïvely approached the Jews, about whose religion he knew as little in detail as he knew of Christianity. He learned and accepted from them elements of ritual (set times of prayer and of public service, fasting, direction of prayer at first toward Jerusalem), fragments of Old Testament history, bits of law and perhaps larger things in the developing ideal of a theocratic political organization. But he found the Jews unassimilable. He could not be Messiah of the Jews, so he would be Messiah of the Arabs. Inevitably he was drawn into the nationalistic current. For this he needed Mecca. He discovered—he thought it revealed to him—since Abraham through Ishmael was the forefather of the Arabs, that the great Meccan sanctuary must be of Abrahamic origin and must be restored to Abrahamic purity. Five greater campaigns subjected Mecca to his command. Interspersed with these were measures of varying harshness which eliminated the Jews from Medina and made tributary those of its environs. One really bloody battle tamed the surrounding Bedouin and gave Mohammed Ṭāïf. He was now "king of the Hidjâz."

He was by no means master of all Arabia and he scarcely dreamed of actual conquest beyond it. But his name was great throughout the peninsula and his influence was felt to its farthest corners. His nod was law to many; to them he was God's plenipotentiary. Many Arabs were flocking to the banners, bounty, and booty of Islam, rather than to its beliefs and laws, which would follow in due time. And thus death overtook Mohammed in 632, his work well begun, but roughhewn and unfinished on all hands. See KORAN; MOHAMMEDANISM.

M. SPRENGLING

**MOHAMMEDANISM.**—The religion founded ca. 610–30 A.D. by Mohammed. It is properly called Islam, "surrender" of self to God, its professors Muslims (Moslems). It may be best to reserve this name for the religion proper, using the term Mohammedanism for the sum total of the civilization wrought by it or in connection with it.

I. History.—For its beginnings see Mohammed, Koran. After Mohammed's death, for which he had made no provision, his first successors (caliphs, i.e., lieutenants, vicegerents), Abu Bakr and 'Umar (see Mohammed), were men of Mohammed's inner circle. With no desire to conquer or convert the world, they merely attempted to hold together the religio-political organism which Mohammed had left as the realm of Allah and Islam. Force of arms was necessary so to hold turbulent Arabs, impatient of any political control. Unexpected successes of a very able general (Khâlid, "the Sword of God," an aristocratic Meccan), huge accretions to glory- and booty-laden Moslem armies, the weakness of neighboring Byzantium and Persia after a terrific war against each other, the necessity of keeping the momentarily unified, nationalistically proud masses of Arabic warriors satisfied with ever new forays and plunder—these things made early Islam practically synonymous with a conquering Arabic empire.

Syria, a large part of Persia, Egypt with Lybia-Cyrenaica, and Mesopotamia were conquered, when with the third caliph 'Uthmân (see Mohammed) this great, growing empire was taken in hand by the old patrician family of the 'Umayyads. They held sway (except for the brief reign of inefficient 'Alî, the prophet's son-in-law, 656–661 A.D.) for something over a century, a period of marvelous expansion to the Pyrenees and Sicily, beyond the Oxus and the Indus, with campaigns to Constantinople. Arab world dominion was their Islam, religious absorption of the great reaches and heterogeneous masses following slowly and without official application of force.

They were followed by kin of the prophet, but not of 'Alî's numerous offspring—the 'Abbasids, who rode to power on the principle of a prophetic dynasty and on the shoulders of a largely non-Arabic army. At their advent the simple religious code of Islam and the language of the Arabs was firmly planted; for the rest the balance began naturally to swing in favor of the non-Arab. Cycles of centuries sum up the 'Abbasids: a century of energetic rulers (best known, not best, Harûn ar-Rashîd); a century of Turkish praetorian guard rule; a century of Persian mayors of the palace; a century of Seljuk Turkish Sultans (speedily absorbed by Islam, giving renewed expansive power in Asia Minor); a century of decentralized disorder (Saladin the outstanding figure). Then ruthless Mongols (Jenghiz Khan, Hûlagû) swept away the Abbasid Caliphs (1258), with much that was great and fine (art, learning) and some that was evil (secret society of Assassins) in the civilization of the once great Abbasid realm.

With the Mongol invaders in turn absorbed by Islam, the following century once more gave brief promise of a universal Mohammedan empire with the conqueror Tamerlane. After him Mongol power wanes rapidly away in hither and central Asia, but leaves an afterglow in the expansion of Islam in India under the Mogul emperors, whose rule is brought to an end with English suzerainty. In the Mediterranean world first the Mameluke (i.e., Turkish mercenary soldier) sultans of Egypt, and presently the growing Ottoman dynasty, bureaucracy, and armies, not Turkish, but mixed, even in language, takes over the position of leading Mohammedan power and therewith what is left of reality in the institution of the Caliphate.

Since ca. 1500 Persia is definitely separated from the Mediterranean world and leads a more or less independent national existence under Shiite (see below) rulers. Spanish Mohammedanism broke away in early Abbassid times to independence, at first glorious under an able 'Umayyad dynasty, presently receding with Berber domination before the pressure of Europe, until it is thrust back to Africa. Berber and Egyptian North Africa have had much history of their own and have at all times proved difficult to control for long by any outside Mohammedan power. Recent democratic experiments in Mohammedan lands have not thus far proved very successful, partly by reason of too much European interference. At present all real political independence for Mohammedan peoples is under an eclipse, whether temporal or permanent remains to be seen.

II. The Religious Divisions.—As a religion Islam claims, and is from the beginning closely connected with, political sovereignty. It has, however, been shown that the two did not always advance together. At first sovereignty outran religious expansion; for some time now religious expansion has begun to outstrip the waning boundaries of sovereignty. If Islam in Russia, China, and the Malay island world to the Philippines cannot be said to have taken firm root without military and political aid, the peaceful penetration of Islam in Africa, proceeding apace at the present moment, cannot be gainsaid.

As with the political unity, so also with the religious unity of Islam it has not gone well. The first divisions of this nature are largely political in origin. As against the great catholic mass of Islam, the Sunnites (literally "traditionalists"), the greatest schismatic body within Islam, itself variously split, are the Shiites. Shiites means men of the party (*shî'a*), viz., of 'Alî (see above). With this party from the first more or less wild, syncretistic, gnostic, apocalyptic and eschatological religious ideas, and presently, especially in Persia, ethnic peculiarities and nationalistic aspirations had a way of joining themselves. From the Shiites proceeded the great extravagant sects of the Druses and the Bâbî-Behâîs (q.v.). Another schismatic movement which deserves mention is that of the Khârijites (literally "the forthgoers"). They went forth, protesting against any feasible form of external authority, from 'Alî's armies. Split into innumerable divisions they clung to existence with a tenacity worthy of a better cause. On the one hand they produced the extravagant sect of the Yezîdîs or so-called devilworshippers; on the other hand they are still found in isolated communities, distinguished in little but name from the surrounding mass of catholic Sunnite Islam.

III. Religious Beliefs.—In early Islam theology was a simple matter. The few vague and general formulations of Mohammed were held to suffice for all needs. Contact with more developed theologies, chiefly Christian (John of Damascus, etc.), but also Jewish, and others, started philosophizing and theologizing in Islam. A period of ill-disciplined and presently fanatical rationalizing ensued, the *kalâm* (philosophical formulation) of the Mu'tazilites (literally "those who hold aloof" from extremes, "those who remain neutral" between parties). Then orthodox, catholic Islam began its own formulation (*kalâm*), which issued in the scholastic formulae of Ash'arî (the Aquinas of Islam, died 932) and the more vital statements of Ghazâlî. See Ghazâlî, al. These two are the standards of orthodox Islam to this day. For about a century and a half now a sort of Calvinist-Puritan reform movement (forbidding saintworship, the use of tobacco, etc.) has gained and retained a firm foothold in north central Arabia, spreading thence especially to India. Late political developments have been unfavorable to it. A modernist movement in India, Egypt, Constantinople, etc., can hardly be said to have gained recognized standing as yet.

IV. Mohammedan Law.—Between Islam as a religion and its theological formulation and Islam as a theocratic political organism Mohammedan law occupies a sort of middle ground. Mohammed had left little in the way of laws and that little suitable for special problems of the primitive society of early Mecca and Medina only and not systematically organized. With many troubles, disputes, and quarrels his followers succeeded at length in creating a usable body of canon law, regulating every minute of a really pious Muslim's life, by using chiefly fictitious precedents woven about the idealized figure of Mohammed, his sayings and actions. The debates issued in four great schools, differing only in nonessentials, and now all accepted as part of catholic Islam. The use of "analogy," i.e., remotely similar precedent, and the acceptance of what the Mohammedan community in general agrees upon as an established fact, provide in some measure for the contingencies of changing conditions. A really tenable and permanent *modus vivendi* between the operations of the civil law of a Mohammedan or non-Mohammedan modern state and this canon law has not yet been found.

The Mohammedans in all their branches now number between 200,000,000 and 250,000,000. Despite their political decline they appear to be growing and expanding. Only in a few isolated places have Christian missions succeeded in halting or retarding this advance. Catholic Christian missions of some sort have been active among Mohammedans since the days of the Crusades. Protestant missions are of later date, but now of greater extent and financial strength. American mission work has produced two great schools in the Mohammedan world (Beyrouth and Constantinople). English missions (Church Missionary Society) have done much in the way of medical and sanitational work. Actual conversions to Christianity are neither frequent nor numerous. It has been said that Islam was inoculated with just enough Christianity and Judaism to make it immune. Extravagant hopes of a sudden change based on recent political developments should be received with caution. For a characteristic feature of modern Mohammedan piety and religious life, see Dervish.

M. Sprengling

**MOKSHA.**—The word for salvation in the religious systems of India.

**MOLINISM.**—The doctrine of Luis Molina (1535–1600), a Spanish Jesuit and his followers who attempted to make a place for human merit without detracting from the doctrine of predestination, claiming that God's foreknowledge of how man will choose enables him to decree exactly what will take place.

**MOLINOS, MIGUEL DE** (1640–1697).—The founder of quietism in Spain and author of the *Spiritual Guide*. His mysticism spread among Roman Catholics and Protestants and brought on Jesuit opposition, culminating in his condemnation by the Inquisition and confinement in a Dominican monastery.

**MOLOCH.**—A West-Semitic deity, probably a solar deity and symbolized by two pillars and by a bull. His cult included fire-worship, human sacrifice, and self-mutilations. The cult was probably of Phoenician origin.

**MOLOKANS.**—See Russian Sects.

**MOMENTARY GODS.**—In the history of religions, an object, such as a fetish or idol, which is believed to be at the time of worship possessed by a deity or spirit.

**MONADISM or MONADOLOGY.**—The theory that the universe can be explained in terms of ultimate monads, or self-complete units, which are centers of fundamental forces, such as in the philosophical systems of Bruno, Leibniz, Wolff and Lotze. Bruno's system was pantheism, hence monads were eternal and mirrors of deity. Leibniz said that the different orders of monads represent the same universe each in its own way, and all are organized by a pre-established harmony due to the will of God.

**MONASTICISM.**—A system of religious discipline intended to keep the devotee pure in life and free from worldly practices.

Christian Monasticism is the resultant of various ascetic tendencies within primitive Christianity itself or in those circles of Jewish and Greek thought with which Christianity early came into contact. While Jesus himself was not an ascetic, his abstinence from marriage, his countenance of fasting (Matt. 4:2; 6:16) and his approval of continence (Matt. 19:22) lent itself unquestionably to an ascetic interpretation. These tendencies were even more marked in Paul (Gal. 5:17; I Cor. 9:27; 7:5, 8, 25–40). They were reinforced by the teaching of the Essenes, and still more by the dualistic ideas imbedded in both Persian and Greek thought. All these influences combined in the 2nd. and 3rd. centuries in the development of ascetic classes within the church (Virgins, Widows, Encratites) and the conception of a double standard, those devoted to asceticism being regarded as Christians of a higher order. From these ascetic tendencies grew Monasticism.

I. Eastern Monasticism.—1. *Eremites.*—Secularization in the church of the 3rd. century produced eremitic or hermit monasticism (Egypt, Palestine, Asia Minor). St. Anthony (d. ca. 355), who spent over eighty years in retirement in Egypt, was the first and most noted of these hermit monks.

2. *Cenobites.*—Hermit monasticism speedily developed into cenobitic or group monasticism. Pachomius (d. ca. 346) built in Egypt the first monastery, and formulated a rule involving solitude, labor, fasting and prayer. The movement spread both East and West.

II. Western Monasticism.—Athanasius, visiting Rome ca. 340, introduced a knowledge of monasticism to the West. It caught the imagination. In the early 5th. century Jerome wrote glowingly of monastic ideals, while Ambrose of Milan, Martin of Tours, and Augustine of Hippo established monasteries.

1. *Benedictines.*—Benedict of Nursia, early 6th. century, determined the form western monasticism was to assume by giving it a Rule in which manual and intellectual labor was combined with religious exercises. The monks took the threefold vow of poverty, chastity and obedience. By the 10th. century the Benedictine Rule was dominant everywhere in the West. At the height of its prosperity this Order included 37,000 monasteries. Learning was fostered. Libraries were gathered, manuscripts copied, and agriculture developed. Theoretically abandoning the world, its monks actually came to rule both the world and the church. For the Order furnished 22 popes, 200 cardinals, and 4,000 bishops. The decline of the Order through secularization led to the establishment of various reform congregations (Cluniacs, Carthusians, Cistercians) which in turn underwent the same process of decay.

2. *Later developments.*—The Military Orders (Templars, Hospitalers, etc.) were called into being during the Crusades, to protect and care for pilgrims to the holy places. They united monastic with chivalric ideals. The Mendicant Orders (13th. century) combined the ideal of a life of practical helpfulness in the world (Franciscans) with the defense of the faith (Dominicans) through preaching and discipline (Inquisition). With the Jesuit Order (16th. century), established by Loyola to combat Protestantism, monasticism "passed out of the cell forever" to become a militant force in the world. HENRY H. WALKER

**MONERGISM.**—The doctrine that regeneration is effected exclusively by divine grace, with no contribution from the human will. See SYNERGISM.

**MONISM.**—The explanation of the universe and of life in terms of a single principle, in contrast to Dualism or Pluralism (qq.v.).

Philosophers and religious leaders often seek to overcome the contradictions and conflicts found in our experience of the world by reducing all the variety to a single principle or origin. Complete rationality and complete religious loyalty would thus be made possible.

A monistic philosophy is reached by selecting some one of the many aspects of experience as supreme and treating all other aspects as derivative. Monism thus may be either optimistic or pessimistic, spiritualistic or materialistic. Typical forms of monism are that of neoplatonism, with an indefinable Infinite from which all reality emanates; the all-inclusive Substance of Spinoza, which differentiates itself into "modes" of existence; the panlogism of Hegel, according to which any finite reality is a moment in the all-inclusive process of infinite thought; the pessimistic conception of Schopenhauer, who viewed all existence as the unintelligent striving of sheer will; and the quasi-scientific monism of Haeckel, who posits a universe of hylozoistic atoms capable of producing out of themselves all the different forms of existence.

From the religious point of view monism makes possible an entire surrender of the soul to God, since God is all in all. Evils are regarded as defects in our apprehension of reality rather than as positive factors. Mystical devotion accompanied by abstruse metaphysical speculations constitute the ideal life. Brahmanism in India, and Christian Science in the western world are thorough-going monistic religions. An attempt was made in Germany to establish a non-theistic monistic religion on the basis of Haeckel's philosophy, or some similar form of dynamic physical theory and an organization called the *Monistenbund* was formed to propagate this faith. GERALD BIRNEY SMITH

**MONOPHYSITISM.**—The doctrine that Christ had but one composite divine-human nature, a position polemically developed in opposition to the decision of the council of Chalcedon (451), which held to the unconfused existence of two distinct natures, the human and the divine, in Christ. At the 5th. General Council at Constantinople (553 A.D.) Monophysitism was condemned. The Monophysites (adherents of Eutychian Christology) were united in the 6th. century under a Syrian Monk Jacob, and this sect still exists as the Jacobite church. See EUTYCHES.

**MONOTHEISM.**—The belief in one, and only one, God.

Monotheism is usually contrasted with polytheism. In early stages of human life, the world is conceived as filled with spirits and powers of all kinds. See PRIMITIVE PEOPLES, RELIGION OF. With the development of a unified culture, religion is similarly unified. Thus the higher religions are almost always monotheistic or monistic.

1. *Personal or ethical monotheism* arises from the exaltation of one of the pantheon of gods to a supreme position. The other gods are more and more subordinated until at last they virtually disappear. At just what point in the process a religion can be called monotheistic is uncertain; for in practice subordinate objects of veneration or worship often continue in a nominally monotheistic religion. The religion of Israel is the best known example of the development of personal monotheism. Here the tribal God, Yahweh, ultimately became worshiped as the sole God, although for most of the period of Israelitish history the reality of other gods was taken for granted. Christianity and Mohammedanism inherited the theology of Jewish monotheism. Mohammedanism especially stresses the affirmation of one God, and accuses Christianity of harboring polytheism in its doctrine of the Trinity.

2. *Metaphysical monotheism* is due to the unifying of philosophical thought. The ultimate substance or principle which unifies the cosmos is by idealistic philosophy interpreted in terms of intelligence. Hence it is identified with God. The relation of this ultimate unity to the multiplicity of things in the world is variously interpreted. There may be a large recognition of personality in God, in which case we have theism or deism; or there may be a stressing of purely logical and metaphysical factors, in which case we have pantheism. In general the word monotheism is applied only to the former type. See GOD; MONISM.

GERALD BIRNEY SMITH

**MONOTHELITES.**—The designation of the party which maintained that Christ had only one will. They opposed the advocates of orthodoxy who declared that the two natures in Christ involved two wills. The Lateran Synod (649) decided against Monothelitism; and Dyothelitism (q.v.) was officially declared to be orthodoxy by the 6th. Ecumenical Council at Constantinople (680).

**MONSIGNOR.**—A R.C. ecclesiastical title of honor, formerly reserved to Cardinals, now given to bishops and priests who have been appointed honorary papal chaplains, and to all higher ecclesiastical dignitaries in general.

**MONSTRANCE.**—A transparent vessel formerly used to display relics but now used by the R.C. Church to exhibit the consecrated host. Also called *Ostensorium.*

**MONTANISM.**—A movement that arose in the Phrygian church about 156 A.D. The founders, Montanus (whence the name), Prisca, and Maximilla, claimed to be prophets, receiving a special revelation from the Paraclete. Montanists believed in a rigid legalism with ascetic tendencies, which led them to extravagant claims of a monopoly of pure Christianity. They first enunciated the distinction between mortal and venial sins, afterwards adopted by the Catholic church. In doctrine they did not differ fundamentally from orthodoxy, save for an emphasis on primitive eschatology. In the beginning of the 3rd. century a modified form of Montanism appeared in North Africa which was primarily a protest against secularism in the church. Tertullian (q.v.) identified himself with the movement which, however, disappeared in the 4th. century.

**MONTGOMERY, JAMES** (1771–1854).—English hymn writer and religious poet; a member of the Moravian church, himself renowned for his piety and philanthropy; author of several familiar hymns.

**MOODY, DWIGHT LYMAN** (1837–1899).—American evangelist; conducted, with Ira D. Sankey, evangelistic campaigns in America and England with marked success; organized schools at Northfield, Mass., and at Chicago for training along biblical and practical lines, and initiated the "Northfield Conferences" held annually for quickening the religious life.

**MORAL ARGUMENT.**—The evidence for the existence of God derived from the logical implications of moral facts. It is one of the four so-called proofs of the existence of God, the others being the ontological, the cosmological, and the teleological arguments.

If our moral convictions are valid, there must be something in the cosmic order to uphold them. Belief in goodness involves belief in a moral order. Kant (q.v.) especially stressed the moral argument, holding that morality is irrational unless it eventuates in happiness, and unless it is capable of being developed to perfection. Our temporal life does not guarantee these; hence we must assume the reality of another realm in which God rewards virtue and secures moral perfection. GERALD BIRNEY SMITH

**MORAL LAW.**—A principle of moral right which it is man's duty to obey.

Moral law is usually understood as an expression of the ultimate principles of the moral order in the universe, as law of nature expresses the principles of cosmic order. The idea presupposes an objective metaphysical basis for moral distinctions, and interprets ethical conduct in terms of obedience to law. In legalism (q.v.) moral law is traced to the specific commands of God. Philosophical ethics refers it to the eternal nature of reality as constituted by divine wisdom. The most vigorous interpretation of the conception is found in Kant's ethics. He defined morality as obedience to the commands of the categorical imperative, and insisted on voluntary submission to the requirements of absolutely rational moral maxims. Popular ethics to a large extent pictures morality as obedience to an authoritative moral law. The conception preserves the dignity and authority of moral principles, but a historical study of ethics shows that the actual content of any particular moral law is derived from the exigencies of human experience. See ETHICS; CONSCIENCE; LAW OF NATURE; MORAL SENSE.

GERALD BIRNEY SMITH

**MORAL OBLIGATION.**—A requirement laid upon a person by ethical considerations.

As contrasted with what is technically or conventionally expected of men, moral obligation rests upon the more searching requirements of personal and social uprightness. E.g., a man may feel under moral obligation to pay a debt which cannot be legally collected. The sense of moral obligation is indispensable to moral conduct. Theories as to its origin and sanction differ. At present great stress is laid on its social character, the natural craving of man for social unity with his fellows and for harmony with God furnishing the primary motive. See MORAL SENSE; CONSCIENCE; MORAL LAW; ETHICS; DUTY. GERALD BIRNEY SMITH

**MORAL SENSE.**—A term denoting an intuitive capacity to feel moral distinctions.

Several influential ethical writers in the 18th. century developed the conception of an independent moral sense. The most important exponent was Hutcheson. Empirical psychology and the historical study of morality have led to an abandonment of the conception. Social sympathy is now taken as the primary source of moral emotion. See CONSCIENCE; INTUITIONALISM.

**MORAL THEOLOGY.**—In general, the ethical as distinguished from the doctrinal portion of systematic theology. In the Roman Catholic system, it is elaborated for the guidance of father confessors so as to adjust penance to the sins confessed. See CASUISTRY.

**MORALITY.**—See ETHICS.

**MORALITY PLAY.**—A dramatized allegory didactic in purpose.

Though allegory was popular throughout the Middle Ages, and abstract figures sometimes appeared in early mystery plays (q.v.), the earliest known use of pure allegory for drama dates from about 1400. The masterpiece of early moralities, *Everyman*, translated from Dutch into English about 1500, deals with the appraisement of Man's life at the coming of Death. The most frequent morality theme, however, especially in England, was the conflict between Virtue and Vice (to be traced back through medieval allegories to Prudentius' *Psychomachia*, ca. 400). In *The Castle of Perseverance* (ca. 1425) Humanum Genus falls into sin through Luxuria, reforms, and withstands the assaults of the Seven Deadly Sins under the leadership of the World, the Flesh, and the Devil. But he sins again in age, and is saved at the coming of Death only through the intercession of Mercy and Peace against the demands of Justice and Truth. Early in the 16th. century the influence of the Renaissance frequently transferred the conflict from the field of religion to that of government, as in Skelton's *Magnificence*, or of education, as in a series of English plays with Wit and Science as chief characters. From Germany the Prodigal Son theme was introduced into a number of educational moralities. During the Reformation the morality was freely used for church polemics. Later religious moralities, with personified sins narrowed to a few comic figures, often approximated farce. At last a single figure, called the Vice, was introduced in transitional Renaissance plays to furnish a plot through his intrigues and comic interest through his buffoonery. Of these plays the masterpiece is the tragedy *Nice Wanton*. By 1580 the morality as a type practically disappeared.

C. R. BASKERVILL

**MORAVIAN BRETHREN.**—Dissatisfied with the Utraquists (followers of Hus who had insisted upon granting the sacramental cup to the laity), a reforming group under the leadership of Peter of Chilchic and John Rokycana organized in Moravia and Bohemia independent church groups upon the basis of Wycliffe-Waldensian principles. Later (1467) they broke entirely from the papacy and accepted the Bible as the sole standard of faith and practice. Emphasizing conduct rather than doctrine, a vigorous enforcement of discipline, a presbyterial polity, the Brethren (named by themselves Jednota Bratrska—meaning communion of brethren) made such rapid progress that by the beginning of the 17th. century they numbered about 50 per cent of the Protestant constituency of Bohemia and Moravia. But the Thirty Years' War with its military reverses and persecutions, brought disastrous consequences, and only a few survived in Moravia under the leadership of Bishop Comenius. Led by Christian David, these persecuted folk (1720) crossed into Saxony, and upon

invitation of Count Zinzendorf, settled on his estate in the village of Herrnhut. On account of the pietistic state-church principles of Zinzendorf, these Moravians, joining with the Lutherans in a church ritual, did not revive their Orders until the emigration of some of their colony to Georgia (1735) made an episcopal appointment necessary. At Herrnhut they built Brothers' and Sisters' Houses, from which as rallying centers, they carried their evangel to all parts of Germany. Making no efforts, however, to detach their disciples from the national church, their numerical strength in Germany was never proportioned to their evangelical influence throughout the world. As proponents of foreign missions, they have rendered unique service in insisting that the evangelization of the world is an obligation of Christian discipleship, and more than a phase of enlightened colonial policy. In the 17th. and 18th. centuries no religious body did such aggressive religious work in establishing mission stations throughout widely scattered portions of the globe. Their church government provides for deacons, presbyters, bishops, and a general synod meeting decennially with delegates from the various provinces of their constituency. Each province enjoys large independent functions. In doctrine they profess substantial agreement with the Westminster and Anglican confessions of faith. Recent negotiations toward church union indicate that while desirous of co-operating with evangelical churches, they wish to preserve their independent episcopal functions.

PETER G. MODE

**MORE, SIR THOMAS** (1478–1535).—English statesman and philosopher. His humanistic sympathies imbibed at Oxford especially from Erasmus, found expression in a consistent activity for popular rights. He wrote the *Utopia* in which he inveighed against the abuses of power, and declared for religious toleration. He incurred the hostility of Henry VIII. by persistently refusing to approve his marriage to Anne Boleyn, and later by refusing to recognize Henry as head of the English church. He was put to death on a ridiculous charge of treason.

**MORMONISM.**—The name commonly applied to the Church of Jesus Christ of Latter Day Saints, a religious sect founded upon revelations attributed to Joseph Smith.

Joseph Smith, of neurotic, superstitious parentage, claimed that in September, 1823, the angel Maroni communicated to him the existence, on a certain hill of golden plates, a breast-plate, and a pair of spectacles consisting of two crystals. These he claimed to have unearthed in September, 1827, according to heavenly directions, on his father's farm near Manchester, New York State. From behind a curtain he dictated a translation of the plates to certain amanuenses. This appeared in 1830 as the Book of Mormon accompanied by the testimony of the amanuenses that they had themselves seen the plates of which the book was a translation. This book professes to give a history of America from its first settlement by a colony of Jaredites dispersed in the confusion of Babel down to the year 5 A.D. Mormon collected the records compiled by successive priests and kings, and Maroni, his son, made additions and deposited them on the hill where Smith was directed to make his discovery. Where Smith secured the contents of the book has never been satisfactorily explained. Its style is very poor. Speeches of primitive Indian chiefs have 19th. century phraseology, and lengthy quotations are made from the Westminster Confession of Faith.

This book, sustained by his alleged frequent revelations, soon drew to Smith many followers, and a church was organized April, 1830, in Seneca County, New York. Persecuted by law suits, Smith and his friends proceeded to Kirkland, Ohio, where ill-repute and a banking scandal made their removal in 1839 a necessity. The Missourians in turn did not take to their new neighbors, who upon invitation of Illinois politicians who hoped to secure their vote in a presidential election, removed to a site subsequently named Nauvoo, where they established a city with a charter practically independent of the state government. Here a magnificent temple was erected in 1846. But the polygamous practices of Smith and his lieutenants arousing growing indignation, and when legal technicalities blocked the course of prosecution, the citizens finally stormed the prison at Carthage and shot both Joseph and his brother Hiram, June, 1844. Brigham Young, succeeding to the presidency, executed a masterly march of his persecuted coreligionists to Salt Lake City, where for several years organized as the state of Deseret, they defiantly resisted federal authority and committed many outrages against non-Mormon citizens and representatives of federal control. Congress therefore as early as 1862 took steps to punish Utah polygamous practices, but it was not until 1887, under the Edmunds-Tucker Act, that thousands were made to feel the weight of criminal sentence. Shortly after (1890) Woodruff, the Mormon president, issued a manifesto advising all Latter Day Saints to refrain from marriages forbidden by the law of the land. Utah's admission to the Union in 1896 was conditioned upon its prohibition of polygamy. Senator Smoot's evidence in 1906 maintained that the large majority of Mormons at that time had become monogamists.

In government the Mormon Church is a hierarchy, controlled by a president who possesses supreme authority, two counsellors who advise with a president, a patriarch who performs ordinations, twelve apostles who form a traveling high council, and seven presidents who compile the annual reports. In doctrine, Mormonism is polytheistic, the place of the supreme ruler being filled by Adam, associated with Christ, Mahomet, Joseph Smith, and his successors. The function of the god is to propagate souls for bodies begotten on earth. Saints are glorified in proportion to the number of their wives and children. Polygamous marriage makes possible enough bodies for the spirits that are ever awaiting incarnation. Marriage is for eternity, and a necessary prerequisite to heavenly bliss. A man may be sealed to any number of women, but no woman to more than one man. A woman cannot be saved except through her husband. The Mormons believe in prophecy, miracles, the imminent approach of the end of the world, their identity with the ruling saints of apocalyptic glory, the resurrection of the body, baptism by immersion, and the liberty of private judgment in religious matters. With a membership (census 1916) of approximately 400,000, they have shown remarkable increase during the preceding decennial period.

A reorganized church of Latter Day Saints, formed in 1852, repudiates the doctrine of polygamy, human sacrifice, the deity of Adam, and Utah as the Zion gathering place of the saints. It regards Brigham Young as an interloper. Its headquarters were transferred from Plano, Illinois, in 1881, to Lamani, Iowa. On two occasions it has been declared by the United States courts as the legal successor of the church founded by Joseph Smith, Jr. It has a membership of approximately 60,000.

PETER G. MODE

**MORRISON, ROBERT** (1782–1834).—Of Scottish birth, first Protestant missionary to China.

He translated the Bible into Chinese, wrote a Chinese Grammar, and an extraordinarily complete Dictionary; established a college and a dispensary at Malacca.

**MORTAL MIND.**—See CHRISTIAN SCIENCE, IX.

**MORTAL SIN.**—A term in R.C. theology denoting a deliberate transgression of God's law. Mortal sin alienates the sinner from God, eliminating the work of grace from his soul and so rendering him liable to eternal punishment. The sinner can be forgiven only as he comes under the discipline of the sacrament of penance (q.v.). See SIN; VENIAL SIN.

**MORTIFICATION.**—The subjugation of the appetites and passions through self-inflicted torture, penance, etc., growing out of the view that the flesh is naturally evil. Illustrations abound in the ascetic practises of Christian hermits, Hindu yogis, and Buddhist monks. More generally, the subjugation of all natural suggestions to the guidance of the Spirit of God; as in Rom. 8:12.

**MOSES, ASSUMPTION OF.**—An apocalyptic work dating from the first part of the 1st. Christian century and containing a short historical sketch of Israel from Moses to the Messianic age.

**MOSES BEN NACHMAN** (1194–1270).—Spanish Jewish physician, scholar, and writer on talmudic, homiletic, exegetical and devotional themes. As a result of the disputation with the apostate Pablo Christiani, he was banished from Spain and spent his declining years in Palestine. Chief among his many works is a complete commentary on the Pentateuch, noteworthy because of its attractive style, its interesting mystical interpretations, and the spirit of deep piety that pervades it.

**MOSHEIM, JOHANN LORENZ VON** (ca. 1694–1755).—German Lutheran theologian and historian. Author of a church history which was for a long time a standard work.

**MOSLEM.**—The general term for a believer in Islam.

**MOSQUE.**—The temple of worship in Mohammedanism, consisting usually of a building with an open court around which are arcades. A fountain in the middle of the court enables the faithful to perform ablutions before prayer. Each mosque has a "Mecca niche" so located that when facing it a Moslem is turned toward Mecca in his devotions. One or more minarets furnish a conspicuous place from which the muezzin calls believers to prayer.

**MOTHER-GODDESSES.**—A term applied to deities of a well-defined type personifying the female principle of life and source of all fertility.

The mother-goddess was an especially conspicuous figure in the religions of those ancient peoples who inhabited the lands about the eastern Mediterranean basin and the Tigris-Euphrates valley. Among the Babylonians and Assyrians her most common name was Ishtar (q.v.). Throughout the whole course of their religious history she was revered as the source and protector of life and fertility. Apparently her original function was the maintenance more particularly of nature's fruitfulness. It was through her kindly activity that vegetation revived in the springtime, while the withering of vegetation in the autumn and winter signified the withdrawal of her care. In mythology, her connection with the death and awakening of nature was depicted in terms of her descent to the lower world where she remained a prisoner during the winter season but returned to restore life in the spring. Thus she served as a mother-goddess, insuring powers of reproduction for both the vegetable and the animal world. Another representation of Ishtar's reproductive functions appears in the myth of Tammuz (q.v.), a youthful male deity associated with the goddess. He is typical of the awakening life of spring, which is thought of as a product of Ishtar's delight in his presence. But with the advancing season the decline of nature's vitality is symbolized by the death of the young god, whom Ishtar laments until, as a result of his annual restoration to her in the spring, she again fills all nature with a new display of her life-giving potency. A closely kindred phase of her character as a mother-goddess is seen in certain of her rites symbolizing the idea of fructification through sexual union. Naturally she was the goddess of love, and Herodotus (I. 199) affirms that in his day sacred prostitution in connection with a sanctuary which apparently was Ishtar's was a universal custom among the women of Babylonia. Gross and obscene as some of her rites became through the sophistication of later times, originally the sexual features in her worship doubtless rested upon simple reverence for motherhood and awe in the presence of the mystery of procreation.

Mother-goddesses closely akin to Ishtar were worshiped at various places in Phoenicia, Syria and Asia Minor. In Phoenicia Ishtar emerges as Ashtart—the Ashtoreth of the O.T.—who is the Syrian Aphrodite and the Venus of Graeco-Roman times. When the Phoenicians colonized Cyprus, Sicily and North Africa they carried thither with them the cult of their favorite mother-goddess, and her counterpart Aphrodite enjoyed a similar popularity. A kindred goddess of Syria, who had a famous shrine at Hieropolis, bore the name Atargatis (q.v.). In Phrygia the most distinguished deity was Cybele (q.v.), who was frequently termed "Great Mother of the Gods" or simply "Great Mother." Her chief shrine was at Pessinus, but essentially the same goddess was worshiped under various names at several different places in Asia Minor. In fact, on the Hittite monuments the prototype of Cybele is clearly discernible. Thus throughout the whole of western Asia one readily detects, regardless of the specific names of the deities, the characteristic features of the typical mother-goddess. She is always essentially a nature deity personifying the powers of reproduction. Sometimes hardly distinguishable from mother-earth itself, she is always the great source of life. Indeed occasionally she seems to have been regarded as capable of generating life apart from association with a male deity, and consequently she could be termed "virgin mother." But the tradition as at present available usually provides the mother with a youthful male companion—sometimes called her son but often represented also as the object of her amorous desires—whose annual decease issues in a season of sorrow when the goddess allows all life to decline until she is rejoiced by the resurrection of her companion in the spring. Frequently her rites are sexual in character, even to the extent of inculcating sacred prostitution.

Recent discoveries seem to show that in the ancient religion of Crete a mother-goddess very similar to Cybele occupied a dominant position in the cultus. Probably she is identical with the Rhea of Greek mythology. In Greece proper the figure of the mother Demeter (q.v.), as a

genuine nature deity and guardian of vegetation, is too well known to need further comment. Also among the Egyptians mother-goddesses were not lacking. Of these Isis (q.v.) was the most illustrious. Tradition ascribed to her a great variety of motherly functions including a special care for the fecundity of mankind and the maintenance of natural affection between parents and children.

Probably belief in a mother-goddess goes back to that primitive stage of social organization in which polyandry prevailed, and hence descent was traced through the mother. The men wandered about from place to place, while the mother remained with her own kinsfolk and retained a permanent residence, thus constituting the stable unit of society. Consequently a mother-goddess and she alone could represent the great life-sustaining power of plants and animals. But with a further development in organization by which the man became the controlling factor in society, male deities and the conception of divine fatherhood gradually assumed a position of supremacy. In the eastern Mediterranean world, however, the divine mother was never completely obscured, and until the time of paganism's final collapse she continued to hold a large place in the affection of her devotees where she established herself beside the divine father. Her youthful associate, whose genesis had formerly been often vague, now became very definitely her son. Even Christianity was able in a measure to satisfy this age-old quest of the Mediterranean peoples for a mother-goddess. Mary was interpreted as originally a divine virgin mother who bore a divine son begotten by the surpeme father-god. See Mystery-Religions; Virgin Birth. S. J. Case

**MOTHER OF GOD.**—(Gr. *theotokos*, "god-bearer.") A term applied to Mary the mother of Jesus Christ for the purpose of indicating that she was the mother of his person and so of the two natures.

The term *theotokos* and Mother of God had come into popular use in the 5th. century when Nestorius, Patriarch of Constantinople, opposed it. Holding, as was charged, the view (later condemned) that the incarnation involved two persons as well as two natures in Jesus Christ (see Nestorianism) he taught that Mary gave birth only to the human nature which became the "temple" of the Second Person of the Trinity. Nestorius in reality held to the unity of subject in Jesus Christ, yet claimed that the two natures were spoken of as two persons. The Council of Ephesus 431 eondemned him and sanctioned the use of the term *theotokos*. To Protestant ears "Mother of God" has sounded blasphemous, but to the R.C. Church *Genetrix dei* means that the actual incarnation of the God-man was accomplished through birth of the Virgin Mary. In this sense Mary is spoken of as Mother of God, and not as originating the eternal, divine nature of the Son. The Greek *theotokos* is therefore more precise than its Latin equivalent.

Shailer Mathews

**MOTHERHOOD.**—Parental care was the source of family life, and family life has been the source of the main forms of social relationship and of social values. Back of these, however, lies the fact of motherhood, the first and the chief form of parental care. Not until the patriarchal system was reached in the development of human culture did fatherhood assume anything like proportionate soeial importance. Until that stage, what is known as mother-right may be said to have dominated human society; that is, the mother was socially recognized as the center of the family, and children took her name and belonged to her kinship group. See Family. Mother-right persisted through uncounted generations, and among barbarous peoples down to the present; but it never was a system of Amazonism, or government by women, although naturally in this stage women had more political rights than later. Even under the patriarchal system the woman who was a mother had such social respect and prestige that her influence in all social matters was very considerable, even though she had lost her legal rights. See Patriarchal System.

On account of the obvious social importance of motherhood many religious systems have exalted motherhood. Among maternal peoples the motherhood of God rather than the fatherhood of God is naturally emphasized. This is probably the source of the conception of God as mother in advanced religions, such as those of India. It may be also a basis for the veneration of the Virgin in Christianity.

The present tendency in social and ethical movements is undoubtedly to recognize again the primacy of motherhood in human relationships. This is seen in the eugenics movement, in the movement for the economic independence of women, and in the movement for birth control, though the latter two are often apparently negative as to the social value of motherhood. The best social thinkers in the main still support the ideal of "motherhood supported by fatherhood."

Charles A. Ellwood

**MOTIVE.**—Any conscious element considered as prompting to a decision. The Utilitarians distinguished motive, as directed to the desired consequence alone, from intention, as directed to all foreseen consequences of a decision, whether desired or not. Recent discussion has emphasized the close integration of all the factors entering into conduct; feeling and thinking, deeper instinctive tendencies and immediate impulses, specific desires and conduct as a whole. Motives thus cannot be sharply isolated, as was attempted in much of the controversy about them. J. F. Crawford

**MOTU PROPRIO.**—A papal decree emanating from the Pope himself and hence considered by Catholics to be of absolute ecclesiastical authority.

**MOUNTAIN-GODS.**—In many religions there is a tendency to attribute a sacred eharacter to mountains, because of their vastness, the meteorological phenomena around them, or the mythology of the people woven about them. Some primitive peoples regard particular or peculiarly shaped hills as deities. Others associate mountains with gods as their dwelling places or places enjoying their favor, as the Indians, Greeks, and Chinese. Mt. Olympus in Greece is the best known example. Mountains are frequently regarded as the haunts of spirits both good and evil. Their sacred character leads to cults arising in connection with their deities, in the erection of shrines thereon, and the making of pilgrimages thereto.

**MOZARABIC LITURGY.**—An ancient liturgy diverging somewhat from the Latin liturgy used by the Christians of Toledo, Spain, while under the political dominion of the Arabs, the name signifying non-Arabic peoples who belong to an Arab community.

**MOZETTA (or MOZZETTA).**—A cape to which a small hood is attached, worn by certain dignitaries of the R.C. church, the color of the mozetta bcing a distinguishing mark of the office of the dignitary.

**MUELLER, GEORG FRIEDRICH** (1805–1898).—Founder of the Bristol (England) Orphanages. A German by birth and education and a minister of the Plymouth Brethren. The orphanage work had neither endowment nor stated support, but Mueller depended on prayer, faith, and advertising for the support of a work which grew to large proportions. He wrote an account of his work in *The Lord's Dealings with Georg Mueller.*

**MUFTI.**—A teacher of the canon law of Islam who interprets the meaning of the law on any question of conduct for the layman. His decision is called a *fatwa.* A canonist who is the appointed advisor of the government in religious matters is an official *mufti.*

**MUJTAHID.**—A teacher of Moslem theology and canon law who, in view of his understanding of the general sense of the religion, gives independent judgments without the necessity of supporting his decision on the authority of the divines and canonists of the past. Mujtahids are now found only in Shī'ite Islam.

**MUKTI.**—Another form of the word MOKSHA.

**MULLA.**—An educated moslem who, by virtue of his higher training in the mosque schools, ranks as an official and one of the learned (*Ulama*).

**MÜLLER FRIEDRICH MAX** (1823–1900).—Comparative philologist and orientalist, professor at Oxford, Eng. He achieved fame through his editorship of the *Sacred Books of the East,* his share in establishing the scientific study of religion, and his contributions to the critical study of Indian philosophy.

**MÜLLER, JULIUS** (1801–1878).—German Lutheran theologian; a vigorous opponent of the view of the Tübingen School (q.v.) and an earnest advocate of a common confession of faith for the Lutheran and Reformed branches of the Protestant church in Germany. His monumental work is the *Christian Doctrine of Sin.*

**MÜNZER, THOMAS** (ca. 1490–1525).—One of the leaders in the Peasant's War; a man of irregular habits and revolutionary ideas. He took a prominent part in the Reformation, but taught extreme views on the Holy Spirit, communion, etc. With Heinrich Pfeiffer, he instigated the Peasant's Revolt, and on its suppression was beheaded.

**MURATORIAN CANON.**—The earliest known list of New Testament books (discovered by Muratori in 1740), representing the usage of the Roman church about the end of the 2nd. century, and perhaps from the hand of Victor, Bishop of Rome. Of our twenty-seven books it includes all except Hebrews, James, I, II Peter, III John, and adds "the Wisdom written by the friends of Solomon in his honor" and the Revelation of Peter.

**MURJITES.**—An early group of Moslems who came to terms with the Umayyad usurpation of the khalifate by the theory that God must finally decide regarding the status of man. They were called "Postponers." In theology they taught that faith was the prime essential and that one who professed Islam and outwardly conformed to its requirements should be recognized as a Moslem. At the day of judgment God would give the ultimate decision.

**MURRAY, JOHN** (1741–1815).—Founder of the Universalist denomination in U.S.A.; an Englishman by birth who received a Calvinistic training. In 1770 he emigrated to U.S.A. where he began to preach. His main doctrines were universal salvation and a modalistic conception of the Trinity. See UNIVERSALISM.

**MUSE.**—In ancient mythology, a nymph inhabiting springs regarded as possessing inspirational powers; later, one of the goddesses of song and inspiration; finally, one of the female deities inspiring poets, artists and scientists.

**MUSIC AND RELIGION.**—Throughout the history of mankind we find a constant connection between music and religious acts and emotions. In the magical incantations of primitive peoples this connection is based on belief in the efficacy of tone, both vocal and instrumental, as an agent for obtaining control over invisible powers. Out of these crude rites, as culture develops, symbolic ceremonies proceed, which are intended to act upon the mind of the subject as well as upon the object of the appeal, leading finally to the most refined expressions of love and contrition by which the believer is aided in maintaining a mystical union with the Infinite Power. In the developments of the religious consciousness and its corresponding manifestation by word and action music has always held a conspicuous place.

There are three phases in the history of religious music. In the first phase are found the beginnings of conscious musical expression, when music exists not for aesthetic but for utilitarian purposes. The second phase is that of the civilized nations of antiquity and the great historic religions which arose among them, such as the Hebrew, Greek, Roman, Japanese, the religions of India, the Mohammedan, and the Christian down to the period of the Renaissance. These two phases merge into one another without any distinct line of demarcation. In neither did music exist as an independent, progressive art. The third phase, that of the music of the Christian church dating from the later Middle Ages, has grown under the impulse of the modern conception of music as a free art, released from its bondage to word and action, and has been developed alongside secular music, subject to artistic laws which apply equally to both. In this third phase, also, we find survivals of the others, especially in the forms employed in the Catholic and Greek churches; but with the exception of the ecclesiastical chant, the music of all the liturgical churches has been a part of one universal musical system.

In this later epoch, also, music is employed in connection with religious ideas outside of actual religious worship. Such music is religious concert or dramatic music, and is found in the great majority of oratorios, a few operas, such as Wagner's *Parsifal,* and a multitude of religious songs. Church music is a department of religious music, but the two are not equivalent. The definition of church music is, music that is composed for the church, for use in an organized religious ceremony. Its text unites in character and purpose with the other offices of worship. If instrumental, it is primarily intended for church use. For instance, an aria such as "It is enough," from *Elijah* is religious, but it is not church music.

Religious music has had a progressive history only in Christendom. Then it became church music and passed through three stages, each moulded by the religious and social ideas and usages of its time:

1. The liturgical chant, unharmonized, unaccompanied, applied to every member of the liturgy, was the exclusive form of church music from the founding of Christianity to about the 11th. century. It still continues in the Catholic, Eastern and Anglican churches, as the essential and official form of the music of the church in its mediatorial capacity.

2. The contrapuntal, involving chorus, both *a cappella* and accompanied was based on the mediaeval scale system, and employed in every portion of the ritual in which the priestly chant was not obligatory. This form reached its completion in the 16th. century.

3. The form now dominant in the church at large, viz., mixed solo and chorus music, with free instrumental accompaniment, employing either the contrapuntal or the homophonic principle of structure, and based on the modern major and minor scales.

With the Reformation a new power entered into the service of the church, viz., congregational singing. While not excluded from the Catholic and Eastern churches, the people's hymn has reached its great historic importance in the nurture of the Protestant church. Its influence has been felt not only in stimulating religious emotion, but also in disseminating and confirming doctrinal ideas.

Religious concert and dramatic music is especially free in style and form; church music is conservative. For church music alone among all forms of musical art theoretically exists not for musical pleasure, but in subordination to an aim that is not aesthetic. The periods of decline in church music have been those in which the church has yielded to the aesthetic conception proceeding from secular art. EDWARD DICKINSON

**MUT.**—A mother-goddess of ancient Egypt associated with Amon and Khensu in the divine triad of Thebes.

**MUTAKALLIM.**—A scholastic theologian of Islam. They were called "Debaters" because, instead of accepting the religion in simple faith, they tried to give it a rational basis.

**MU'TAZILITES.**—A rationalistic school of theological thought in Islam. They made the first attempt to refine away, by the use of reason, the stark anthropomorphism and naïve literalism of the orthodox creed. Accepting the Koran as divine revelation they refused to believe that it was uncreated and eternal or to take its sayings literally. The crude eschatology of popular faith was discarded. They taught that God could have neither form nor place since he is spiritual, eternal and infinite; that his attributes are his essence and not in it or separable from it; that he wills what is best for his creatures but allows free-will to man. Challenging thus the orthodox doctrines regarding God, his attributes, the Koran, predestination, authority and eschatology, their teaching met with bitter opposition. The school never recovered from the attack of Al-Ashari in the 10th. century.

**MUTILATIONS.**—Mutilations of the body for religious or superstitious reasons are common among most savages and primitives. The motive is most frequently propitiatory, as the gashing of the flesh or the cutting off of a finger joint to insure success in war—a practice not only contemporary among American Indians, but apparently practised thousands of years ago in palaeolithic Europe. Other motives lead to ascetic mutilations, as among the fakirs of India and in certain ancient rites, and in a lesser way in wounding penances. Mutilations especially of the teeth, ears, head-form, and scarifications and tatooings are also common forms of distinguishing rank or family, of commemorating prowess, and perhaps also of enhancing beauty according to savage standards. See CIRCUMCISION; HAIR.

H. B. ALEXANDER

**MYSTAGOGY.**—Instruction given as a part of initiation into the mysteries. See MYSTERY RELIGIONS. In the Greek church the instruction to candidates before the sacraments.

**MYSTERY PLAY.**—A part of the story of the Bible dramatized.

I. ORIGIN.—About the 9th. century the dramatic tendency of the church service shown in pageantry and responses of the service resulted in additions to the liturgy called tropes one of which—dealing with the visit of the Marys to Christ's tomb, sung for the Introit of the Mass on Easter morning—was a four-line dialogue, beginning, *Quem quaeritis in sepulcro, O Christicolae?* This dialogue was rapidly expanded, and its use as a drama spread over western Europe. Similarly, the service at Christmas developed in imitation a play on the shepherds' visit to the infant Christ.

II. EXPANSION.—To these two brief liturgical dramas new scenes were added, and the plays became detached elements of the service, while similar plays were developed for other festival days. By about 1100 a cycle of such scenes existed. The Christmas group came to include plays on the Visit of the Magi, the Flight into Egypt, the Slaughter of the Innocents, and parts of the Old Testament foretelling the coming of Christ. The Easter cycle expanded to include the Visit to the Disciples and, somewhat later, the Passion, the Crucifixion, and—in connection with the idea of Redemption—the Harrowing of Hell and the Fall of Man.

III. SECULARIZATION.—Gradually between the 12th. and the 14th. century, the plays passed into the vernacular; were transferred to churchyards and finally to town greens; and were taken over by lay actors—village groups, guilds, etc.

IV. ZENITH.—The plays were at their zenith from 1350 to 1550. Single plays were still presented in church or castle, particularly at Christmas, but the great summer festivals, notably the church festival of Corpus Christi, became the occasion for a continuous dramatic presentation of much of the story of the Bible and of the Apocrypha, from the Fall of Lucifer to the Judgment. In France the emphasis on the death of Christ gave the mysteries the name passion plays. Greban's *Passion*, of over 35,000 lines, written in the 15th. century, is the most famous. Of the many English cycles those of York (48 plays), Chester, and Wakefield are preserved, besides scattering plays and a cycle known as *Ludus Coventriae*.

V. PRESENTATION.—On the Continent generally and in parts of England the entire performance was given on a single fixed stage. The characteristic English method, especially in the north, was to assign a single play of a cycle to a certain trade or craft guild, who presented it on a movable pageant wagon. This wagon passed from one "station" in a town to the next, where the play was repeated, to be succeeded by the next play of the cycle on a separate wagon.

VI. DECAY.—In the middle of the 16th. century the Reformation produced a reaction against mediaeval religious plays of all types. The famous Paris *Confrérie de la Passion*, licensed to present passion plays, was abolished. English plays died out under Puritan attacks. There have been some scattering survivals, the most famous being the decennial performance at Oberammergau in Bavaria.

C. R. BASKERVILL

**MYSTERY RELIGIONS.**—A name originally used of certain Greek cults distinguished for secret rites of initiation. But nowadays the term is extended to cover also certain similar cults of Asiatic and Egyptian origin.

The mystery type of religion displays distinctive features that contrast somewhat sharply with those of the usual ethnic cult. The latter is primarily an affair of a local or national group, whose members are entitled to its favors mainly by right of birth. Its outstanding ceremonies are public sacrifices and festivals, and the concern of the deity or deities worshiped is first the welfare of the community and only secondarily that of the individual. On the other hand, in the mysteries the individual rather than the community is the center of interest. Only those can be adherents of the cult who on their own initiative obtain admission by the observance of specific initiatory rites. Not public sacrifices and festivals, but sacramental practices and solemn ceremonies of initiation, of which the culminating act is usually a carefully guarded secret, attract chief attention. The resulting benefit is also a distinctly personal satisfaction, consisting of a present emotional uplift and the assurance of a blessed immortality for the soul.

By the beginning of the Christian Era several different mystery cults had become prominent in the religious life of the Roman Empire. These can be described most conveniently by classifying them according to the countries from which they originally emanated.

I. Greek Mysteries.—1. *Eleusinian.*—Several different mystery religions flourished in Greece. Chief among these was an ancient cult celebrated at Eleusis a few miles from Athens, and at an early date incorporated officially into the religion of the Athenian state. This official connection prevented the Eleusian rites from migrating freely to foreign lands, but the fame of the cult spread so widely that people from all parts of the Roman Empire, even emperors themselves, visited Athens to secure initiation. In early times Greeks only could be admitted, but in the Roman period any person with a sufficient knowledge of the Greek language to participate intelligently in the ritual was eligible for membership.

Elaborate ceremonies attended the process of initiation. After observing certain purificatory rites the candidate was admitted to the so-called "Lesser Mysteries" which were celebrated in February. The chief ceremony, which lasted several days, took place in September. At this time the sacred emblems were brought from Eleusis to Athens, where the applicants for admission were assembled and warned against unworthy participation in the rites. After further purifications a procession moved to Eleusis where the process of initiation was completed. The oath of secrecy has been kept so well that the precise nature of the ceremonies still remains obscure at many points. Apparently after partaking of a sacred drink and food, the candidates gathered in the assembly hall known as the *telesterion*, to which no outsiders were admitted. Here they listened to a discourse by the priest and witnessed some sort of drama enacted upon a stage in the center of the hall. This scenic display seems to have been the central feature of the entire ceremony. The character and meaning of this performance, as its import doubtless was explained by the priest, constituted the real mystery that was so carefully guarded from the eyes and ears of the profane.

Immediate and lasting benefits were thought to attend initiation. The devotee enjoyed an elation of feeling in consequence of his new relation to the deity and his conviction that he had peered into divine secrets. He also believed that as the result of his initiation the future well-being of his soul had been made eternally secure. This assurance seems to have been derived from an interpretation of the drama witnessed in the *telesterion*. The teaching of the cult centered around the experiences of a mother-goddess, Demeter, and her daughter Kore (Persephone). The daughter had been carried off by Hades and the mother refused to be comforted until Kore had been recovered. This victory over the power of the lower world probably was the theme of the passion-play depicted before the eyes of the initiate, and in this triumph of the goddess over death he not unnaturally read the promise of his own future victory. At any rate, nothing is more certain than that the scenic display, constituting the central mystery of the cult, in some way signified for the devotee a highly prized emotional satisfaction for his spirit in this life and the safety of his soul in the world beyond the grave.

2. *Dionysiac.*—Other mystery cults among the Greeks were not attached to any one locality, as were the Eleusinian, but were celebrated in various places wherever a properly constituted society of believers existed. Conspicuous among these mysteries was the cult of Dionysus, who is identical with Bacchus. Though the worship of Dionysus originally came from Thrace, it had a wide vogue in Greece and was well known to the Roman world at large in imperial times. The Dionysiac ceremonies were notoriously orgiastic. When experiencing initiation, individuals became so highly emotional that they were said to be "possessed" and "maddened" by the deity. Drinking the warm blood and eating the raw flesh of the sacred victim were realistic means employed for attaining union with the god, a union so vividly conceived by the votary that he felt himself "full of god." Union with Dionysus also insured a blessed future for the soul, for he too, like Kore, was a deity who had triumphed over death.

3. *Orphic.*—The Orphic mysteries are hardly to be distinguished from the Dionysiac, since Dionysus, often called Zagreus in this connection, is the chief deity of the cult. The Orphic movement appeared in Greece in the 7th. century B.C. and, though probably of foreign origin, exerted a powerful influence in subsequent times not only among the Greeks but throughout the Mediterranean world. The initiation ceremonies exhibited the orgiastic features characteristic of the worship of Dionysus, and the devotee professed to realize vividly, not only union with the god, but his own actual deification. Orphism, however, is especially noteworthy for certain distinctive teachings of a philosophic character that became widely influential even beyond the limits of the cult. The physical body of man was called the prison-house of his soul. Only by the aid of purificatory rites and mystical experiences could this bodily defilement be effaced and the soul prepared for its journey to the happy home beyond the grave. Pythagoras (q.v.) drew largely upon Orphic notions for the content of his teaching. Plato (q.v.) was also indebted to the Orphics, notwithstanding his well-known ridicule of their rites. Even after the Orphic brotherhoods had long since ceased to exist, their doctrines frequently inspired various ascetic movements within the Mediterranean world of Roman times.

4. *Andanian, Samothracian, etc.*—The wide popularity of both the Eleusinian and the Dionysiac (Orphic) rites did not prevent the Greeks from cherishing several other less conspicuous mystery cults. From very ancient times local mysteries had been celebrated at Andania in Messenia, where

several different deities had come to be associated together in the ceremonies. The island of Samothrace was also the seat of a distinct mystery religion whose popularity was second only to that of the Eleusinian and Dionysiac cults. Still other mysteries are known at least by the name of the deity reverenced, e.g., those of Aglauros at Athens, Ge at Phlye, and Hecate at Aegina.

II. Phrygian Mysteries.—The most noteworthy contribution of Phrygia to the religious history of antiquity was the cult of the mother-goddess, Cybele, and her male associate Attis. At an early date Cybele came to Greece. As Rhea-Cybele she exhibited Cretan features, and her likeness to Demeter was also pronounced. Attis, who is the Phrygian Dionysus, had migrated to Greece under the name of Sabazius as early as the time of Demosthenes. The rites of Cybele, who is commonly known as the Great Mother of the Gods, or more simply the Great Mother, were established in Rome in 204 B.C., but her real popularity among the Romans did not begin until early imperial times.

The secret rites of the cult are veiled in much obscurity, but its public demonstrations were spectacular and attended by displays of violent emotion. The devotees were taught that Cybele had raged in wild grief over the death of Attis, and had rejoiced at his restoration to life. The death and resurrection of Attis were celebrated every spring with dramatic ceremonies in which the deceased god was represented as a pine tree clad as a corpse. Wild lamentations accompanied the celebration of his funeral. Then followed mystic performances of a secret nature by which the initiate seems to have attained a unique experience of union with the deity. Afterwards the resurrection of Attis was hailed with great joy, and apparently was regarded by the votaries as a guaranty of their own safe immortality in the world beyond the grave. This assurance is expressed thus in one of their hymns: "Take courage initiates, since the god has been saved, for you too will have salvation from troubles."

III. Persian Mysteries.—Persia was the home of a mystery religion which spread rapidly over the Roman Empire in the 2nd. and 3rd. centuries A.D. Its hero-divinity was Mithra, a very ancient god, who had been subordinated to Ahura Mazda in the Zoroastrian theology but who regained his popularity with the decline of Zoroastrianism (q.v.). In pre-Christian times the cult of Mithra established itself at different places in Asia Minor and was carried to Rome in 67 B.C. But not until toward the close of the 1st. century A.D., when Rome began recruiting her armies from Asia, did Mithraism become popular among the Romans. In the 3rd. century it was at the height of its popularity, but in the next century it declined rapidly until finally it was supplanted by Christianity in the West and Manicheism (q.v.) in the East.

The Mithraic rites of initiation provided for seven successive degrees of attainment by the devotee, but not until the fourth was reached did the initiate become a full-fledged member of the cult—a "participant," as he was called. The various grades of initiation were reached by observing rites of a purificatory and sacramental character including the oath of secrecy, repeated ablutions, ceremonies symbolic of a new birth, and participation in a religious meal. Conspicuous among the religious satisfactions offered the worshiper were faith in Mithra as a mediator between god and mortals and the assurance of a blessed immortality. Mithraism taught belief in a last judgment, a resurrection of the dead, and a final conflagration of the world. Through all of these crises Mithra was to be the unfailing protector of his disciples.

IV. Syrian and Babylonian Mysteries.—A mother-goddess similar in many respects to the Greek Demeter and the Phrygian Cybele was prominent also in Syria. She appears under different names, e.g., Ashtart, Aphrodite, Atargatis, "Syrian Goddess," but the cult always exhibits those mystic orgiastic features that characterize the worship of Cybele. Frequently there is associated with her also a youthful male divinity, about whose death and resurrection the ceremonies and myths of the cult center. At least in some of their aspects these Syrian religions have Babylonian antecedents in the ceremonies of the well-known Ishtar and Tammuz, the former figuring as a weeping mother and the latter as a dying and rising son or consort. His sufferings and triumph were celebrated at a yearly festival where hymns of lamentation were sung, and probably also some sort of mystic pantomime was staged as a feature of the rites.

The best-known Syrian counterparts of Ishtar and Tammuz in Graeco-Roman times were, respectively, Aphrodite and Adonis. The chief seats of their worship were Byblos in Syria and Paphos in Cyprus, but their rites had been carried to various places about the eastern end of the Mediterranean centuries before the beginning of the Christian era. The death of Adonis, lamentation over his demise, rejoicing at his resurrection, and his marriage to the goddess were all depicted in the form of a passion-play.

V. Egyptian Mysteries.—In Roman times the mysteries of Isis and Osiris enjoyed a prestige hardly less great than that of the Eleusinian. These Egyptian rites were known to the Greeks in the time of Herodotus, who respected their secrecy but in a veiled way indicated that the outstanding feature of the celebration was a pantomimic representation of the death of Osiris and his recovery by the sorrow-stricken Isis. The usual displays of emotion were a prominent part of the ceremonies and initiation secured for the individual characteristic satisfactions pertaining both to this life and to the hereafter. Attachment to these deities meant the guaranty of present protection, and for those who were temperamentally capable of the experience it also gave a sense of mystical union with the god. The assurances of immortality were particularly strong, for Osiris was pre-eminently a victor over death and was thought able to insure beyond question the future bliss of all his disciples.

VI. Origin and Nature of the Mysteries.—Originally the mysteries seem to have been primitive nature cults in which the mother-goddess was a personification of mother-earth, while her dying and reviving associate represented the annual decay and revival of nature's life. Probably the rites of the cult as originally observed were designed to insure the return of nature's life in the springtime and to persuade mother-earth to give abundant crops. The notion of secrecy may have been derived from an original custom of excluding strangers from the ceremonies lest enemies of the clan or tribe should acquire this sacred knowledge and thereby obtain for themselves a similar prosperity. With advancement in culture this agrarian interest was pushed into the background and the efficacy of the cult ceremonies to restore and preserve life was connected with the spirit and immortal soul of man.

VII. Relation of Christianity to the Mysteries.—At the time of Christianity's rise the mystery type of religion was well known among the Gentiles. Attachment to a dying and reviving redeemer-god, initiatory rites including ablutions

and sacred meals, emotional satisfactions for the individual, and assurances of blessed immortality were the outstanding features of the mysteries. Christianity also appealed to the Gentiles as a religion of redemption to be secured through attachment to the crucified and risen Jesus, membership in the new cult involved participation in the sacred rites of baptism and the Lord's Supper, the experience of initiation produced an emotional uplift explained as due to union with Christ, and a blessed immortality was the confident hope of all Christians. These phenomena force upon one the question of how extensively the development of early Christianity on gentile soil was affected by the mystery religions already present in the same territory. That there was a measure of influence from the mysteries upon Christianity and that this influence increased in volume and power as the new religion gradually crystallized into that ecclesiastical organism known as the ancient Catholic church is now generally recognized by historians. But the precise extent of such influence and the date at which it began to operate are problems still in debate. S. J. Case

**MYSTICISM.**—Mysticism is a word used so loosely and for such varied experiences and phenomena that definition is possible only by drastic limitation. Occult phenomena and obscurantist faiths have frequently been included in "mysticism," but that practice brings confusion rather than clarity to the subject. In the narrower and more genuine sense of the word, mysticism is a type of religion which puts the emphasis on immediate experience of God, a direct and intimate consciousness of divine Reality. It naturally involves a reaction against, or even a revolt from, ecclesiasticism, ritualism, abstract theology, and all tendencies toward religious crystallization, in behalf of the direct testimony of the soul of man. It is, thus, religion in an acute, intense, dynamic, and vital stage.

Treated as experience, mysticism is an inrush of new energies, which, to the recipient, burst upon the soul with unifying, fusing and intensifying effect. It is an undifferentiated state, in which subject and object seem merged in an undivided, organic whole of experience, intensely joyous and marked by increased depth of insight and greatly enhanced life. Deep-lying, sub-conscious powers are released and liberated, and the person feels as though he were in contact with realities beyond himself.

The most impressive form of historical mysticism is that derived from the Neo-Platonist movement, and bound up with a well-marked type of metaphysics. In this system of metaphysics, God is conceived as absolute, immutable reality, a One beyond and above all multiplicity and variety. He is, therefore, unknown and unknowable and can be "found" only in an ecstatic experience which transcends "knowledge." The mystic way thus becomes a *via negativa*, a process of separation from and elevation above all that is temporal and finite, a mounting upward by distinct *steps* or *grades* to the One and Only Real. The three great stages of this ascent of the soul—often called the Mystic Way—are usually called by mystics of this type the purgative stage, the illuminative stage, and the unitive stage. The great exponents of this type of mysticism are Plotinus (205–265), "Dionysius the Areopagite" who wrote in the 5th. century, John Scotus Erigena (810–880); Meister Heinrich Eckhart (1260–1327); John Tauler (1300–1361); Jan Ruysbroeck (1293–1381); the anonymous author of *Theologia Germanica*, written about the middle of the 14th century; Thomas à Kempis (1380–1471), author of *The Imitation of Christ*.

The Counter-Reformation produced a new group of mystics who were extremely devout, but at the same time rigorous, ascetic, and even more emphatically negative than were the mystics of the 14th century. They aimed at the complete crucifixion of self, the utter annihilation of self-will and the attainment of total absorption in God. They laid the foundations for the extreme form of Quietism which succeeded a century later. The greatest names in this group are St. Teresa (1515–1582); St. John of the Cross (1542–1591); St. Francis de Sales (1567–1622); and St. Jeanne Francoise de Chantal (1572–1642).

Protestant mysticism has been founded, on the whole, more directly upon the New Testament and has moved away from the influence of Neo-Platonism. It has always been profoundly affected by the teaching of the Fourth Gospel and by St. Paul's Epistles. It is, thus, more positively affirmative than was medieval mysticism, and it insists upon the formation of Christ as living, eternal Spirit within the soul. The great interpreters of this type of mysticism are Jacob Boehme (1575–1624); George Fox (1624–1691); and William Law (1686–1761).

The present century has been marked by a profound revival of interest in mysticism, due to the immense present day interest in the inner life of man; to the psychological study of the subconscious; to a reaction against "intellectualism," and to the quest for God in fresh ways which the development of the scientific method and of historical criticism has aroused. This revival has produced a large literature. Rufus M. Jones

**MYTHS.**—Myth may be defined as the effort of primitive man to account for the phenomena surrounding him, so that it represents the earliest phase of scientific thought. Originally all myths seem to have been aetiological as dealing with the causes of things. Thus, a frequent theme is the relation between sun and moon, the former usually regarded as masculine, and the latter as feminine. The sun is drawn across the sky in a chariot, he casts his darts at those who offend him; the moon is his wife or his sister, whom he pursues, or she sails the sky in a silver boat; both sun and moon are exposed to attacks of malevolent monsters who swallow them (thus causing eclipse) and must be driven away by man. Or, the sky is a father and the earth a mother, and their children are the lesser gods and the races of men and animals.

The origin of the universe, including the earth and its phenomena (seas, rivers, trees, etc.), is a fertile ground for the mythic tendency, as are important discoveries of early man, notably the finding of fire. The problem of life after death, complicated by the perception that the vegetation which seems to die revives again, is another source of myth; and historical events and characters, as the siege of Troy or Charlemagne, are later elaborated in mythic form. Certain myths find their origin in attempts to explain rituals or customs whose true cause has been forgotten; and in later, philosophic periods purely allegorical myths, as that of Cupid and Psyche, were invented.

Similarity of myths in various parts of the world must not be construed to imply common source or even borrowing; and in every such instance the problem must be judged on its own merits according to the evidence in each specific case. Neither can any single method of interpretation be applied to explain all myths, so that the mode of investigation, for example, of an historical myth must be entirely dissimilar to that of the study of a meteorological myth. Louis H. Gray

# N

**NAIAD.**—In Greek mythology, one of the nymphs (q.v.) inhabiting fountains, rivers and lakes.

**NAME.**—In primitive thought a name is not a mere appellative, but is itself an entity or is intimately connected with the person or thing which it denotes. Hence it is highly important to know the real name of a person or thing if power is to be exercised over such person or thing; while, conversely, it is frequently advisable to conceal one's true name and to substitute for it a "nickname," lest some enemy, knowing or learning the actual appellative, exercise dangerous dominion over its owner. This principle is even carried from the human to the divine sphere, for, in certain stages of religions, the gods themselves are subject to the "power of the name," so that they seek to conceal their real names, which man tries to discover.

Similarly, the conferring of a name upon a person gives him at least some of the qualities of the person or deity after whom he is named, whence the person or deity from whom the name is derived is inevitably connected with the person to whom his name is given, or in whom the person concerned may even be re-incarnate; while the deity interested is not only believed to endow the individual with at least some of his own distinctive qualities, but is bound, in self-defence, to protect him with special care.

LOUIS H. GRAY

**NĀNAK** (1469–1538).—The founder of the Sikh religion. He was of mystical temperament which in the social milieu of India had free play, but his Moslem training saved him from pantheism. His teaching is a curious blend of Moslem and Hindu elements. See SIKHS.

**NANTES, EDICT OF.**—See EDICT OF NANTES.

**NĀRĀYANA.**—One of the titles of Vishnu in modern Hinduism.

**NARTHEX.**—In church architecture, the long arcaded porch where the penitents and catechumens entered, so called from its resemblance to the plant of the same name. Occasionally there was an inner narthex inside the building.

**NASI.**—(Hebrew: "prince.") The title assigned by the Jews to the president of the Sanhedrin during the period of the second Temple, and continued as the title of the religious head of the Palestinian community for some generations thereafter.

**NASORAEANS.**—See MANDEANS.

**NATURAL LAW.**—See LAW, NATURAL.

**NATURAL RELIGION, NATURAL THEOLOGY.**—The religious beliefs which man's natural powers can affirm without the aid of supernatural revelation.

The great theologians of the late Middle Ages, developed a well-formulated natural theology, based on an adaptation of Aristotelian metaphysics. The religious conclusions of natural reason served as a foundation on which to build the structure of supernatural doctrines. With the Renaissance came the desire to employ reason exclusively. Descartes, Spinoza, and Leibnitz constructed elaborate theological-philosophical systems resting on reason alone.

During the 17th. and 18th. centuries attempts were frequently made to obviate current theological polemics by setting forth a "natural religion" to which all men might subscribe, and which should supersede the supernaturalistic appeals so fraught with religious warfare. In content this natural religion emphasized God as creator and moral lawgiver, freedom, moral responsibility, and immortality with future retribution in accordance with one's moral deserts. See DEISM; RATIONALISM. Paley's *Natural Theology* (1802) was an elaborate display of evidences of divine purpose in the natural world.

Historical study has made it clear that real religion always includes mystical and supernatural elements not recognized by the "natural religion" of the rationalists. Interest has shifted from the futile attempt to discover a universal religion of this kind to the investigation of actual religions. Natural Theology, for similar reasons, has given way to Philosophy of Religion (q.v.).

GERALD BIRNEY SMITH

**NATURAL RIGHTS.**—Those rights inherent in the requirements of human nature, which therefore cannot justly be restricted or annulled.

The moral justification of any code of laws is the intention to promote human welfare. Lying back of actual legislation, therefore, is this moral demand. Greek ethics set forth the conception of a realm of eternal justice which should always be normative for legislation. The Stoic doctrine of a divinely authorized "Law of Nature" (q.v.) was extensively used in later centuries to determine fundamental moral relationships. The principles of this Law of Nature could be cited in protest against arbitrary exercise of authority. Grotius, e.g., laid the foundations of international law by asserting the divine authority of the Law of Nature.

The 18th. century saw a marked development of the belief in natural rights as one phase of the consciousness of the Third Estate and democracy. The outstanding exponent of the movement was Jean Jacques Rousseau (q.v.), who made the assumption of such rights inherent in a state of nature central in his philosophy. In England and America the same view was prevalent, although reached less by philosophy than by the generalizing of the rights of Englishmen.

In the struggle against political tyranny in England and in the American colonies, demands were made that the "natural rights" of men should be inviolate. These comprised the rights to "life, liberty and the pursuit of happiness," and were developed into the doctrine of full citizenship. Popular government, as advocated by John Locke and by the framers of the Constitution of the United States, was conceived as a means of securing men's "natural rights" against the exercise of arbitrary power. *The Declaration of the Rights of Man and of the Citizen* set forth the principles of the French Revolution, designed to secure freedom and justice.

The precise content of natural rights can scarcely be determined. Any movement for greater human freedom is likely to appeal to the sanctity of natural rights. On this ground the right of suffrage, the right to hold property, the right to work, etc., have been defended. Modern social philosophy, however, uses a humanitarian plea in the place of the more abstract conception of natural rights. See LAW OF NATURE; JUSTICE.

GERALD BIRNEY SMITH

**NATURAL THEOLOGY.**—See NATURAL RELIGION.

**NATURALISM.**—The attempt to explain all reality, including psychical activity, in terms of "natural" processes, in opposition to any appeal to occult or supernatural forces.

Naturalism makes thoroughgoing use of the principles of natural science to secure a unified philosophy. Mental or spiritual life is regarded as continuous with physical phenomena. "Nature" is the all-sufficient source of everything. The problems of a dualistic metaphysics are thus set aside.

The precise content of Naturalistic philosophy will obviously depend upon the conception of "Nature" which is held. If Nature is conceived in terms of physical force, Naturalism will be closely allied to *Materialism* (q.v.). Usually, however, some more technical interpretation of Nature is employed. Haeckel's Monism, e.g., was a kind of hylozoism, in which ultimate physical forces were pictured as having rudimentary psychic powers of attraction or repulsion. All attempted naturalistic metaphysical explanations, however, are so vulnerable that a characteristic modern attitude is to insist on *Agnosticism* (q.v.) beyond the realm of demonstrable relationships. Naturalism in this sense means a refusal to indulge in speculation beyond the realm of scientific investigation.

Religiously, Naturalism denotes a refusal to recognize any appeal to supernatural forces. Religious experience is declared to be explicable in terms of natural processes. Here, again, any particular naturalistic explanation of religion is conditioned by a prior conception of "Nature." If Nature be viewed as a purely physical reality, the objects of religious faith are declared to be figments of the imagination. If, however, Nature be idealistically construed, religion may be regarded as an interpretation of the spiritual aspects of the universe. This latter position, while denying the supernatural, may affirm God as immanent in the universe, and religious knowledge as a natural achievement.

In ethics, Naturalism denotes the theory that men should be guided in conduct by natural impulses and interests, instead of being required to obey alien authority. Here, too, the term is ambiguous. It may at one extreme mean sheer sensualism, or, at the other, it may indicate a fine rational self-control, as in the Stoic precept to "Live according to Nature," Nature here signifying a divine order of things. GERALD BIRNEY SMITH

**NATURE.**—The totality of things in time and space, with all their operations.

Primitive Christianity inherited the Jewish conception of nature, based on the earlier Hebrew conception, according to which natural objects had been created by God's act, and natural events were the direct manifestation of God's will. Beyond the necessary dependence on them for simple agricultural and industrial uses, there was no reflection upon natural processes in themselves, no interest in natural science. On the contrary the events of nature were charged with the moral purposes of God. There was no sharp distinction between natural and supernatural events, although special events or "wonders" were unusually clear manifestations of God's will. This Hebrew conception was modified in Jewish thinking by emphasis on the moral transcendence of God, from whom nature had been morally sundered (the fall), and whose holiness removed Him from the world of nature except as He was expected to over-master it again in an apocalyptic future (redemption).

This early Jewish and Christian conception was diversely modified by Greek influences. These were mainly Stoic and Neoplatonic. The Stoics (q.v.) had developed a theory of nature as a theory or system of natural laws, in the operation of which the wise man acquiesced. Marcus Aurelius had exclaimed, "O Nature, from thee are all things, in thee are all things, to thee all things return." Neoplatonism (q.v.) had considered nature to be an emanation from God, originating in the divine and destined to be absorbed again into the divine. This influence combined with that of the Stoics to produce a tendency toward pantheism (q.v.); God and nature were identified. On the other hand Neoplatonism regarded the present world of nature, already emanated and not yet re-absorbed, as contrary to the divine nature and utterly evil. This condemnation of nature led to a strongly ascetic attitude. In the history of Christian thinking these three conceptions, of a transcendent God making and using nature, of God and nature as aspects of one rationally ordered reality, and of nature as the embodiment of evil in dualistic separation from God, are usually present, in antagonism, combination, or unstable equilibrium.

After the powerful effort of Augustine (q.v.) to combine these tendencies in a coherent theological system, medieval Christianity fell back in some degree into a crude sort of animism (q.v.). Nature was viewed practically as the seat of numberless evil spirits, from whom men were liable to sustain moral and physical injury, and against whom ascetic practices and religious and magical rites were required as a safeguard. In this welter of diabolism the conception of a world ordered by divine wisdom was almost lost. In the later Middle Ages, however, the scholastic thinkers took up again with great intellectual vigor the theistic conception of the natural world as the object of God's creation, providence, and grace.

The modern age has been marked by interest in nature for its own sake, direct study of its processes, extended formulation of its laws, practical use of its operations, and reverence for nature as a whole; these may be regarded as various phases of naturalism. Naturalism has had but little effect upon the more rigidly orthodox theism, for which nature is vehicle of God's grace and providence, and evidence of His existence and attributes; nor upon the adventistic conception of nature as the platform of a supernatural age-long drama. It has, however, exercised a powerful influence over much Christian thinking, partly by compelling it to forge ideas with which to meet naturalism as an external foe, and partly by finding lodgment within avowed Christianity and modifying it internally. This scientific temper is revealed in several tendencies.

1. Much Christian thinking is more or less pantheistic, divine transcendence giving place to divine immanence in nature. Where earlier pantheism was mystical and ascetic, the modern tendency accepts nature freely, seeks acquaintance with actual laws of nature, and reverences nature as thus known.

2. Specifically this tendency minimizes the place of miracles in the conception of nature. When the possibility of miracles is not denied, they are often explained away in fact as due to known or yet unknown natural processes, or at least practically ignored as significant for Christian thinking. Nature as one great miracle, every process a divine revelation, are naturalistic conceptions; and so far as they attach to positive inquiry into concrete facts of nature, they are entirely modern.

3. The scientific temper is often skeptical of any realities beyond nature. Apart from its extreme form of dogmatic materialism (q.v.), which has scarcely found acceptance in avowedly Christian minds, and from the earlier positivism of Comte (q.v.), which set up a rival naturalistic religion, a tendency toward agnosticism, or acquiescence in religious uncertainty, has found a considerable place in Christian thinking. This appears for example in surrender of clear religious conceptions because unattainable, in minimizing the super-

natural and the other-worldly, and in definite separation of attitude from knowledge.

4. The doctrine of evolution has given the conception of nature greater unity, flexibility, and vitality. It has accelerated the tendency toward naturalism within religious thinking, but has also rendered naturalism less mechanical, more hospitable to interpretations in terms of value, more open to a "religion of science."

J. F. CRAWFORD

**NATURE-WORSHIP.**—The worship of all objects of nature, including natural phenomena, heavenly bodies, plants and animals.

In one form or another, nature worship is common to all primitive religions. There does not, however, appear to be any tendency toward the worship of nature in general, but rather many specialized attitudes varying among different peoples according to their economic and social relations. The objects of nature that are worshiped are those aspects of the physical and social environment which seem to be vitally connected with the continuation of the life process. Instead, then, of supposing, as did Max Müller, that it is the expression of a general feeling of wonder, or awe, experienced by the savage as he views natural phenomena, it is more probable that the attitude was the purely practical one of maintaining life and that the attention was attracted by and the worship evolved about those objects and processes which helped or interfered in what the primitive man was trying to do. Thus if the sun is worshiped it is because it forces itself upon him by its burning heat, its welcome warmth, or by its relation to plant growth on which he depends. A river or the sea, furnishing subsistence to a tribe, becomes a focus of attention and possibly of worship. Not all economically important objects or phenomena, however, attract attention but rather those which present elements of uncertainty or of danger. The objects of nature worship in their relation to man were variously interpreted, sometimes as the abode of spirits and sometimes merely as the seat of magic powers.

Granted such an interest in certain objects and processes of nature, together with the primitive philosophy of animism, and we have the basis for all sorts of elaborate developments of cult through the reaction of social structures and social habits of the various types of people concerned.

IRVING KING

**NAVE.**—The central portion of a church extending from the chancel or choir to the portal. The word is derived from Latin *navis*, a ship.

**NAZARENES.**—(1) A Jewish-Christian sect in the early centuries. Some writers identify them with the Ebionites (q.v.). (2) A sect numbering some 15,000 members in Southern Hungary, observing extreme literalism in the use of the New Testament, refusing to take oaths or to render military service, and insisting on freedom from all secular contamination. (3) A sect in the U.S., holding to a literal interpretation of the Bible and endeavoring to reproduce the Christianity of apostolic days.

**NAZIRITES or NAZARITES.**—The name of a group of Hebrew ascetics (usually men) who, as the result of their vows to Yahweh, abstained from the use of wine, the cutting of their hair, contact with dead bodies and the use of ceremonially unclean food. At first their vows seem to have been taken for life, but later were limited to the time required to gain some end. Elaborate ceremonies were required for release from the vows. Nazirites are mentioned in New Testament times. The Talmud devotes an entire tractate to the ceremonies connected with taking and release from Nazirite vows.

**NEANDER, JOHANN AUGUST WILHELM** (1789–1850).—German church historian and theologian, professor at Berlin; a pupil of Schleiermacher and Planck. Several of his works have been translated into English.

**NECESSITARIANISM.**—See LIBERTARIANISM.

**NECESSITY.**—A state of existence or a relationship which cannot be different from what it is. A situation which is inevitable.

Strictly speaking, a necessity is always relative to some physical or logical condition. The necessities of life, e.g., are those items, like food and shelter, without which life could not exist. A logical necessity indicates an inevitable conclusion if certain premises be affirmed. Logicians and philosophers have distinguished and named various kinds of necessity, such as internal or inherent, external or causal, logical, etc. The ontological argument (q.v.) for the existence of God asserts the absolute necessity of an actual existence of God on the ground of our necessary idea of a perfect Being; but Kant's criticism showed that this is a relative rather than an absolute necessity.

GERALD BIRNEY SMITH

**NECROLOGY.**—A register of the dead for whom prayers are to be offered, or a list of persons who have died in a specific place or during a specific period, usually accompanied with obituaries.

**NECROMANCY.**—A method of divination through conjuring the spirits of the dead. In the Middle Ages, through the misinterpretation of a corrupt Latin form of the word, it was taken to mean *black art* and was applied to all forms of sorcery and evil magic.

The practice, in the proper sense of the word, is found among all primitive peoples and has persisted until comparatively modern times among the civilized peoples of Europe. It was condemned in the Mosaic law although probably practiced more or less secretly as is witnessed by Saul's invoking the spirit of Samuel through the witch of Endor. It was also known and practiced by the Homeric Greeks and is often referred to in the classic literature of Greece and Rome. In the early Christian centuries, while given credence by the Church, it was condemned as an unholy practice.

The rites of necromancy were often elaborate and differed according to the prevailing conception of the nature and location of the spirits. As many departed spirits were conceived as gods, we find necromancy running over into the rites associated with the oracles of the gods. IRVING KING

**NEED-FIRE.**—A new fire kindled by primitive methods used as a magical means of removing injury from field or herd and of bringing good fortune and prosperity to the family groups by contact. The hearth fires were extinguished and relit from the new fire. It dates back to prehistoric times among the Aryans and survives in some modern European folk customs.

**NEGROES, RELIGION AND EDUCATION AMONG.**—I. STATISTICS.—There were in 1916 in the United States 42,281 Negro churches: 6,171 with 556,848 communicants were members of white denominations, the Methodist Episcopal Church having more than half this membership; 36,210 churches with 4,231,678 communicants were members of independent Negro denominations; the Baptists being by far the most numerous of all.

Baptists and Methodists claim 94 per cent of the independent Negro churches, and 97 per cent of the membership of such churches. There were in 1916, 39,186 Negro Sunday Schools in the United States with an enrollment of 2,226,156, 5,240 of which, with an cnrollment of 300,628, were maintained by Negro churches connected with white denominations; and 33,946, with an enrollment of 1,915,428, hy independent Negro churches. The value of Negro church property is $85,914,873. Of this sum, $71,685,347 represents the value of property of the independent Negro churches.

It is estimated that Negro churches are contributing annually $300,000 to missions, $200,000 of which is for home and the remainder for foreign missions. The African Methodist Episcopal Church began its foreign mission work in 1844 and is now carrying on work in eight foreign countries. It maintains two bishops in Africa, where it had before the war 118 ordained ministers and 479 unordained ministers and teachers. The Negro Baptist Convention first organized a foreign mission board in 1880. Mission work is carried on in five countries, with 51 stations, 83 out stations and 43 organized churches. The mission work of the African Methodist Episcopal Zion church was begun in 1892. This church maintains three stations, five out-stations and eleven organized churches in the foreign field.

The Negro churches support 175 schools, with property valued at $2,500,000. The African M.E. Church raises about $500,000 every year for the support of its 20 colleges and normal schools. The Negro Baptists maintain altogether 110 colleges and academies, so-called, although many of them are little more than primary schools. The Negro denominations publish 68 periodicals, of which 57 are issued weekly and 11 are issued monthly or quarterly. Of the 57 weekly journals 29 are published by the Baptist denomination and 9 by three different branches of the Methodist Church.

II. History.—Independent Negro churches were established as early as 1776. The most notable of the early Negro churches is the First African Baptist church, Savannah, Ga., established in 1787 by Rev. Abraham Marshall (white) and Rev. Jesse Peters (colored). Andrew Bryan, a slave of Jonathan Bryan, was the first preacher. In 1792, after serious persecutions, Bryan began the erection of a church building of his own, and it is notable that he had by this time so far gained the recognition of the community, that the city of Savannah gave the congregation a lot for this purpose. It was in the Negro church that the earliest evidences of Negro race consciousness manifested itself, and in its religious organizations that the Negro community first sought and gained independence and recognition. This lends significance to the circumstances under which the first African Baptist Church in Savannah was founded.

The first organization of Negro churches as an independent denomination had its origin when an attempt was made at St. George's Church, Philadelphia, to move Richard Allen and some other Negro members of the congregation from their accustomed seats in the body of the church to the gallery. The Negroes ohjected, and walked out of the church. April 17, 1787, Richard Allen and Absalom Jones formed the Free African Society, a sort of union or community Negro church, "formed without regard to religious tenets, provided the persons live an orderly and sober life," but inspired, so far at least as its leaders were concerned, by "a love of the people of their own complexion." But it was not possible at that time, and for these people, to maintain for long a church without a creed. In 1790 Allen, with a few followers, withdrew from the fellowship and started the Independent Methodist Church. In 1816 a conference of other independent Negro Methodist churches was held and the African Methodist Episcopal Church was founded with Richard Allen as first bishop.

In 1796 colored members of the Methodist Episcopal church in New York decided to form a separate congregation in which they "might have opportunity to exercise their spiritual gifts among themselves and thereby be more useful to one another." This was the nucleus of what is now known as the "Zion" Methodist connection. From 1801 to 1820 this organization, although it had its own preachers, was under the pastoral supervision of the Methodist Episcopal church. In 1820 colored Methodist congregations in New York, New Haven, Long Island, and Philadelphia severed their connections with the Methodist church and United to form the African Methodist Episcopal Zion Connection.

Until after the close of the Civil War the Negro Methodists of the Southern States remained within the fold of the Methodist churches and at the close of the war there were 207,742 colored members of the Methodist Church South. By 1866 this number had heen reduced to 78,742. In that year the Southern Methodist Church authorized its colored members, at their own request, to organize separate congregations under their own preachers, and in 1870 two bishops were appointed to organize the colored conference into a separate and independent association which took the name of the Colored Methodist Episcopal Church. In 1908 representatives of the A.M.E., the C.M.E., and the A.M.Z. churches met in the First Council of the United Board of Bishops. The purpose of this council was to establish closer working relations between the three more important Methodist bodies.

The first Negro Baptist association in the United States, the Providence Baptist Association, was organized in Ohio in 1836 and in 1880 the National Baptist Convention was organized at Montgomery, Ala.

III. Education.—The education of the Negro was begun by the first missionaries sent out from England to the Indians and the slaves. The Society for the Propagation of the Gospel in Foreign Parts established a school for Negroes in Charleston in 1745. The St. Francis Academy for colored people was established at Baltimore in 1829 by the Oblate Sisters of Providence, a colored woman's sisterhood of the Catholic Church.

The Society of Friends (Quakers) in 1837 established what is now the Cheyney Training School for Teachers at Cheyney, Pa. In 1854 the Presbyterians established at Hinsonville, Chester County, the Ashmun Institute, since 1866 known as Lincoln University. In 1856 the Ohio Conference of the African Methodist Episcopal Church, which had opened Union Seminary twelve miles west of Columbus, united with the Ohio Conference of the Methodist Church in estahlishing Wilberforce University near Xenia. In 1863 this institution was sold to Bishop Payne and passed wholly into the hands of the African M.E. church.

It was not until the Proclamation of Emancipation that the work of educating the Negro was undertaken on any large scale hy the churches. The first school for the freedmen was established by the American Missionary Association at Fortress Monroe, September 17, 1861. This school, under the direction of Gen. S. C. Armstrong and his successors, has since gained international fame under the title of Hampton Institute. The more important schools established by the Association after the war were Fisk University at Nash-

ville, Tenn., in 1866; Taledega College, Taledega, Ala., in 1867; Hampton Institute in 1868; Atlanta University, at Atlanta, Ga., and Straight University at New Orleans in 1869. The Institute at Tuskegee, Ala., founded by Booker T. Washington, derived its inspiration from Hampton, and has been a pioneer in stressing industrial education.

At first the work of Negro education was undenominational, but eventually most of these schools became independent and schools established later were under the control of the separate denominations. The total number of schools maintained by white denominations in 1916 was 354, of which 160 are classed as large and 194 as small or unimportant. The total enrollment in these schools was 51,529, of which 43,605 were in elementary, 7,188 in secondary, and 736 in the college grades.

Of the eighteen societies which were supporting Negro mission schools in the South in 1916, the American Baptist Home Mission Society supported 24 schools, with a total income of $304,861; the Catholic Board of Missions, 112 schools, with a total income of $146,821; the American Missionary Association (Congregational), 29 schools, with a total income of $235,764; the Board of Missions of the Presbyterian Church, 85 schools, with a total income of $200,124; the Board of Freedman's Missions of the United Presbyterian Church, 15 schools, with a total income of $88,512; the Freedman's Aid Society of the Methodist Episcopal Church, 18 schools, with a total income of $230,160; the Woman's Home Missionary Society of the Methodist Episcopal Church, 12 schools, with a total income of $42,975; and the American Church Institute (Episcopal), 24 schools, with a total income of $118,526. ROBERT E. PARK

**NEMESIS.**—In classical mythology, the goddess who presides over moral retribution, seeing that rewards and punishments are proportioned to conduct. Analogously, any event of retributive fate due to cosmic or historical forces rather than to mere human activity.

**NEO-CATHOLIC.**—A term used to designate members of the Anglican church with a pronounced sympathy with the R.C. system.

**NEOPHYTE.**—In the mystery cults, a person just initiated. In the early church, a newly baptized person who ordinarily wore a white robe for eight days, from Easter eve till the Sunday following Easter. In the R.C. church, a newly ordained priest; and, more generally, a new convert from another religious group.

**NEOPLATONISM.**—A type of eclectic ancient mystical philosophy. Alexandria, the intellectual center of the ancient world after 300 B.C., became the home of many eclectic philosophies. When Stoicism, Epicureanism, and the Academic and Peripatetic Schools no longer satisfied, new forms of philosophic doctrine were evolved in which mysticism was combined with elements drawn from the older schools, especially from Platonism. The most influential of these was Neoplatonism, which through Augustine passed into Christian theology.

I. ORIGIN.—Tradition makes Ammonius Saccas, at the beginning of the 3rd. century, the founder of Neoplatonism. Of his teachings we know nothing. The real founder was Plotinus (204–269); he and his pupil Porphyry are the chief representatives of the school in its first period. The system was based on Platonism with large borrowings from the Stoic, Judeo-Alexandrian, and other schools; like other schools of the day it held to a belief in the possibility of a direct revelation of God to man, and had confidence in the efficacy of an ascetic regimen. The direct apprehension of the divine was the prime religious passion of the age.

II. METAPHYSICS AND THEOLOGY.—Metaphysically the problem for Neoplatonism was to explain the relation of the one to the many in such a way that the spiritual unity of the universe could be shown, and the path to God made clear. This task it accomplished by postulating a series of gradations, diminishing in perfection, between God and Matter. At the head of the series is God, whose nature is beyond all description, for he is above all qualities, above knowledge and reason. He is absolute unity; relatively we must conceive him to be pure creative activity, at once the first cause of the cosmos and its final cause. Without effort God overflows in emanations, with no loss to himself, exactly as the sun sends forth its rays. The first grade of emanation is Intelligence (*nous*), in which are the causes of all things. The second grade is the World-soul (*psyche*), which distributes itself into individual souls. The final grade, farthest removed from the One, is Matter, which is absolute negation of Being and hence evil; therefore the world of sense is irrational and evil. When individual souls descend from the World-soul into matter they forget their divine origin, even as the sunlight is dimmed or lost when it descends into darkness. The individual soul then must be made to remember its divine source, to cease caring for things which are not its concern, and to reverence the things of the spirit. To accomplish the soul's return Plotinus taught that an ascetic mode of life must be adopted. Porphyry says that his master so despised his body that he seemed ashamed of its possession, and he himself urged men to regard the flesh as a garment which burdened and defiled them.

III. VIRTUES.—Plotinus held that the mass of men could not rise above the senses; a small number could devote themselves to the virtues of the practical life; a third class could follow the light from above and rise to the contemplative life, in which the virtues are related to Intelligence alone. Finally there were a few, who in ecstasy, when the soul forgot thought and self, might mount to union with God and to complete knowledge. This Beatific Vision Plotinus himself received four times, according to his biographer.

IV. LATER HISTORY.—The second period in Neoplatonism was inaugurated by Iamblicus (ca. 280–ca. 330) who devoted himself to bringing into a system all the cults of paganism known to him. Before the end of the 4th. century even the leaders realized that this had failed, and in the third and last period—Proclus (410–485) is the greatest name—the school returned to the study of Plato and Aristotle. CLIFFORD H. MOORE

**NEOPYTHAGOREANISM.**—A late eclectic school of Greek philosophy whose best-known representative was Apollonius of Tyana (1st. century A.D.). Its distinctive tenets were a monotheistic theology and a sharp dualism of spirit and matter, man's body being regarded as a prison from which the soul could be delivered only by the aid of divine revelation.

**NEOSCHOLASTICISM.**—A movement in Catholic philosophy, beginning in the second half of the 19th. century, which seeks to further the study of scholasticism (q.v.), to eliminate from it false and useless notions while retaining its fundamental principles, to assimilate to it modern scientific and historical knowledge, and while remaining strictly orthodox to apply it to modern conditions. Its leading representative has been Mgr. (now

Cardinal) Mercier of the University of Louvain; its leading organ, *Revue neoscolastique*. The movement includes Catholic writers and teachers in most countries. Its best expression in English is the Stonyhurst series of textbooks in the several philosophic disciplines. J. F. CRAWFORD

**NEPTUNE.**—A water deity of the early Romans, later assimilated to the Greek Poseidon. He became the symbol of the sea and sea-power.

**NEREID.**—In Greek mythology one of the nymphs (q.v.) of the sea.

**NERGAL.**—A sun-god of Babylonia who became specialized to represent the destructive power of the sun. As maleficent he was also the god of disease, pestilence and death; later he became joint ruler of the underworld realm of the dead, Aralu.

**NERTHUS.**—A mother-goddess of the Teutons who was represented in some tangible form and drawn about in a chariot amid rejoicings at the spring-time festival. She symbolizes the life-giving fertility of the earth.

**NESTORIANISM.**—The doctrine that the divine and the human natures of Christ were so distinct that the latter only was subject to human conditions. To call Mary "Mother of God" (*theofokos*) was improper, since only the human nature was born of her. The doctrine was advocated by Nestorius and at the council of Ephesus (431) was declared heretical.

**NESTORIANS.**—A Christian sect which arose in the 5th. century. Ibas, a presbyter from Edessa, had supported Nestorius at Ephesus. His school at Edessa was suppressed in 489 and its members scattered, carrying Nestorian views everywhere. In Syria and Persia the Nestorian church expanded very rapidly. When the Mohammedans overran Persia the Nestorians removed to Mesopotamia. Persecuted by the orthodox church and by the Byzantine empire, they were driven eastward. Their missionary activities carried them to Armenia, Arabia, Media, China, and India. The Indian Syrian church, which still exists on the Malabar coast, was founded by the Nestorian missionaries in the 7th. or 8th. century. There are evidences of Nestorian Christianity in China from the 7th. to the 9th. centuries. The modern Nestorians are found in Persia and Asiatic Turkey. The church has been comparatively static both as regards cult and doctrine. Nestorius is commemorated and invoked as a saint. The Virgin Mary is venerated, but the expression, "Mother of God" (q.v.) is denied. The services are highly liturgical. Missions to the Nestorians have been conducted by the R.C. Dominicans in Turkey since 1838, the American Presbyterians in Persia since 1834, the Church of England in Assyria since 1886, and the Russian Orthodox church in Assyria since 1898.

**NESTORIUS.**—Patriarch of Constantinople, 428–431. He opposed the designation "Mother of God" applied to Mary, the mother of Jesus. The council of Ephesus (431), condemned his position. He was banished in 435, and died in 450. See NESTORIANISM.

**NE TEMERE.**—A decree promulgated by Pope Pius X. in 1907, declaring that baptized Catholics can be validly married only before the Catholic pastor of the place and two witnesses, A non-Catholic, marrying a Catholic, must promise not to interfere with the Catholic party's practice of religion and to rear the children in the Catholic faith.

**NEUCHATEL, INDEPENDENT EVANGELICAL CHURCH OF.**—An independent Evangelical church, organized 1873 in the canton of Neuchatel. The movement began in the 16th. century, through Farel's (q.v.) preaching. Till 1848 it was controlled by the "Company of Pastors." The Revolution of 1848 brought state interference and reorganization, administration centering in a synod (lay and clerical). The efforts of religious liberals in government to disrupt the movement (1865) led to a further reorganization (1873), independent of the state. The church is still synodically controlled. HENRY H. WALKER

**NEW APOSTOLIC CHURCH.**—An offshoot of the Catholic Apostolic church (q.v.), having the same type of organization, the same doctrinal basis, with a single modification as to polity.

In 1862, owing to a disagreement in the Catholic Apostolic church in Germany over the selection of apostles, the New Apostolic church was organized. The parent organization had been founded on the basis of twelve apostles; the new body held that, although the number of the apostles might never be less, it might be more than twelve. The three great creeds, Apostles', Nicene, and Athanasian, are the standard of belief and teaching. The supreme officers of the church are apostles whose decision is final on matters of doctrine and polity. The first church in the United States was organized in 1897, and there are now thirteen churches, nineteen ministers, and about two thousand members.

C. A. BECKWITH

**NEW ENGLAND THEOLOGY.**—A type of theology which flourished in the Congregational churches of America from about 1750 to 1900.

Arising on the background of the Westminster Confession (q.v.), it was an attempt to shift the emphasis from divine decrees to human agency and to harmonize theology with experience and especially reason. The subjects of discussion were: (1) the decrees and agency of God; (2) the will and moral agency of man; (3) the nature and source of sin; (4) the divine "permission" of sin; (5) "power to the contrary"; (6) place of sin in a moral system; (7) the atonement; (8) regeneration; (9) the Trinity. In the old world the reason had submitted itself to the established authority, but in the new world under the new political and religious freedom, it would call no man master. The rational awakening, due to the philosophy of Leibnitz, Locke, Berkeley, and Reid and to the English Deists, applied itself to untrammeled investigation of the orthodox belief. Attention was concentrated wholly on the experience of sin and salvation, and this was subjected to acute psychological analysis. Final authority was allowed to the individual judgment alone. Although the Scriptures were freely used for exposition, illustration, and proof-texts, yet at best they sustained no vital but only a formal relation to theology. In their controversies with the Universalists and Unitarians (qq.v.) the New England theologians assumed the same attitude toward the reason and the authority of the Scriptures as their opponents, only they represented a different point of view. Their radical difference lay in their conception of Christian experience.

The essential meaning of the New England theology is that it was the first thorough-going attempt completely to rationalize the evangelical faith. The finished product was labeled a modified Calvinism, although it had been shorn of the

essential features of Calvinism. After 1860 new creative forces appeared in America—the philosophy of Kant and Hegel, the theory of evolution, the historical study of the Scriptures, and in general a new attitude and approach to religion. By 1900 the New England theology had become only a tradition in every lecture-room of the denomination. It had, however, prepared the way for a new order, and the transition was made silently and without loss of any values dear to faith. Chief representatives of the system were the two Edwardses, father and son, Joseph Bellamy, Samuel Hopkins, Stephen West, Timothy Dwight, Nathaniel Emmons, Asa Burton, Leonard Woods, Nathaniel W. Taylor, Samuel Harris, and Edwards A. Park.

C. A. BECKWITH

**NEW JERUSALEM, CHURCH OF.**—The name assumed by those who accept the teachings of Emanuel Swedenborg as authoritative.

1. *History.*—Swedenborg (1688–1772) appears not to have contemplated founding a church. Six years after his death, English translations of his works began to appear, many influential people adopted his teachings, several clergymen preached the doctrines from their pulpits and in missionary tours acquainted large circles with the new evangel. In 1787 the first church was organized. Several ministers who had been Methodist preachers were ordained. The new teaching found converts also in France, Germany, Russia, and Sweden. As early as 1784 Swedenborg's doctrine reached Philadelphia. In 1789 Benjamin Franklin and others of note subscribed for an edition of *True Christian Religion.* In 1792 a society was organized in Baltimore, and was soon followed by others in Philadelphia, Boston, Cincinnati, and New York. In 1915 there were in Great Britain 72 societies, 46 ministers, and, including Ireland, about 10,000 members; in the United States and Canada 96 societies, 103 ministers, and 6,363 members.

2. *Organization.*—The officers of the church are ordaining ministers or general pastors, ordained ministers, leaders, and preachers. In Great Britain the church unites in an annual "General Conference"; in America a similar body is designated as the "General Convention."

3. *Teachings.*—The characteristic teachings of the church are: (1) the Scriptures are the word of God; they contain a twofold meaning, literal, and celestial; (2) Emanuel Swedenborg, the first one to whom this celestial meaning was disclosed, made this known in his writings; (3) according to this revelation—(*a*) Jesus Christ is the Father in his essential divinity, the Son in his essential humanity; (*b*) both evil and good spirits attend man, keeping his free will in equilibrium; (*c*) regeneration is progressive, through love and faith; (*d*) Jesus instituted baptism as sign of entrance to the church, the Lord's Supper as sign and seal of introduction into heaven; (*e*) the church is to the world what heart and lungs are to the body; (*f*) man rises from death in substantial, perfect human form; (*g*) by this revelation through Swedenborg the Lord Jesus Christ makes his second advent to the world, thus bringing to pass a new dispensation of judgment and a consummation of the age.

4. *Ritual.*—This is patterned after the Book of Common Prayer; all prayers are, however, addressed to Jesus Christ as the only God.

5. *Education.*—Training is provided in a preparatory school at Waltham, Mass., in the New Church University, Urbana, Ohio, the Theological School, Cambridge, Mass., and in the New Church College, London.

6. *Publications.*—The writings of Swedenborg have been translated into various languages—Arabic, Danish, English, French, Hindu, Icelandic, Italian, Magyar, Polish, Russian, Swedish, and Welsh. Many hundreds of volumes are annually distributed without cost to clergymen in Great Britain and America. There are also the *New Church Magazine, New Church Quarterly Review, New Church Review,* and other periodicals in various languages.

C. A. BECKWITH

**NEW MANICHAEANS.**—A generic term for certain mediaeval sects which indicate a revival of Manichaeism (q.v.) in their dualism, asceticism and organization. In the East, Manichaean doctrines reappeared in the Bogomiles and Euchites, and in the West in the Albigenses, Cathari and Bulgari. (qq.v.)

**NEW TESTAMENT.**—An abbreviation of "The Books of the New Testament," i.e., the Christian as distinguished from the ancient Scriptures. Christianity was identified with the new covenant foretold in Jer. 31:31, and the Greek word *diatheke*= "covenant" had also the meaning of a "testament" or "will." Owing to this confusion a wrong translation was given in Latin (and hence in English) to the title "The Books of the New Covenant."

The N.T. (in the West) consists of 27 writings, varying in length and character, which were composed from about 50–130 A.D. The four Gospels and the Epistles of Paul form the nucleus of the volume. The Gospel history is continued in the book of Acts, while to Paul's Epistles are added the Epistle to the Hebrews and the so-called Catholic Epistles (James, I and II Peter, I, II, and III John, Jude). An apocalyptic work, Revelation, is appended in the Western canon. The writings are composed in Greek, which was the language generally current in the eastern half of the Roman empire; but the Greek employed is the spoken as contrasted with the literary dialect. It is possible that primitive documents in Aramaic or Hebrew may underlie several of the books (Matt., Mark, Luke, Acts 1–12, Rev.). See CANON; GOSPEL.

The Bible of the Christian church was originally the Old Testament, but the sayings of Jesus, preserved orally or in short written collections, seem from the first to have had scriptural authority. They were incorporated in various Gospels, of which four were ultimately selected, and which likewise ranked as Scripture. Paul's Epistles were held in high honor, but for nearly a century were regarded merely as edifying works. The idea of a New Testament seems to have originated about 150 A.D. with Marcion (q.v.), who shared the Gnostic antipathy to the Old Testament, and sought to replace it by a purely Christian Bible. His N.T. consisted of the Gospel of Luke and ten Epistles of Paul. The orthodox church took up Marcion's idea the more readily as many heretical works were in circulation under the names of revered Apostles. Writings with an authentic claim were singled out, and were placed on a list or "canon," which was not finally settled till about the middle of the 4th. century. Ostensibly the selection was made according to certain literary and theological tests; but the books eventually accepted were simply those which had proved most valuable in the religious life of the church.

The writings of the N.T. all owed their origin to the immediate needs of the early Christian mission. Paul wrote his Epistles by way of counsel or warning to churches which he could not personally visit. The Catholic Epistles were addressed to the church generally, in view of urgent dangers, especially from false teaching. The Gospels and Acts were handbooks for catechetical instruction, while Revelation was intended to comfort the

church in a crisis of persecution. Almost all the books present very difficult problems—theological, exegetical, literary, historical—which have been examined according to sound critical methods only in modern times. Chief among these problems are: (1) the relation of the first three Gospels to one another; (2) the authorship and character of the Fourth Gospel; (3) the authenticity of some of the Epistles attributed to Paul (especially Eph., I and II Tim., Titus); (4) the origin and destination of Hebrews; (5) the sources and purport of Revelation. Of late years much light has been thrown on the N.T. by our increasing knowledge of the general life and history of the 1st. century. To a far greater extent than was formerly suspected its authors were men of their time, who gave expression to the new revelation in contemporary forms of thought and language.

E. F. Scott

**NEW THOUGHT.**—A modern type of optimistic religious idealism which affirms the possibility of a complete control of all the conditions of life by rightly directed thinking, and develops a specific discipline so as to secure spiritual and physical welfare.

The term covers a considerable number of kindred movements, grouped usually around some gifted exponent of the possibilities of right thinking. While there are minor variations, the following principles are generally emphasized: (1) *A vital conception of divine immanence.* God's power and activity are as universally accessible as the air which we breathe. (2) *The natural kinship between man and God*, whereby man at his best may become a complete sharer of the divine life. Opportunity rather than a "state of sin" should be the starting-point of religious thinking. (3) *The exaltation of right thinking* as the means of appropriating the divine life. Thoughts are dynamic entities, capable of attracting to themselves power. A right thought brings to the thinker the divine resources which the thought represents. Wrong thinking cuts the thinker off from these resources, and may lead from bad to worse because it attracts evil forces. (4) *Spiritual peace, mental power and physical health* ("Peace, power, and plenty," R. W. Trine) may be secured by discipline, which consists in daily study in which the principles and applications of New Thought are expounded in detail, accompanied often by certain physical exercises intended to bring muscular relaxation and a calm and expectant mental attitude.

The literature of New Thought has an extensive circulation. Its unbounded optimism, its use of psychological and philosophical terms with an air of scientific authority, its daring promise of cure for all ills, its high moral tone, its eclectic method of reaffirming the good in other philosophies, its skilful preparation of uplifting and practical lessons for daily study, and its warm religious proclamation of a gospel of oneness with the divine make it especially attractive to those who are not too critical in their demand for scientific accuracy, and who dislike the dogmatism of traditional theology.

Gerald Birney Smith

**NEW YEAR.**—(Jewish.) Solemn holy day observed on the first (and by orthodox Jews also on the second) of Tishri (the month corresponding approximately to October). It is called the "Day of Judgment" on which God judges the souls of men; and the "Day of Memorial" for men to make an inventory of their moral lives. It is distinguished by the blowing of the *Shofar* (q.v.) a distinctive and inspiring liturgy. It is followed by the ten penitential days, which, in turn, are concluded by the Day of Atonement.

**NEW YEAR'S CELEBRATIONS.**—The New Year was marked in Jewish ritual (Ezek. 45:18) and in pagan Rome was an occasion for popular masquerades and excesses. As Christians continued to take part in these, the Church (4th. to 7th. centuries) vainly tried to make it a fast day. Since the 6th. century it has been the feast of the Lord's circumcision. The pagan tradition of merry-making persisted in the Middle Ages and from the 11th. to 15th. centuries, in France and the Rhine country, New Year's had a Feast of Fools in which the sub-deacons indulged in a parody on the mass.

F. A. Christie

**NEWMAN, JOHN HENRY** (1801–1890).—At first a Calvinist Evangelical in sympathy, Newman under the influence of Keble and R. H. Froude espoused the Catholic conception of the English Church and led a reaction against theological liberalism and the parliamentary control of the Church. The battle began in 1833 with *Tracts for the Times* justifying belief and practices like those of Romanism. Newman's Tract 90 on the Articles being censured by the University and the bishop of Oxford, he withdrew to Littlemore (1841), joined the Roman Church (1845) and became priest of the Oratory of St. Philip of Neri (1847). He was Rector of the Catholic University of Dublin (1851–58), after which he lived as teacher and author in the Birmingham Oratory. His pragmatist apologetic (*Grammar of Assent*, 1870) and his theory of historical *Development of Christian Doctrine* (1845) have given him great influence in the modernizing party of French Catholicism. He was made a Cardinal, May 12, 1879.

F. A. Christie

**NICENE CREED.**—See Creeds.

**NICHIREN** (1222–1282 A.D.).—A saintly teacher and reformer of Buddhism in Japan. He based his message on the "Lotus of the True Law" which he held to be the consummation of all Buddhist truth and the sole authority. Confident that he was himself the true apostle of the faith and divinely commissioned to be the savior of the new age he gloried in exile and persecution. Following the Lotus he taught that the spiritual reality acting in all existence is the Eternal Buddha in whose life we share when by meditation we become conscious of the truth and by moral action give expression to the true *Dharma* or law.

**NICHOLAS.**—The name of five popes and one antipope.

*Nicholas I.*—Pope, 858–867. His papacy was marked by three struggles: one with Photius, the patriarch of Constantinople in an effort to restore the degraded patriarch Ignatius; another with Lothair I., king of Lorraine in opposition to the king's divorcing his wife; and a third in which he maintained the right of bishops to appeal from their metropolitans to the Roman See.

*Nicholas II.*—Pope, 1058–1061. Hildebrand dictated the policy of his pontificate toward the independent power of the papacy. The "Donation of Constantine" (q.v.) was called into service to that end.

*Nicholas III.*—Pope, 1277–1280.

*Nicholas IV.*—Pope, 1288–1292.

*Nicholas V.*—(1) Antipope, 1328–1330, during the pontificate of John XXII. (2) Pope, 1447–1455.

**NICHOLAS, SAINT.**—Bishop of Myra in Lycia, who was persecuted in the reign of Diocletian, and incarcerated until the reign of Constantine, and is said to have been present at the Nicene Council. Almost nothing is certainly

known about him. He is venerated by the Greek and Roman church as a saint on Dec. 6, and is the patron saint of Russia.

**NICODEMUS, GOSPEL OF.**—An apocryphal gospel consisting of two works, united at an early date: *The Acts of Pilate*, containing a detailed account of Jesus' trial before Pilate, and *The Descent of Christ to the Underworld* which relates the story of Carinus and Leucius, two men raised from the dead.

**NICOLAITANS.**—An early heretical sect, known only through the condemnatory references of opponents, apparently extremely free from conventional restraints in their habits of life. Also a mediaeval sect which claimed immediate revelation and abandoned celibacy in the priesthood and other traditional practices currently regarded as sacred.

**NIETZSCHE, FRIEDRICH WILHELM** (1844–1900).—Professor of classical philology at Basel, 1868–79, writer on philosophical and ethical subjects. Deeply influenced at the start by Greek studies and by the philosophy of Schopenhauer, he advanced the idea of a new "tragic" culture for Germany and the modern world—a counterpart to the old Greek culture (i.e., before the age of Socrates and Euripides, with their rationalizing tendencies) —in which Dionysiae art, represented, as he thought, by Richard Wagner, should vitally function. Later, disillusioned as to Wagner, and become skeptical of the saving power of art in general, his thought was mainly critical, though the hope for a new culture led him to propose extensive practical changes in social and political life—in, broadly speaking, an aristocratic direction. In his concluding period, we find, along with continued and often mordant criticism of current philosophical and ethical views, a glowing faith in the possibility of man's rising to practically superhuman heights.

His style is literary rather than technical, and bold phrases, such as "superman," "beyond good and evil," "immoralist," "blond beast," "will to power," easily mislead; he needs to be *studied*. For example, "beyond good and evil" means transcending, not morality, but the now reigning Christian type of morality, the main antithesis of which is "good and evil"; the antithesis "good and bad," which he thinks prevailed in the Greek and Roman morality, he reasserts—calling the one a herd- or slave-morality, the other a master-morality, in accordance with what he deems their respective inspirations. His extreme hostility to Christianity is because it so takes the side of the weak and inferior, that the higher master-type of man becomes almost impossible in its atmosphere. "Immoralist" is primarily the critic (dissector or analyst) of morality. By "blond beast" he means the Aryan who came down on and conquered the dark-haired aborigines of Europe ages ago, laying the foundations of a higher civilization. "Will to power" is his fundamental reading of man and the world—this will having all shades and degrees, the highest being reached in the philosopher and saint.

The hope for a new culture led him to look for a united Europe, in which the various clashing nationalistic aims ruling at present would be transcended and Europe take the lead in organizing the world, to the end of providing favorable world-wide conditions for the emergence of the higher types of men. Not all men, but the highest men, "not man, but superman," was to him the goal: he was as anti-democratic as anti-Christian, and for the same reason. Though atheist, this maximal evolution of the species made for him a kind of substitute for God. Moreover, though change was the law of things, there was, owing to the finiteness of the world's forces, a limit to the possible varieties of change—so that when once the gamut of combinations had been run, the old combinations would recur ("eternal recurrence"), the world thus maintaining a certain identity despite change (even each separate human life recurring).

WILLIAM M. SALTER

**NIHILIANISM.**—The view that when God became man in Jesus Christ, the human nature was a mere vesture, having no real substance. The view arose in the 12th. eentury, but soon disappeared.

**NIHILISM.**—The philosophical doctrine of the negation or denial of any real existence, and its counterpart the illusory character of all human knowledge. Usually employed in a derogatory sense. Among religions, Buddhism, with its doctrine that desire causes suffering, and relief comes through a negation of desire, tends toward nihilism. Vedantic philosophy denies the world of appearances, and one school of Buddhists—the Çunyavadins—deny existence.

**NIHONGI.**—A collection of "Chronicles" of old Japan made in 720 A.D. The work was written in Chinese and under Chinese influence but preserves valuable materials for the interpretation of the ancient religion of Japan.

**NIMBUS.**—A halo or aura of light which in art is represented as encircling the head of holy persons, and sometimes royal persons and other dignitaries. The symbol is found among the Greek, Roman, Brahmanic, Buddhistic, Slavonic, and Christian religions. Among the ancients it was a symbol of deity, supposed to indicate the appearance of the gods on the earth.

**NINIB.**—An ancient sungod of Nippur, in Babylonia who was replaced at the head of the pantheon at that place by Enlil (q.v.).

**NIRMĀNAKĀYA.**—See DHARMAKĀYA.

**NIRVĀNA.**—The state of complete salvation set as the goal before the Buddhist disciple. It was a condition of peace and joy achieved by final emancipation from the torture of earthly desires. Since man has no permanent ego it is not described as an immortal life of bliss yet it is forbidden to call it bluntly annihilation. It was escape from the endless wheel of transmigration and since the *arahat* enjoyed such perfect peace and poise in this earthly life there may have been an unformulated faith that the after-life would be a state of quiet joy. Here Buddhist teaching is vague.

**NIX.**—In Teutonic folk-lore, a water-spirit, ordinarily regarded as evil, but capable of being conciliated by votive offerings; supposed to appear in human or half-human and half-fish forms. Feminine, *nixie* or *nixy*.

**NOCTURN.**—(1) In the primitive church, a prayer and praise service held at midnight or daybreak. (2) In the R.C. church, one of the three-fold divisions of the office of matins, consisting of psalms, lessons and antiphons.

**NOMINALISM.**—See REALISM AND NOMINALISM.

**NOMINATIO REGIA.**—The royal right to nominate for an ecclesiastical office, a right formerly claimed by the Frankish and German emperors.

**NOMISM.**—The conception that religion consists in exact obedience to a definite code of laws. See LEGALISM.

**NON-CONFORMITY.**—A neglect or refusal to act in harmony with any established belief or usage. More specifically it is applied to religious dissent. The passage of the Act of Uniformity in 1662 led to the withdrawal from the English state church of some 2,000 ministers who refused to use the Book of Common Prayer as required by this Act. The term Non-Conformists was applied to them, and then was gradually extended to include all other dissenting Protestants.

Non-Conformists, differing among themselves, were agreed in their opposition to the established church. Under the last two Stuarts the attempt was made to suppress them altogether, and they suffered severely. The Act of Uniformity, requiring the use of the Prayer Book under heavy penalties, was followed by the Corporation, Conventicle, and Test Acts which completely eliminated all dissenters from the public life of the nation—religious, civil, and military—and also suppressed private worship. In the interest of the Catholics, both Charles II. and James II. attempted to mitigate the sufferings of dissenters, but the effort was without success and James was overthrown in the attempt.

Under William and Mary considerable relief was granted in the great Act of Toleration in 1689. Earlier penal laws were not repealed but they were no longer enforced, while church organization and public worship were permitted under careful governmental supervision. The struggle for complete freedom and equality with the established church continued throughout the whole of the 18th. and most of the 19th. centuries. In 1836 the right to solemnize marriages with their own ceremonies was extended to dissenting ministers, a national school system alongside the state system was established; later new universities without religious tests have been founded, in 1871 the two old universities were thrown open to Non-Conformists and in 1880 the right of burial in consecrated church yards was secured.

Thus most of the privileges of the establishment have been taken away, but the highest aim of the Non-Conformists, the complete disestablishment of the church, has not been attained. However, the Non-Conformists have continued to make progress and now furnish leaders in all liberal, social and political movements. W. J. MCGLOTHLIN

**NON EXPEDIT.**—(Latin: "it is not expedient.") A formula used by the pope in 1868 in advising Italian Catholics to abstain from using their franchise in parliamentary elections, as a protest against the policy of the Government.

**NON-JURORS.**—A group of Anglican ecclesiastics who refused to take the oath of allegiance to William and Mary in 1689 because they considered themselves bound by their oaths to James II. They formed separate congregations which persisted until 1805.

**NON-RESISTANCE.**—A refusal to employ physical force in order to enforce one's purposes. The advocates of non-resistance appeal to the teaching of Jesus in the Sermon on the Mount ("Resist not evil"), and regard war as unjustified under any circumstances. Those who refused to enter military service for this reason during the Great War were known as "conscientious objectors."

**NONES.**—The service for the ninth hour in the Roman breviary, normally recited at 3 P.M., but sometimes earlier.

**NORITO.**—A Japanese prayer-spell. This name is given to a collection of ancient state rituals which have the nature of magic spells directed by the Emperor for the protection and prosperity of the land and ruling house.

**NORNS.**—Three maidens who, according to Teutonic mythology, fix the destinies of men, bestowing good and evil by inexorable decree and determining the day and manner of death.

**NORTH AFRICAN CHURCH.**—An inclusive term for the orthodox Christian communities of North Africa in the early centuries. Christianity came to Africa doubtless from Rome, and probably in the 1st. century. Its rapid spread through Proconsular Africa, Mauretania and Numidia was due to social and religious causes, especially, however, to the outstanding personalities and labors of Tertullian (q.v.), Cyprian (q.v.), and Augustine (q.v.). The church suffered from false teaching (Manicheism, q.v.) and schism (Montanism and Donatism, qq.v.). It was crushed by the Vandals in the 5th., and practically annihilated by Islam in the 7th. and 8th. centuries.

HENRY H. WALKER

**NORTH AMERICAN INDIANS, MISSIONS TO.**—The evangelization of the Indians was one of the prime motives professed by Spanish, French, and English in their plans for the colonization of North America. Spanish success was spectacular in Florida, New Mexico, and California. But the permanent results were meager. French Recollets and Jesuits served the Indians of the St. Lawrence Basin and the Mississippi Valley with notable devotion and won large numbers of loyal converts to the Roman faith.

The accomplishment of the Anglican church was very small during the 17th. century although its leaders in England intended an aggressive program. The plan for the founding of the University of Henrico was abandoned after the natives had brutally massacred many of the colonists. Both Pilgrims and Puritans were slow in beginning their work among the red men, due largely to economic problems and to the lack of ministers who could be spared for the task. John Eliot and the five generations of the Mayhew family stand out as the pioneers of Protestant missions among the American Indians.

The 18th. century saw a slackening of interest in Indian missions due to the wars of France and England, in which the red men were used by both sides. Unique was the undertaking of Eleazar Wheelock. His private school in which he trained natives to become missionaries among their own people resulted in the establishment of Dartmouth College. The outstanding Presbyterian leaders were David and John Brainerd and the Mohegan, Samson Occom. The efforts of the Quakers were directed largely to securing peaceful conditions for the Indians. With remarkable patience the Moravians labored in difficult fields. Local churches and zealous leaders among the Baptists made small beginnings in New England. One of the main causes for the organization of the Society for Propagating the Gospel (Episcopal) was the hope of Christianizing the Indians.

The leading agency during the first half of the 19th. century was the American Board of Commissioners for Foreign Missions. This body represented Congregational, Presbyterian and Reformed interest. Practically every denomination undertook Indian missions upon an organized basis during the early years of the century. In 1870 a new plan was inaugurated through the initiative of President Grant. Since this date, the Indian tribes have

been divided among the denominations so that duplication is avoided. The usual situation now is that there are the Catholic, Episcopal, and one Protestant denomination on each reservation.

From the beginning, the mission interest was wider than mere evangelization. From the day of Eliot on, the effort was to civilize as well as convert the Indians. Schools provided both intellectual and industrial training. In general, it may be said that there have been four main difficulties which have been encountered all along the line: intertribal warfare detracted attention from religion; the powpow or medicine-man conducted a bitter campaign against the new faith; the white frontiersman introduced vices and mistreated the Indian; the United States government constantly moved the tribes farther west and seldom moved them far enough to insure a settled life.

Practically all of the Indians are now within easy reach of Christian missions. In 1920, there were, however, still fifty thousand natives who were pagans and a hundred thousand more who were not claimed by any church. HARRY THOMAS STOCK

**NORTH AMERICAN INDIANS, RELIGIONS OF.**—The religious beliefs of the North American Indians differ considerably in various parts of the continent. In the southwest among the sedentary tribes a fairly systematic mythology has developed, while in the extreme north and on the western Plateaus, the world is believed to be filled by supernatural beings which, however, are not organized in a hierarchy of gods. This is a reflection of the general social status of the Indians, the supernatural beings being more or less organized in the same way as are the tribes themselves. There is often a vague concept of a great power which sometimes has been identified with a supreme being. It may be identified with the daylight or with the sun, but it does not play any very important part in the religious life of the people, except insofar as moral actions are generally stated to be pleasing to the supreme power. The term "manitou" of the Eastern Algonquins seems to be originally used for expressing the idea of supernatural or wonderful power residing in any object, animal or man, and which is manifested in the most diverse ways; but it may also be used to designate the bearer of this quality. The stones which are used in the steambath have manitou power and are manitou. The same idea of power which is distinct from the concept of the supernatural being itself, is held by the Iroquois, Sioux and the Northwest Coast Indians. It is also found in the southwest and is probably a general Indian idea.

Most of the Prairie and Eastern Indians have a puberty ceremonial in which boys after a period of fasting have a vision in which a being endowed with supernatural power appears to them and becomes their protector. This may be the hereditary property of his family, or it may answer to his ambitions, enabling him to accumulate wealth, to become a successful warrior or shaman, or to be successful in gambling. Sometimes the supernatural beings are attached to different localities without being attached to the individual Indian.

Systematic mythology is on the whole, rare. It is found in the southwest, in California and also locally elsewhere. Ordinarily, the story of creation consists of a large mass of disconnected transformation tales. The typical underlying idea of origin is that the phenomena of our world, including social phenomena, pre-existed in a spiritual world and that by an ancestor or hero who visited the spiritual world, the phenomena of nature and society were brought to us. Thus the sun, fire, and water may have been in possession of powerful beings and were stolen for the benefit of mankind. The idea of a creation by will power is very rare in America. It occurs in a pronounced form only in California and to a slight extent in the southwest. Animals play a prominent rôle in the origin stories of most tribes, with the sole exception of the Eskimo. The animal stories are analogous to the short animal tales of Europe, Asia, and Africa dealing with the origin of things.

Shamans are a class of individuals who obtain from the supernatural powers the ability to cure disease, either by removing from the body physical sickness, or by capturing the soul which has left the body of the patient. Shamanism may be acquired by the acquisition of a guardian spirit. It may be innate, or may be acquired by a person who himself has been cured by shamanistic means. On the whole, the methods of shamanistic procedure do not differ much from those found in other parts of the world, although the theory of shamanistic treatment is quite varied. The theory of the soul as held by the North American Indians does not seem to show any pronounced characteristics. Many cases occur of beliefs in multiple souls which represent the life, the memory image, personality, the power of free movement in dreams, etc. The loss of any of these entails sickness and death. After death the souls, either in their entirety or in part, go to the country of the souls, which in some cases is believed to be in the extreme west, in other cases under ground or in the sky. We find also concepts of different lands of the souls according to the manner of death of the individual. Thus, among the Eskimo those who die a violent death go to the sky, while those who die of disease go into the lower world. An ethical concept is not connected with the locations of these worlds.

Magical procedure plays an important part in the religious life of the Indians, though much of it might as well be called scientific procedure, being purely rational and based on the assumed interrelation between processes that show certain kinds of similarities. The most striking peculiarity of American magic is the almost complete absence of the use of decorative design for magical purposes, which plays an important part in the magic of the Mediterranean and Asiatic areas. Locally protective designs are found, but they are not of extended use.

The good will of supernatural powers is obtained by prayer and sacrifice. Owing to the absence of domesticated animals, bloody sacrifices are rare in North America. In Mexico human sacrifices had been enormously developed, but in North America they are found rarely, for instance, among the Pawnee. Among the Iroquois dogs were sacrificed, but ordinarily gifts to the supreme powers consist of food thrown into the fire, or of other property that is destroyed. In a number of districts compelling incantations are in use, as, among the Eskimo and among some Californian tribes.

One of the most characteristic features of the religious life of the North American Indian is the high development of ceremonial. Their ceremonials are of a most complex character and are participated in by either the whole tribe or by certain religious societies, the rest of the tribe being merely witnesses of the exoteric part of the ceremony. The existence of an esoteric teaching in charge of certain individuals, requires a priestly class. On the other hand, the existence of a priestly class favors the further development of esoteric teaching. Thus it appears that among tribes like the Indians of the northwestern Plateaus, among whom ceremonialism is only slightly developed, there is also no priestly class, while among the tribes like the southwestern sedentary Indians who have a highly developed

ceremonial, there is a well developed priesthood. The ceremonials consist of dances accompanied by songs and generally require the use of certain definitely arranged ceremonial objects which may be designated as altars, which on account of the nomadic habits of the Plains Indians, can be packed up in bundles and are generally designated as "Sacred Bundles." The sedentary southwestern Indians are also in the habit of putting up their altars only during the ceremonial. Among the best known ceremonials is the Sun Dance of the Plains Indians which, notwithstanding its external similarity, has a great variety of forms of religious significance. It may be connected with war and it may be performed by a person who made a vow when ill. In other regions the ceremonials are performed during a certain season when the supernatural beings are supposed to be present in the villages. In the southwest there is a complete ceremonial calendar in which different ceremonies are performed which are connected with the occupations and religious events of the year.

On the whole, it may be recognized that, owing to contact and diffusion, the ritualistic elements and external forms of religious life, as well as the mythological concepts, have spread considerably among neighboring tribes, while on the other hand, the religious interpretation of ceremonies and of mythology is much more strongly individualized in different tribes, so that the outer forms of religious life may be very much the same in two neighboring tribes, while the interpretation and religious significance may be quite different. FRANZ BOAS

**NOTRE DAME.**—(French: "Our Lady.") A French designation of the Virgin Mary; and thus the popular name of R.C. cathedrals dedicated to the Virgin; especially the famous cathedral in Paris, begun in 1163, a splendid example of Gothic architecture.

**NOVATIAN.**—A Roman presbyter who in Mar., or Apr., 251 was elected rival bishop ("the first antipope") in opposition to Cornelius. The schism was due to Novatian's protest against the readmission into membership in the Catholic church of Christians who lapsed during the Decian persecutions. He was excommunicated in Oct., 251, and suffered martyrdom under Valerian. He was the first Roman Christian to write extensively in Latin.

**NOVATIANISM.**—The movement begun by Novatian (q.v.) protesting against the readmission into the church of Christians who had become apostates during the Decian persecution. The party contended that mortal sins could not be absolved by the church. The Council of Nicea made provision for the readmission of Novatian clergy into the church, but the sect continued in the West until the 5th., and in the East until the 7th. century.

**NOVENA.**—A devotion repeated on nine successive days in the form of a prayer for a particular blessing.

**NOVICE.**—An inexperienced person entering upon a new occupation or mode of life; specifically one who enters a religious community or house subject to a period of probation. See MONASTICISM.

**NUMBERS, SACRED.**—Among very many peoples certain numbers were, and are, associated with peculiar sanctity, as three, four, seven, and their various multiples, e.g., nine, twelve, etc. In many cases their origin is clear. Thus, twelve is the number of the zodiacal signs and of the months of the year; five is the number of the digits of one hand; twenty, of the fingers and toes. Prime numbers, three, five, seven, eleven, thirteen, etc., are also regarded with special awe, as are their multiples, e.g., nine (3×3), thirty-three (3×11), etc. The number one obviously denotes unity; two, the duality of life and death, etc.; three, past, present, and future, etc.; four, the cardinal points, and so on. In general, however, the real origin of the sanctity of a given numeral is forgotten, and new reasons are assigned for the later beliefs in its holiness, so that it is very difficult—often impossible—to determine the true source of its sacrosanct character. LOUIS H. GRAY

**NUMEN.**—The Roman term for any vague supernatural potency which can be recognized only by its effects and is never clearly defined as individual or personal, e.g., there were numina of trees, rivers, storehouses, fields, etc. Cf. MANA; KAMI.

**NUN.**—A member of a community of women, bound by religious vows of celibacy, poverty and obedience, such as those existing among Roman Catholics and Buddhists. See MONASTICISM.

**NUNC DIMITTIS.**—The liturgical name for the song of Simeon recorded in Luke 2:29–32, so called from the first words of the Latin version.

**NUNCIO.**—See LEGATES AND NUNCIOS, PAPAL.

**NUREMBURG, RELIGIOUS PEACE OF.**—A peace concluded between Emperor Charles V. and the Protestants at Nuremberg in Bavaria in 1532, whereby the legal status of the Protestant churches was assured for a time.

**NUSKU.**—The god of fire in Babylonian religion.

**NUT.**—The sky-goddess of ancient Egypt separated from her husband the earth-god, Geb, by the air-god, Shu.

**NYMPH.**—(Greek: "bride.") In classical mythology, one of a class of half superhuman maidens, portrayed as taking up their residence in the ocean, a spring, a mountain, or a grove, who were favorites with the greater gods, and guardian deities of human beings.

## O

**OATH MORE JUDAICA.**—Special form of oath required of Jews by European courts during the Middle Ages, and down to the 19th. century.

**OATHS and VOWS.**—1. *Nature of an oath.*—According to primitive ideas certain words and formulas, such as personal names, titles of supernatural beings, incantations, and blessings and curses, are objective things possessing a potency of their own. Especially is this true of the curse, which is regarded as a sort of baneful miasma which is capable of injuring or destroying anyone to whom it clings (see BLESSING AND CURSING). An oath is, in essence, a self-curse, by which a person subjects himself to some evil if what he says is not true. The effect of the oath is purely mechanical, for the person who swears falsely in ignorance calls down upon himself the same penalty as that to which the wilful perjurer exposes himself.

2. *Effectiveness of an oath.*—Various methods are employed to charge a curse-oath with magical efficacy. The person taking the oath may establish contact with some object which represents the state referred to in the oath, in order to absorb its quality if he perjures himself. Thus the Kandhs of India swear upon the lizard's skin, whose scaliness will be their lot should they speak falsely. Another method is for the oath-taker to call upon some animal to punish him if he lies. The Ostiaks of Siberia swear on the nose of a bear, an animal which they believe to be endowed with supernatural power. Oaths may also be taken on holy objects: idols, sacred books, relics, and the like. The oath becomes a form of prayer or appeal to God, when a deity is invoked to visit a breach of faith with punishment. But Westermarck is doubtless right in holding that originally the efficacy of the oath is entirely magical, the penalty consequent on perjury being supposed to result directly from the power inherent in the cursing words.

3. *Oath forms and formulas.*—The principal forms of the oath are connected with the general idea of giving efficacy to the swearer's words. The custom of swearing by weapons is found among the Nagas of Assam and other rude peoples, while it was practiced by the ancient Scythians and various Germanic tribes. Invocation of natural objects—a sacred tree or river, the sun or the heavens—is illustrated in the case of many classical oaths. The gesture of lifting the hand toward heaven was also a Hebrew practice, which established itself in Christendom and has lasted on into modern times. The words of the oath tend to harden into a set formula, which, when properly pronounced by the swearer, allow him no loophole of escape from the consequences of his action.

4. *Nature of a vow.*—A vow may be regarded as a variety of the curse-oath. By a vow a man dedicates himself or something belonging to himself to a god, who will punish him if he breaks it. A person or object thus consecrated to deity becomes ritually holy or sacrosanct. The various abstinences which accompany vows—not to cut the hair, not to eat flesh food, not to drink fermented liquors, not to shed blood, not to indulge in sexual intercourse, not to touch a dead body, etc.—must be explained as ritual interdictions incident to a state of consecration. In other words, they are *tabus*. See TABOO. The vow of the Nazarite (Num. 6:1-21), for instance, presents the closest resemblance to the religico-magical restrictions found in Polynesia, the home of *tabu*. Even the mode of terminating the Nazarite's vow corresponds to Polynesian methods of breaking a *tabu*.

5. *Instances of vows.*—As a religious transaction the vow belongs particularly to the more advanced faiths. Instances of it are numerous in Greek and Roman paganism, in the Bible (Jephthah's vow, Judges 11; Paul's vow, Acts 18:18), and in Christianity and Islam. The custom of votive offerings, which had a wide prevalence in classical antiquity, still retains its popularity in Mediterranean countries. Monkish vows, especially those of Eastern monks, contain many survivals of the old *tabu* element, in the ritual of separation from the outside world. The Crusader's vow in the Middle Ages was indissoluble, save by the Pope's consent; from the moment of taking it the Crusader belonged to the Church. In Mohammedan law the resolution to visit a distant shrine is expressly reckoned as a vow, so that pilgrims come under all the restrictions usually imposed on other votaries.

HUTTON WEBSTER

**OBEDIENCE.**—The subordination of the will to and ordering of conduct according to another's will. In certain human relationships as children to parents, servants to masters, citizens to the law, obedience is a moral obligation necessary to the social order. Religiously, obedience to the will of God is an evidence of piety. The hierarchical organization of the Roman Catholic church makes obedience of inferiors to superiors a demand. Obedience is one part of the threefold monastic vow.

**OBERAMMERGAU.**—A Bavarian village in which the Passion Play has been enacted decennially from the 17th. century. The play is given in fulfilment of a vow made in 1633 in gratitude for the stopping of a deadly plague.

**OBLATE.**—In the R.C. church one dedicated to the church but not taking monastic vows, such as a child handed over to a monastery to be reared as a monk, or a person who consecrates his property to a monastery and lives therein without taking the vows. There are various orders and societies of oblates among Roman Catholics, in which the community life similar to that in monasteries exists.

**OBLATIONS.**—In the early church, gifts of bread and wine for the Lord's Supper; hence anything offered in worship. The elements of the Lord's Supper are called the *lesser oblation* when unconsecrated and the *greater oblation* after consecration.

**OBLIGATION.**—The binding power of an external legal compulsion or an internal moral constraint, or that to which one is bound in either respect; in ethics, this comes to mean either the objective fact or the subjective feeling of oughtness.

Three main problems are involved in moral obligation: (1) the psychological nature of the sense of oughtness; (2) its genetic development in society and in the child; (3) the validity of its objective claim to authority. See AUTHORITY; DUTY; KANT.

J. F. CRAWFORD

**OBSESSION.**—A conception that obstinately persists in the mind controlling one's thought and action and unaffected by criticism or opposition. In Spiritualism it indicates control of a medium's consciousness by a spirit.

**OCCAM, WILLIAM OF** (ca. 1280–1349).—Franciscan schoolman; leader of nominalism. As a theologian he declared a scientific verification of dogma impossible, as theology is not a science but a mode of the working of an "infused faith." He claimed that biblical authority alone was sufficient, though in practice he included the Fathers and the Church. He held that God's sheer will is a sufficient cause for what exists.

**OCCASIONALISM.**—The theory that no direct causal relation exists between states of consciousness and the corresponding events in the physical world. Any physical change is an *occasion* for the production by God of a corresponding change in consciousness, and vice versa. The theory was a speculative device for surmounting the logical difficulty in supposing that mind can affect matter matter, or matter mind.

**OCCULTISM.**—The claim that reliable knowledge may be obtained by mysterious or secret powers of insight other than the methods of the experimental and observational sciences (e.g., by magic, alchemy, astrology, and theosophy). Knowledge, normally unattainable, is declared to be

possible in occult fashion by an expansion of the psychical powers, e.g., by trance, clairvoyance, clairaudience, psychometry, or mystic meditation.

**OCEANIA.**—In the mythology of the ancient Greeks, a nymph of the sea, of whom Oceanus, the ocean god, was father.

**OCTAVE.**—In R.C. liturgy, the celebration of great festivals which last throughout a whole week; also the eighth day of such a festival which is regarded as of greater importance than the others. Examples are Easter, Pentecost, Corpus Christi and Christmas.

**ODHIN.**—The chief god of the Teutons, called also Wodan. He is a god of winds and tempest, of agriculture and of war. When storms approach he is thought to ride in the Wild Hunt on his heavenly steed clad in broad-brimmed hat and flowing cloak followed by the souls of the heroic dead. His dwelling is in Walhalla, a place of daily fighting, feasting and happiness.

**OECOLAMPADIUS, JOHANN** (1482–1531).—German Reformer, his real name being Heussgen. He worked with Zwingli in introducing reforms in Swiss worship, and supported his interpretation of the Lord's Supper in opposition to Luther. He was greater as a preacher than as a theologian.

**OFFERTORY.**—(1) The sentences said or music sung when the offerings are collected, a custom current in various churches. (2) In the R.C. Mass, the offering of the elements about to be consecrated or the prayers recited by the priest over them.

**OFFICE.**—A prescribed service especially that for the canonical hours, but also used of any liturgical service, as confirmation or baptism.

**OFFICE, HOLY.**—The Roman congregation established in the 16th. century for the preservation of the true faith, especially for the detection and curbing of heretical doctrines. See INQUISITION.

**OFFICE OF THE DEAD.**—In the R.C. liturgy, a service consisting of first vespers, mass, matins, and laud, recited as a devotion to the dead by certain religious orders, especially on All Soul's Day, a custom originating in the 7th. or 8th. century.

**O'HARAI, OHOHARAHI.**—A Japanese state ritual of purification performed normally twice a year by the Emperor or his representative to remove the stain of all offenses committed by the people or their rulers. The ceremony consists of a transfer of the taint of impurity to objects which are then thrown into water or washed in water that the contagion may be carried away.

**OIL, HOLY.**—Oil consecrated for sacramental offices, as (*a*) *Oil of catechumens*, used in anointing persons about to be baptized; (*b*) *Oil of chrism*, used at baptism and confirmation; (*c*) *Oil of the sick*, used in extreme unction. See ANOINTING.

**OLD CATHOLICS.**—A party of schismatic Catholics who separated from the Roman Catholic Church after the proclamation of the dogma of papal infallibility in 1870, and who claim to represent the older Catholicism.

Prior to the Vatican Council papal infallibility, long earnestly advocated by the Jesuits and others, met opposition within the Catholic body especially among the laymen. Eventually all objecting bishops in the Council except two made their peace with the Church by submission, thus leaving to laymen the organization and direction of the new opposition movement. The leaders were mostly professors of Bonn, Breslau, Braunsberg, Munich, Münster, Prague, Würzburg and other universities. The general policy of the schismatic movement was determined in a Congress at Munich, September 22–24, 1871, and the organization of congregations followed in many of the leading cities of Catholic Germany. The new church rejected the pope altogether but retained episcopacy. Prof. J. H. Reinkins of Breslau was elected first bishop, and was ordained by the Jansenist bishop of Deventer in 1872. The episcopal succession thus obtained has been kept up since.

The rejection of the pope was followed by modification of other distinctive Catholic doctrines and practices. Jesus Christ was declared to be the sole Head of the Church, confession was made voluntary, absolution was regarded as declaratory only, priests were allowed to marry, the dogma of the immaculate conception was rejected, and the vernacular was approved in worship. Laymen were granted large influence in the affairs of the local congregations and of the church as a whole. The movement spread to Italy, Austria, Holland, the United States, and other countries. There are now some 60,000 in Germany, nearly as many in Switzerland, and smaller numbers in other countries. W. J. MCGLOTHLIN

**OLD TESTAMENT.**—A collection of 39 books, constituting the Hebrew Scriptures, and now forming the first part of our English Bible.

These books are of various types and arose in order to meet various religious needs. Some put on record the laws that controlled Hebrew social and religious life; others narrate the history and the traditions regarding ancient Israel; others record the sermons preached to their contemporaries by the prophets; still others discuss the great problems of life from a practical or semi-philosophical standpoint; and one constituted the great hymn book of the Jewish community. The Hebrew O.T. is arranged in three divisions, viz.: the Law, the Prophets, and the Writings. This arrangement represents the order in which these books attained authority in the minds of the Jewish people, the law achieving sanctity first of all, after that the prophets (including the early historical books), and last of all the writings (including the Psalms, Proverbs, Job, Chronicles, etc.).

As the Jewish people scattered over the world and came into contact with other peoples and languages, largely forgetting their own tongue, the need of translating the sacred books arose. The first translation was into Greek (the Septuagint), and this was followed in due time by a Syriac rendering (the Peshitto) and a Latin (the Vulgate). See VERSIONS OF THE BIBLE.

The process of canonization was begun by the Jews themselves. Its origin dates back to the reform in Josiah's day (621 B.C.), when Deuteronomy received official sanction in a popular assembly. This tendency was carried farther in the times of Ezra-Nehemiah; and was fulfilled finally in the Jewish Council of Jamnia (ca. 100 A.D.), which definitely decided in favor of Ecclesiastes and Canticles as worthy of a place in the Canon. The Protestant Canon of the O.T. has adhered to the list of books found in the Hebrew Bible; but the Roman Catholic O.T. follows the Septuagint in including the so-called Apocryphal Books. See CANON, BIBLICAL.

The use of the O.T. made by the Christian Church has changed as the interests of the Church have changed. The early Church sought to find

in the O.T. support for its claims regarding Jesus. Hence it magnified the predictive element and sought to find portrayals of Jesus and his work in the O.T. writings. Since much of the O.T. was not susceptible of such interpretation on the face of it, the symbolical and allegorical principle of exegesis was brought into free play.

By regarding much of the ceremonial as symbolical or typical of him who was to come, predictions of Jesus were found even in the Law. Things that apparently had nothing to do with the coming Messiah were by allegorical interpretation made to be specific announcements of the coming Christ. With Luther and the Reformation, the church was brought to see that the only sound principle of interpretation was to accept the language of the O.T. according to the natural, grammatical sense and in accordance with the historical situations out of which the documents arose. But while the Reformation theory of interpretation was sound, in practice the O.T. was always made subservient to the N.T. and thus its real significance was obscured. It is only within the last half-century that the Reformation principle of interpretation has been given full application in what is now called "the historical method of interpretation."

The value of the O.T. is today seen in the fact that it is the record of a long period in the history of the purest religion that the world knew prior to the rise of Christianity. It shows us that religion in the making. It reveals to us the faults and virtues of the makers of the Hebrew religion and thus furnishes warning and inspiration to us in the task of meeting the religious needs of our own day. Further, it throws a bright light upon the N.T. and so contributes greatly to our understanding of the rise and development of early Christianity.

J. M. Powis Smith

**OLIVETANS.**—One of the minor monastic R.C. orders founded by Bernard Tolomei in the 14th. century and following the Benedictine rule, only with augmented rigor. The original monastery at Accona, near Siena was renamed *Monte Oliveto* from the abundance of olive trees at Accona, and as a mark of devotion to the Passion.

**OLSHAUSEN, JUSTUS** (1800–1882).—German Orientalist who made important contributions to comparative philology and through his work on the cuneiform inscriptions added much to the knowledge of Assyrian and Babylonian religions. He also issued commentaries on the Bible.

**OLYMPUS or OLYMPOS.**—The mountain home of the gods of the Aryan conquerors of Greece.

**OM.**—A mystic symbol of India used in religious meditation. It is common to practically all the sects. Sometimes it is expanded to read AUM and so lends itself to all the speculation associated with the number three. The essence of the three worlds, the ultimate divine reality, the soul of the sacred Scriptures, the inner magical power of the sacrifices are all, by a kind of mental shorthand, concentrated in this symbol which has acquired in consequence, through the centuries, the mysterious power of a spell. Mantras (q.v.) usually begin with the word. Meditation on it is the last mystic stage before the final state of union which is ineffable.

**OMEN.**—A sign in divination (q.v.) which may be favorable or otherwise.

**OMNIPOTENCE.**—The theological doctrine of the possession by God of unlimited and unrestricted power for the realization of all possibilities which he may will.

**OMNIPRESENCE.**—The theological conception that the transcendent God is active at all places in the universe.

**OMNISCIENCE.**—The theological doctrine of God's unlimited knowledge as a necessary condition to the doctrine of providence.

**ONEIDA COMMUNITY.**—A communistic society founded by John Humphrey Noyes (1811–1886) at Oneida, New York, which coupled industrial success with its religious and social principles. See Perfectionism.

**ONTOLOGICAL ARGUMENT.**—The ontological argument has various forms, but its goal is to establish the existence of God as a necessary implication of the idea of divine or perfect being; a purely subjective or logical form of argument, aiming to give logical form to an intuitive conviction of God.

In Augustine the form of the argument is that of trusting a universal intuition. In Anselm the typical scholastic syllogism is thus outlined: We have the idea of an absolutely Perfect Being. But to be perfect a being must have existence. Therefore an absolutely Perfect Being must exist. In Descartes the argument was assimilated to the doctrine of "innate ideas." God is an innate original idea of the mind; only God could be the adequate cause of such an idea. Therefore he exists.

In Kantian philosophy, the ontological argument was shown to be purely formal, indicating nothing more than an inevitable trust in the validity of necessary concepts. Modern philosophy in general lays little stress upon it. Herbert A. Youtz

**ONTOLOGISM.**—The philosophic theory advanced by Gioberti, the Italian philosopher (1810–1852) that man is possessed of intuitive knowledge of Absolute Being. The theory was advanced in opposition to the current philosophical method of analyzing subjective consciousness.

**ONTOLOGY.**—Literally, the "Science of Being"; an attempt to define the nature of ultimate reality.

Ancient and mediaeval philosophy maintained the conception of an ultimate reality upon which the existence of any specific thing depends. To determine the nature of this ultimate meant to state the universal conditions of any kind of real existence. The name "ontology" was first applied to this metaphysical inquiry by the German philosopher Wolff.

Since Kant's searching critique of metaphysics, the futility of attempting any definition of so generalized a conception as that of Pure Being has been generally recognized, and the older ontology has fallen into disrepute. Modern philosophy, however, proceeding first to analyze our subjective sensations, perceptions, and conceptions, is led to the inquiry as to the character of the objective stimuli of these subjective experiences. To distinguish the object of knowledge from the process of knowing calls for a metaphysical inquiry; and modern epistemology has sought to solve this problem. But the impossibility of any empirical contact with that which is distinct from the knowing process is so evident that no ontology in the older sense of the term is today elaborated. It is rather sought to show that there is a definite and dependable objective order which so determines our experience that reliable "laws" of nature and sequences of events may be reckoned with. Theologically, the ontological problem is that of affirming

the real objective existence of God as distinguished from our idea of God. See ONTOLOGICAL ARGUMENT.

GERALD BIRNEY SMITH

**OPHITES or OPHIANS.**—The generic designation for certain sects of Gnostics, the common tenets of which are uncertain, although all of them abounded in pagan ideas. See GNOSTICISM.

**OPTATUS.**—Bishop of Numidia in Milene, in the second half of the 4th. century, and author of a book *Against the Donatist Schism* in reply to the treatise of Parmenianus.

**OPTIMISM.**—The philosophical doctrine that the universe is so ordered that the development of events is designed for the highest good. Leibnitz developed the argument that since God the creator is infinitely good, the universe is the best possible world. In optimism evil is either explained away or declared to be a means of good. Some of the New England theologians on the basis of Leibnitz' optimism declared sin necessary to the manifestation of God's goodness and glory. In popular usage, the word indicates the tendency to view events and things from the bright side.

**OPUS OPERATUM.**—A term used in R.C. theology to affirm the inherent saving efficacy of a sacrament. The phrase *ex opere operatum* ("through the act performed") indicates that emphasis is to be laid on the sacraments rather than on subjective faith in defining the conditions of salvation. (*Canons of the Council of Trent*, Session VII, Canon 8.)

**ORACLE.**—A particular place where a god or goddess is believed to answer the questions of his or her worshipers, or to give occult information; a feature characteristic of the ancient Greek religion. In practise there was associated with the oracle an organized cult of divination. Delphi was the location of the most noted oracle. See DIVINATION. The utterance coming from a deity or from a prophetically inspired person is also called an oracle.

**ORATORIANS.**—A R.C. congregation of men founded by St. Philip Neri in Rome in 1564 to promote the "counter reformation" (q.v.) inaugurated by the Council of Trent (q.v.). Each community, "Oratory," is independent. The members take no vows, may leave at any time, and wear the clerical cassock. There are Oratories in most of the countries of Europe, America, and Ceylon. Prominent among the English Oratorians were Cardinal Newman and W. Faber.

**ORATORIO.**—A musical composition of a sacred character for chorus, solo voices and orchestra, the text of which is frequently taken from the Bible, and which is performed without costume, scenery or dramatic action. Such compositions date from those of Carissimi (1604–1674).

**ORDEALS.**—Methods employed among ancient Babylonian, Indian, Greek, Germanic, Hebrew, and other peoples, and among medieval Christians, for determining the guilt or innocence of accused persons by appeal to direct and miraculous divine intervention to save the accused from harm if innocent. Common tests were the duel, taking of poison, contact with red-hot iron or boiling water, or ability to swallow a consecrated portion of food. Most of the ordeals were such that apart from divine interposition (scarcely to be expected) or ability on the part of the accused to practise illusion, conviction was practically sure. From the 9th. century onward popes and some civil rulers sought to discourage ordeals and sometimes prohibited them; but they persisted along with belief in witchcraft and other superstitions to the close of the Middle Ages or later.

A. H. NEWMAN

**ORDER, HOLY.**—The power transmitted to a man through ecclesiastical authority to exercise certain spiritual functions in the Christian Church.

I. CATHOLIC THEORY AND PRACTICE.—Ordination distinguishes the recipient from the laity by an indelible mark or character, and is therefore, like baptism, not to be repeated. It confers grace (cf. I Tim. 4:14; II Tim. 1:6), and is accordingly a sacrament, though the Anglican Churches distinguish carefully between the two sacraments authorized or instituted by Christ personally (baptism and the eucharist) and those rites which later obtained this title. See SACRAMENTS.

In this sacrament various grades are distinguished under the title of Holy Orders. The Latin Church at present commonly recognizes seven of these, comprising in succession from higher to lower, priests, deacons, subdeacons, acolytes, exorcists, readers, and doorkeepers; but there appears to be no authoritative definition of the number. As here given the priesthood includes the bishopric, probably because bishops and priests alike have the highest power of the Christian ministry, that of consecrating the elements in the eucharist (so St. Thomas Aquinas); though the office of a bishop, as distinct from his order, is universally held to be superior to that of a priest, and includes certain functions not permitted to priests (confirmation, ordination, mission), and there appears to be a growing tendency to account the episcopate a distinct order. Of the orders enumerated, the priesthood (or the bishopric and priesthood), diaconate, and (in recent centuries) subdiaconate are accounted major orders, the others minor. Each lower order must be conferred to render a candidate eligible for the next higher, though ordinations *per saltum* were not unknown in earlier centuries. The minor orders have become in practice only formal steps preliminary to the major.

In the Churches of the East (Russian, Greek, Armenian, etc.) which are not in communion with the Churches of the West, some variation of recognized number of orders appears to exist, though five are commonly so accounted, bishops, priests, deacons, subdeacons, and readers, to which singers are sometimes added.

The Anglican Churches since the Reformation have recognized and continued but three orders, those mentioned in the New Testament, bishops, priests, and deacons, of which bishops are held to be proper and lineal successors of the apostles, according to primitive Catholic tradition. The necessity of minor orders is denied, on the ground that they are not of the primary constitution of the Church. The office of lay-readers (to which men only are admitted), and the order of deaconesses, both revived in recent years in the Anglican communion, do not partake of the nature of Holy Orders, though both existed in the 1st. or 2nd. centuries.

Qualifications for Holy Orders differ in different Churches. Among the requirements are that candidates must prove by canonical tests their possession of high moral character, orthodoxy of belief, purpose of conformity, and a prescribed amount of learning. Approval by the laity as well as the clergy is also scrupulously provided for, in accordance with primitive tradition. Candidates must be of sufficient age. In the first centuries there was variation of limit, but 25 years for deacons

and 30 for priests and bishops came to be the rule, which still holds in the East. For the Latins the council of Trent established as the requirement 22 years for subdeacons, 23 for deacons, 25 for priests, 30 for bishops; but dispensations are permitted, and the limit is usually one year lower in the case of the three orders below the episcopate. In the Anglican Churches 21 years is the age-requirement for the diaconate, 24 for the priesthood, 30 for the episcopate. Ordinands must possess also a canonical "title," or guaranteed situation in which to exercise their clerical function, diocesan, parochial, or academic; but in the Latin Church bishops are sometimes consecrated in recent centuries with the title of some extinct see ("titular bishops," formerly called bishops *in partibus infidelium*). In the East a secular priest may be married before ordination, but is not permitted to remarry in case of the death of his wife. But a bishop must be a celibate, and is therefore in practice appointed from the membership of a monastic order. In the Latin Church celibacy is required of all clergy in major orders, with few relatively obscure exceptions. The Anglican Churches since the Reformation have returned to primitive practice, and permit marriage to clergy of all orders.

Rites of ordination differ according to the Church, and ordinations may be valid though irregular (e.g., of a man without canonical qualifications, or by a suspended, schismatic, or even heretical bishop); but essential to validity (as in all sacraments) are proper "intention," "matter," "form," and "minister." "Intention" requires the serious performance of the rite by the officiant with the evident purpose to "do what the Church does" (*facere quod facit Ecclesia*). The "matter" and "form" in ordination consist in the imposition of hands with appropriate prayer, though there was commonly held in mediaeval and even later times in the Latin Church a now discredited theory that in ordination to the priesthood the essential matter was the putting into the ordinand's hands of the chalice and paten (the *porrectio instrumentorum*, excluded from the Anglican rite since the Reformation).

The only "minister" of Holy Orders is a bishop (except by occasional papal delegation in the Latin Church in the conferring of minor orders); for though in the ordination of a priest the priests present join with the bishop in the "laying on of hands" (cf. I Tim. 4:14), they do not thereby ordain. *Apostolic succession* (q.v.) is thus through the line of bishops only, and from early centuries it has been required by custom and canon that in each consecration of a bishop at least three bishops should unite in the imposition of hands. Since each of these acts with the full power of ordination, the tactual connection back to apostolic times becomes not a single chain but a most complex network, in which the casual effect of any unsuspected impairment in the validity of a single link is obviated by the coherence of the entire fabric.

The actual exercise of the powers conferred by Holy Orders is controlled by canon law; but subject to that legal direction a priest is empowered to preach, and to administer all of the sacraments except Confirmation and Holy Orders (in the East he may confirm as by delegation from the bishop, who blesses the oil used in the rite); he may also pronounce absolution and benediction in other offices of the Church. A deacon may assist the priest in the administration of sacraments, in the absence of a priest may baptize, and may preach, if especially licensed by his bishop to do so: but he may not act as celebrant in the eucharist, nor pronounce absolution or benediction (and it is worthy of note that baptism is valid also if administered in circumstances of emergency by even a lay person, whether man or woman). Ordinary offices of public worship may be conducted by any cleric (subject to limitations mentioned above), or in emergencies by a layman or laywoman. Lay officiants may not, however, pronounce absolution or benediction. From Holy Orders are distinguished titles indicating merely administrative functions, such as cardinal, patriarch, primate, metropolitan, archbishop, dean, archdeacon, canon, rector, vicar, curate, etc. Even the Pope is, *qua* order, only Bishop of Rome.

II. Protestant Theory and Practice.—Though the catholic theory recognizes in the priesthood both a sacerdotal and a ministerial element, it lays emphasis upon the former. Protestant churches generally hold to a purely ministerial theory of the office, and repudiate for their clergy all sacerdotal pretensions. These persons they prefer accordingly to call ministers, elders, or pastors, and (except certain Methodists) they reckon their deacons as merely official laymen, thus holding to a single clerical order. In these respects they profess to be following loyally the New Testament model. Of course they all (with the exception of certain Presbyterians) reject the Apostolic Succession as an unnecessary or fictitious mediaeval theory. See Clergy.

Churches "of the Presbyterian order" differ from those "of the Congregational order" rather in their theory and practice of church government than in their concept of Orders. Yet certain "High Church" Presbyterians claim and value proper succession of their ministers from primitive times on the ground that ordinations by bishops have been valid inasmuch, and inasmuch only, as bishops are properly presbyters. Presbyterians are not unanimous on the question whether a "ruling elder" in the local church partakes of the same order as the minister, or is only a layman.

The Methodist followers of John Wesley distinctly reject all idea of the episcopate as a separate order, but the two largest branches in the United States of America (and some smaller churches as well) retain the title for elders elected to general superintendency, while they account the diaconate to be the lower order in the twofold ministry.

The Scandinavian Churches of Lutheran origin in Norway and Denmark have bishop-superintendents of only presbyterian ordination, like the Methodist Episcopal Churches; but the bishops of the Lutheran Church in Sweden can trace a lineal succession from a bishop of Roman consecration, as apparently can also the Moravian bishops. E. T. Merrill

**ORDERS, RELIGIOUS.**—Societies of men or women living in community according to rule for the purpose of mutual edification or religious work. Such orders existed in some ancient religions, as the Buddhists. In the early Christian centuries solitaries in the deserts of Upper Egypt and Syria formed such communities. They probably entered Europe in the late 4th. century. St. Basil gave his monks a rule in 359, which was later adopted by nearly all the monastic orders of the Eastern Church. St. Benedict (d. 543) gave a similar rule to the monks of the West. In the Middle Ages numerous religious orders sprang up, especially in the 13th. century—Franciscans, Dominicans, Augustinians, Carmelites. At present the older orders continue to make solemn vows of poverty, chastity, and obedience, and profess their respective rules. Those of later origin, or which do not make solemn vows, are properly called Congregations. See Monasticism; Catholic Societies. J. N. Reagan

**ORDINAL.**—A guide to the proper forms of religious service, in pre-reformation times

furnishing instructions for all the canonical hours during the church year. In the Anglican prayer book, instructions regarding the "making, ordaining, and consecrating of bishops, priests, and deacons."

**ORDINATION.**—The formal appointment of a person to perform public religious acts in behalf of a church. Such appointment is of two sorts: In the case of Catholic churches it involves the entrance of the candidate into a holy order through the impartation of grace derived through an apostolic succession from Jesus Christ. In the case of other bodies it is simply a solemn introduction of the candidate to ecclesiastical office and duties. See ORDER, HOLY; APOSTOLIC SUCCESSION; BISHOP; DEACON.

**OREAD.**—In Greek mythology, a nymph (q.v.) inhabiting and presiding over a mountain.

**ORENDA.**—An Iroquois word meaning the invisible, mysterious potency by which natural objects and living beings accomplish remarkable or startling effects. See MANA; MANITU.

**ORIGEN** (182–251).—A celebrated Christian teacher of Alexandria. As a young man he succeeded Clement of Alexandria as the head of the catechetical school at Alexandria and soon became the leading theological influence of his day. He was ordained presbyter in Caesarea (230) but in consequence was banished from Alexandria. Thereafter he lived in Caesarea, where his teaching soon attracted large numbers of pupils. He finally died of tortures inflicted during the persecution of Decius.

Origen organized Christian teaching through the use of Greek dialectics and philosophy. His system was orthodox but he taught a view of the relation of the Son to the Father which later was interpreted as implying the subordination of the former. Particularly was he influential in giving a Platonic metaphysical tendency to the doctrine of God and of the Logos as the eternally (i.e., timelessly) begotten creative Son of the Father. He also held to the pre-existence of the soul and the pre-existent incarnation of the Son. In his eschatology he combatted millenarianism and held to the final release of human souls from sin through purification.

No one of the early Fathers surpassed Origen in boldness of speculation or solid learning. So creative was his teaching in the pre-conciliar age that it later became the quarry of both orthodox and heretical schools.

As a biblical scholar he was approached only by Jerome. His prolific authorship resulted in 6000 rolls. His method was both scientific and allegorical. His commentaries cover the chief books of the Bible. His most important critical work is the *Hexapla* in which the Hebrew, Aquila's version, Symmachus, Septuagint, the version of Theodotian, as well as variants and a transliteration of the Hebrew, were arranged in seven parallel columns. In addition to his exegetical and theological works (chief among which are the *De Principiis*, and *Against Celsus*), he left numerous homilies on practically the entire Bible as well as many letters. SHAILER MATHEWS

**ORIGENISTIC CONTROVERSIES.**—Controversies originating in the Greek church from the 4th. to the 6th. centuries with reference to the doctrines of Origen (q.v.). The points of attack were his denial of the resurrection of the flesh, the subordination of the Son to the Father, the pre-existence of souls, the eternal creation of the world, and the final and universal restoration.

**ORIGINAL SIN.**—A congenitally depraved nature alleged by orthodox Christian theology to be the inevitable heritage of every human being.

As contrasted with the perfect holiness of God, human life seems inherently sinful. The profound sense of sinfulness felt by men like Paul, Augustine, and Luther found theological expression in the doctrine of original sin, according to which Adam's fall so corrupted human nature that every child of Adam is born in a state of sin. There has been considerable controversy among theologians as to the exact exteut of the depravity thus inherited. Augustine, Luther, and Calvin set forth the doctrine of *total depravity*, "whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to evil" (Westminster Confession). Roman Catholic theology represents original sin as the loss of Adam's original righteousness, and an evil infection of human nature entailing God's wrath and bringing death as its penalty. Arminianism insisted that only when the evil nature of man is voluntarily yielded to does sin arise. Pelagius denied the doctrine in the Augustinian sense, declaring that our sin consists in following the bad example of Adam rather than in any innate disability. Origen ascribed original sinfulness to the debasement which the soul incurred by sin in a pre-existent state.

In present-day religious thinking among Protestants, the doctrine has been somewhat discredited both because of doubt as to the historicity of all the details in the theological picture of Adam, and more especially because of a more accurate knowledge of child nature. It is recognized that physical appetites and instincts represent an age-long development in the race, while the more refined spiritual attitudes have a comparatively short racial history. Religious and moral ideals thus have a hard fight against an animal inheritance. Again, every individual is born into a society with faulty moral ideals and practices. Righteousness must always contend against social inertia. Whereas salvation from original sin in the older theological sense requires a sacramental or mystical regeneration, salvation from animal passions and from evil social standards requires a religious and moral training of the body and a "social gospel."

GERALD BIRNEY SMITH

**ORMAZD.**—The Pahlavi form of Ahura Mazda, "the Wise Lord," Supreme Being in the Zoroastrian religion. He is the Creator of the good world, holy, merciful, eternal, omniscient, leader of the good creation in the world struggle against the wicked Spirit, Ahriman, creator of evil. In the early period Ormazd is not represented as omnipotent but later Zoroastrian thinkers give him that attribute. See PERSIA, RELIGIONS OF; ZOROASTRIANISM.

**ORPHANS and ORPHANAGES.**—Orphans and widows have generally been regarded as suitable objects of charity. Plato taught that orphans should be placed under public guardianship. Rome was less considerate. In mediaeval times the monasteries made them their special care, and they were given schooling and trades. St. Vincent de Paul among Catholics and the German Pietist Francke were conspicuous for their care for orphans. The former placed them in charge of Sisters of Charity, orders that since then have spread across the world. An Orphan Working Home was founded in England in 1758.

The presence of the poorhouse with its ungraded derelicts led to the abuse of child life in both England and America. In the early factory days

orphans were sent into the shops even when very young, and kept at work for long hours in England. Philanthropists stirred Parliament to legislate, and Dickens by his stories of children aroused the attention of the nation to the evils of the system of child support. In America private orphanages were organized from the beginning of the 19th. century, but the evils of the poorhouse and of the apprentice system continued to prevail much longer. In the orphanages kinder treatment was the rule, but the routine and discipline of the institutions too often crushed out initiative and originality, and blighted all the romance of childhood. More recently the old type of institution has been giving way to the cottage or family plan, by which children are placed in smaller groups under the care of a house mother. As often as possible children are placed out in the homes of those who are willing and reliable, and many are adopted by foster parents.

Several approved methods are now in vogue in various states for the care of children outside the almshouses. The most general is that of a state school, where children are regarded as wards of the state and from which they are placed out in families. Michigan was the first state to bring all needy orphans into one central institution instead of helping to pay the expenses of private institutions, and a number of other states have followed that example. Massachusetts maintained a state primary school for thirty years, and then abandoned it, as nearly all the children had been placed out. Objections to the state school plan have been made on the ground that the schools are liable to political control, but on the whole the plan has worked well. A second method, originating in Ohio, was adopted by several states. It is called the county children's home system, but the plan did not justify itself. A third plan has been for the state to support its wards in private institutions. This subsidy or contract system started in New York, and extended elsewhere. Increase of numbers faster than population, and sectarian interference caused criticism, but experience has yet to prove that it is an unwise system. Public opinion is increasingly sensitive to the welfare of the fatherless child, and a large number of organizations supported by private charity are now engaged in caring for orphans in accordance with the principles of social science.

HENRY K. ROWE

**ORPHISM.**—See MYSTERY RELIGIONS, I, 3.

**ORTHODOXY.**—The affirmation of beliefs or of a system of doctrines authoritatively declared to be true.

Orthodoxy presupposes the idea of an authoritatively given system to which adherents are expected to be absolutely loyal. The conception developed during the 2nd. century, as a phase of the attempt to define *true* Christianity so as to exclude perverted interpretations. Over against all other claimants the Catholic Church established its rights as the sole divinely established church, to which was committed the divine deposit of truth by Christ through the apostles. Orthodoxy consists in allegiance to the dogmas defined by the church. See ROMAN CATHOLIC CHURCH. The Eastern church calls itself *the* Orthodox Church.

In Protestantism, orthodoxy has usually been determined in relation to official confessions of faith. But since, according to the Protestant conception, all doctrines must be justified by scriptural authority, orthodoxy in the broader sense denotes conformity to the teachings of the Bible. Dissenters, however, have been able to quote scriptural authority to discredit the so-called orthodoxy of ecclesiastical confessions. The development of numerous and complicated controversies, in which each party claimed to represent true biblical doctrine has done much to discredit the conception of orthodoxy. Such statements as, "Orthodoxy is my doxy; heterodoxy is your doxy," indicate a popular impatience with theological polemics. Less stress is laid today in Protestant churches on doctrinal conformity, emphasis being placed on loyalty to the spiritual ideals of Christianity, leaving individuals free to formulate their beliefs in their own way. Moreover, the historical view of the rise and formulation of Christian doctrines renders the presuppositions of orthodoxy untenable. A less precisely official view of doctrine is thus coming to be more generally held.

GERALD BIRNEY SMITH

**OSCULATORIUM.**—See PAX.

**OSIANDER, ANDREAS** (1498–1552).—German reformer who participated in many of the important events of the German Reformation including the formulation of the Augsburg Confession and Schmalkald Articles. His interpretation of justification by faith as a process which *infused* righteousness in the believer was condemned as tending to Catholicism by his opponents, who taught that righteousness is *imputed* to those who accept Christ's atoning work.

**OSIRIS.**—A complex god of Egyptian religion. He is god of the dead, sun-god and symbol of fertility and life. See MYSTERIES.

**OSTENSORIUM.**—Same as MONSTRANCE (q.v.).

**OUSIA.**—A Greek word important in the Christological controversies of the 4th. century. The Aristotelian usage of *ousia* denotes the essence common to the species of a genus and this was the sense in which the word was used by the framers of the Nicene creed. Members of the same genus were said to be *homousios* (q.v.). The Neoplatonists said God was beyond *Ousia;* e.g., Dionysius the Areopagite used the expression *hyperousios*. Those who applied the term to God denied the possibility of a definition. The Latin fathers beginning with Tertullian adopted the word *substantia* (substance) as equivalent to *ousia*. In this sense the Son is said to be of the same substance as the Father.

**OVERSOUL.**—A term used by Emerson for the all-pervading spiritual reality of the cosmos, permeating nature and man.

**OWEN, JOHN** (1616–1683).—English Nonconformist leader and theologian; a rigid Calvinist in theology and one of the foremost leaders in the struggle for religious liberty.

**OXFORD MOVEMENT.**—A movement directed by Oxford divines to strengthen the Church of England by ritualistic emphasis and a restoration of the discipline of the ancient church.

Warned by the repeal of the Test and Corporation Acts (q.v.) and the Catholic Emancipation Bill that the Church of England was still suffering from the effects of the Wesleyan awakening, the liberal tendencies of the French Revolution, and Erastian ideas of the church; thoroughly alarmed at the agitation to remove the bishops from the House of Lords because of their decisive influence in blocking the Reform Bill of 1831; and fearful lest church disestablishment might become a national issue especially after the Commons had presumed to legislate ten Irish bishoprics out of existence, a group of Oxford leaders—Froude,

Palmer, Percival, Keble, Mozley, and notably Newman, Pusey, and Ward—took steps to organize against further encroachments. Petitions signed largely by clergymen and lay heads of families, addressed to the Archbishop of Canterbury, denounced innovations and pledged support in reviving church discipline. A series of "Tracts for the Times" containing concise statements on polity, doctrine, and worship of the church, aroused widespread interest because of the increasing boldness with which Romanizing tendencies were mooted. The publication of tract No. 90 by Newman, undertaking to prove that the Thirty-Nine Articles are capable of an interpretation in harmony with Roman Catholic views, precipitated a crisis. Confronted with the secret purpose of the propaganda, many withdrew their allegiance. Realizing the hopelessness of effecting a general reconciliation between the Anglican and Roman churches, Newman, followed by some of the ablest members of the party, made his way into the Church of Rome. Others more confident of ultimate success, retained their affiliation with the Church of England and continued to advocate extreme ritualistic practices, and in defiance of the law and sometimes of their congregations, introduced ceremonies of Rome. Test cases submitted to the Judicial Committee of the House of Lords have given considerable room for proselyting. The doctrine of the Real Presence and its corollary, the Eucharistic Sacrifice, have been openly and widely taught, and have found expression in a revived and elaborate ritual. Proceedings instituted in 1856 against Archdeacon Trenton and in 1871 against Mr. Bennett for teaching the above doctrines, have only strengthened the cause. Through its aggressive work in founding brotherhoods and sisterhoods to minister among the masses, and its appeal to the ritualistically disposed, the movement has gathered within its following a considerable portion of the Church of England. PETER G. MODE

**OYOMEI.**—A 15th. century system of Chinese religious philosophy which extended its influence to Japan. It is a mystical monism seeking contact with reality, not through the intellect, but by intuition. Its great exponent was Wang Yang Ming (q.v.).

## P

**P.**—The abbreviation for the so-called Priestly Code of the Old Testament Scriptures. See HEXATEUCH.

**PACHOMIUS** (292-346).—Egyptian monk, founder of cenobitic life and organizer of monasteries; also a friend of Athanasius.

**PACIFIST.**—One who believes that peaceable settlement of all controversies is possible and obligatory. War is condemned *per se*. The grounds of this condemnation are sometimes the teachings of the Sermon on the Mount ("Resist not evil"), and sometimes a general humanitarian philosophy. See NON-RESISTANCE.

**PAEDOBAPTISM.**—Baptism of very young children, or infant baptism.

**PAGANISM.**—A name applied in the 4th. century to the native religions of distant places not yet reached by Christianity. During the Crusades it was applied to Mohammedanism. The word now refers to all religions except Christianity, Judaism and Islam—these three worshiping the same God.

**PAGODA.**—A word of Portuguese origin used in the Orient for pyramidal shaped non-Christian temples; but particularly for Buddhistic temples of a polygonal form containing sacred relics.

**PAIN.**—See SUFFERING.

**PAINE, THOMAS** (1737-1809).—English writer; a participant in the American War of Independence; famous as author of *The Rights of Man*, a powerful plea for democracy, and *The Age of Reason*, a somewhat flippant polemic against supernaturalism in the interests of pure ethics based on natural religion.

**PALESTINE EXPLORATION FUND.**—An English society founded 1865 "for the purpose of conducting systematic and scientific research in the Holy Land." The first great task undertaken by the Fund was the survey of Western Palestine, 1871-78. Since 1890 excavations have been carried on at different points in Palestine. The most thorough work was done at Tell el-Hesy (Lachish) and Abu Shusheh (Gezer). These excavations have been of the greatest importance for the study of the development of civilization in Palestine (see CANAANITES). The Fund has also encouraged private investigation by throwing open the pages of the *Quarterly Statement*, the official organ of the society, to such as are able to undertake more or less systematic researches into the archaeology, topography, ethnology, etc., of Palestine.
D. D. LUCKENBILL

**PALEY, WILLIAM** (1743-1805).—English philosopher and theologian; author of several works including *Natural Theology, Moral and Political Philosophy*, and *A View of the Evidences of Christianity*. His argument for the existence of God on the ground of the adaptability and unity of created things was long quoted as a classic.

**PALIMPSEST.**—A manuscript from which the original writing was erased and another written in, a practise due to the paucity of writing material in mediaeval times. By using chemical reagents many original manuscripts have been deciphered. Several of the biblical codices are palimpsests.

**PALL.**—A covering, consisting of a square-shaped piece of cardboard, faced on either side with linen or lawn, used to veil the chalice in the R.C. service of the Mass; or a covering for a coffin or hearse. Thus figuratively, anything inducing gloom.

**PALLIUM.**—An ecclesiastical vestment in the form of a white scarf having six black crosses, worn over the shoulders and breast by archbishops and metropolitan bishops on whom it has been conferred by the pope, thus authorizing them to officiate pontifically.

**PALM SUNDAY.**—The Sunday preceding Easter, being the last Sunday in Lent and the first day of Holy Week; so designated from the palm-branches strewn before Jesus on his triumphal entry into Jerusalem.

**PANBABYLONISM.**—An hypothesis which sees in a Babylonian or oriental philosophy (*Weltanschauung*) the source of all the mythological thinking of the ancient world.

The fundamental ideas of this *Weltanschauung*, according to Winckler (*Die Babylonische Geisteskultur*) are these: Law reigns in the universe. The universe is an emanation of the deity. Law and all knowledge derived therefrom are revealed by God to man. God is one, but manifests himself in different aspects. Everything on earth and in the universe from the least to the greatest is an image of the deity. This is the idea underlying polytheism. The Babylonian religion was an *astral* religion.

This system, according to Winckler, must be viewed as prehistoric. Furthermore, this ancient oriental philosophy had not only permeated the whole of Babylonia, but Elam, Arabia, Syria-Palestine, even Egypt, before the dawn of history. The problem of the student of the Hebrew religion is to discover the relation of that religion to this *Weltanschauung* of the ancient orient.

The opponents of this hypothesis point out that Babylonian speculation about the relation of the world to the deity has not been adequately formulated by Winckler, and that, so far from being a prehistoric product, it shows steady development through the two and a half millenniums of Babylonian history. The hypothesis has few supporters today. D. D. Luckenbill

**PANCOSMISM.**—A philosophical term denoting the explanation of everything in terms of cosmic processes, thus eliminating the conception of a divine creator. It differs from Pantheism in that the latter may admit some conception of God.

**PANLOGISM.**—A philosophic theory which treats the universe as a system of organized reason, as Stoicism or Hegelianism.

**PANPSYCHISM.**—A philosophic theory affirming a psychical element in all matter, a modern form of ancient animistic and hylozoistic theories.

**PANTAENUS.**—A Christian teacher of Alexandria during the late decades of the 2nd. century. He is credited with having founded the so-called catechetical school of Alexandria where Clement of Alexandria (q.v.) was one of his pupils. A more doubtful tradition represents him as a zealous missionary whose activities extended as far as "India."

**PANTHEISM.**—A form of monistic philosophy which interprets all reality as a direct expression of the activity of the Absolute, or God.

Pantheism is alluring both religiously and logically because it seems to provide for a unified interpretation of the world which at the same time makes for an all-inclusive attitude of worship. Spinoza, a typical pantheistic philosopher, was known as the "God intoxicated" man. When God is conceived as different in nature from the world of our experience, it is exceedingly difficult to arrive scientifically at a definition of deity; for there is no logical bridge by which to pass from the known to the unknown. As a matter of fact, dualistic systems usually resort either to special revelation or to some form of mysticism in establishing the conception of God. Pantheism, on the contrary, proposes to pass by a continuous process from the world which we know to the immanent divine source or "soul" of the world.

Yet in spite of this apparently simple procedure, pantheism may assume many forms, differing as different emphases appear. There are several varieties, the most important of which are the following:

1. *Pantheism involving world-renunciation.*—This is the type found in Brahmanism (q.v.), and Neo-platonism (q.v.). Here the ineffable nature of God is so exalted that the realities of the world of our ordinary experience are regarded as incidental modes or aspects of the life of the Infinite. The truly religious man will pursue a philosophy which centers attention on the nature of the Absolute-in-himself rather than on the ephemeral expressions of divine activity in the world. Thus although a form of pantheism is propounded, the real God is hidden, and worship is directed to this transcendent Being rather than to the realities of the present world.

2. *Romanticist pantheism.*—Here the esthetic beauty of the natural world is constantly emphasized, and the reality of God is found in the divine qualities of the world rather than in a hidden transcendent Being. Giordano Bruno, the Romanticists, and Goethe represent this type. God tends here to become a somewhat vague and dissipated spiritual presence.

3. *Philosophical pantheism.*—Spinoza is the classic example of this type. A complete logical schema is worked out through which the Absolute One expresses his nature in the variety of the world of our experience. Hegel, while not usually called a pantheist, yet represents this interest.

Pantheism thus really conceals problems rather than solves them. The facts of the world, when frankly faced, are not of such a character as to warrant the hypothesis that things as they are reflect the character of an infinitely good God. Pantheism thus must explain away evil, and must reinterpret the data of our experience in such fashion as to lead us to test hypotheses by a metaphysical assumption rather than by the harsh facts which confront us. Theological objections to pantheism on the ground that it denies personality are scarcely applicable to all types of pantheism. The most serious objection is the inevitable vagueness and mysticism accompanying the pantheistic ideal. Gerald Birney Smith

**PAPACY.**—See Pope.

**PAPAL STATES.**—The political sovereignty of the Popes began in the 8th. century. In 727 the Lombards gave the town of Sutri to Pope Gregory II. Threatened by the Lombards and left undefended by the Byzantine emperor, Stephen II. in 753 procured armed intervention from Pepin of France who transferred the Exarchate of Ravenna and other parts to the pope. Charlemagne in 781 and 787 added more territory in middle Italy. The anarchy of the 10th. century reduced the pope's authority to the realm of religion only; but political sovereignty was renewed and extended, 1014, by the gift of part of Tuscany; 1052, by the gain of Benevento; and 1052, when Leo IX. became suzerain of the Normans in Italy. In 1115 Countess Matilda of Canossa bequeathed to the papacy various fiefs which could not be securely held against German opposition. After the death of the Emperor Henry VI. (1197), Innocent III. possessed himself of the March of Ancona, the Dukedom of Spoleto, Tuscany, Assisi, and Perugia. In 1213 Frederick II. confirmed the papal possession by a golden bull of the empire. The French king gave the countship of Venaissin and in 1348 the pope bought Avignon. The papal sovereignty in Italy in the Avignon exile was but nominal and was first made secure by the military campaigns of Julius II. In 1768 Naples seized Benevento and Pontecorvo, Avignon and Venaissin joined the French Republic (1791), and later Napoleon incorporated papal lands in his empire. The Congress of Vienna in 1815 restored the States of the Church but they were finally lost in 1870 to

the new Kingdom of Italy. Since then the independent temporal sovereignty of the pope is limited to the Vatican, the Lateran and a country estate at Castel Gandolfo. F. A. CHRISTIE

**PAPIAS.**—Bishop of Hierapolis (ca. A.D. 140) who wrote a work entitled *Interpretations* (*Exegeses*) *of Sayings of the Lord*, in five books. If we may judge from the few fragments that have been preserved, he gathered up in this work much valuable personal testimony as to early Christian literature and biography, but was himself, as Eusebius says, a man of very moderate intelligence.

**PAPYRUS, PAPYRI.**—An Egyptian water plant which gave its name to the ancient writing material made from its stalk and commonly used about the Mediterranean in biblical times.

While ropes, mats and even boats were made of papyrus, it was especially suited for the manufacture of writing material, which was made of it from very early times; the earliest Egyptian papyrus extant is from the 36th. century B.C. It was exported in early antiquity into Syria. In New Testament times it was the common writing material in the Greco-Roman world, and in the form of rolls (biblia) twenty or thirty feet long it was used for books. The Scriptures, consisting of many such rolls, came to be known as the "biblia" whence our word Bible. Papyrus was also used in smaller pieces for letters, accounts, receipts, contracts, and petitions. Thousands of these documents from the Ptolemaic, Roman, and Byzantine periods have in recent years been found in Egypt, preserved in house-ruins, old convents or dry strata of the ground. These papyri, mostly Greek, give us a faithful picture of ancient Greek life in Egypt, and afford much material to the New Testament grammarian and lexicographer. The literary papyri have not only brought to light many lost works of classical writers, but numerous biblical texts, mostly fragmentary but sometimes of considerable length, and some Christian pieces of historical or literary interest, e.g., the Oxyrhynchus Logia (see LOGIA), and fragments of uncanonical gospels. Aramaic papyri found at Elephantine throw interesting light upon the life of a Jewish colony there in the Persian period (B.C. 408). EDGAR J. GOODSPEED

**PARACLETE.**—One called to the assistance of another as in legal affairs. Analogically the Holy Spirit as an advocate or helper. A transliteration of the Greek in John 14:16, 26 (translated "Comforter") and of I John 2:1 (translated "Advocate," and there used of Christ).

**PARADISE.**—(Persian: "garden.") (1) The garden of Eden. (2) The abode of the blest after their death, portrayed as a scene of glorious happiness in Jewish, Christian, and Mohammedan theology.

**PARALIPOMENON.**—In the Latin Bible, the Books of Chronicles which are considered to be supplementary to the Books of Kings.

**PĀRĀMITĀS.**—The supreme perfections in Buddhist ethics, usually including—renunciation, fortitude, resolution, love of truth, patience, wisdom, poise of mind, kindness, goodness, benevolence.

**PARASHAH.**—Hebrew term used by the Jews to designate one of the sections into which the Pentateuch is divided for synagogal reading.

**PARDON.**—Remission of the penalty incurred for the violation of law. In theology, the waiving by the act of God, of the penalty incurred by the violation of divine laws. See FORGIVENESS.

**PARENTS, RELIGIOUS DUTIES OF.**—Anciently the child had few rights. The Roman father could compel obedience, could sell into slavery or put the child to death. The Hebrew father's authority was not so great but he exacted implicit obedience and was supposed to rule. Puritanism insisted on rigid control, and the "will" of the child was, if possible, "broken." Modern doctrines of "freedom" have made it very difficult for the parents of the 20th. century. This is perhaps more striking in America tban elsewhere owing to the effect of the public schools where for eight years are mingled the children from all the social and moral traditions of the earth. It is very difficult to exact obedience in the old sense, and the expedient of turning the task over to others has been disappointing.

Modern thinking would seem fairly clear on at least the following points:

1. Parents should not attempt to reinstate the older principle of unquestioning obedience nor should they evade the task by allowing all the guidance to come from other sources.

2. It is the duty of the parent to advocate the moral and religious ideals and values which he believes in and to "expose" the child to groups and influences which tend to render them attractive.

3. On the other hand, the parent must expect and accept the competition of other influences and must learu to rejoice at new insights which may come to the child.

4. The family exists for the child, not the child for the family. Moral and religious progress depends largely on the changes which the children will eventually make.

5. Parents need to remember that, in the long run, it is the child who sits in judgment on tbe parent. ELLSWORTH FARIS

**PARISH.**—The name given either to the district tributary to a church or to the congregation worshiping in the church.

1. *The parish as a district.*—The parish was originally the political and ecclesiastical unit of territory. All who lived within that district belonged to the one church. They were taxed for its support; every child born was registered in the books at the time of his baptism; all marriages and funerals which took place within the district were recorded in the parish register. Education and poor relief were administered parochially, and in each of these functions the minister had an important place.

2. *The parish as a religious community.*—With the abolition of the state church and the growth of free religious bodies the strict idea of the parish disappeared, and the term has largely shifted from a geographical to a social significance. The minister's parish is the body of people for whom he is spiritually respousible. These are the resident members of his church, the children of tbe Sunday School, the more or less regular attendants upon the church services, and in a far less specific way the population within walking distance of the church building. THEODORE G. SOARES

**PARJANYA.**—A god of the thunder and rain in Vedic religion. He is one of the divine powers of the sky whose history traces back to the time before the Indo-Aryans began their wanderings from the cradle-land of the Aryan peoples.

**PARKER, THEODORE** (1810–1860).—American Unitarian, whose views met with opposition from his own and other churches in bis day. He was a man of great erudition, a great social worker, preacher, and writer. In opposition to formal conceptions of religion he was an ardent advocate of a direct mystical contact with the immanent God.

**PAROCHIAL SCHOOLS.**—A term of definite significance in countries where elementary schools are provided by the state, designating parish schools conducted by religious bodies, separate from public schools, and giving instruction to pupils of the elementary and the high-school grades.

Historically parochial schools are in direct lineage with the earliest provisions made by Christian churches for the instruction of the young and, like tbese earlier agencies, they emphasize the teaching of religious doctrine. There are four principal types of parochial schools in the United States, conducted by the following religious bodies: Roman Catholic, Lutheran, Jewish, and Mormon. Roman Catbolic parochial schools were ecclesiastically recognized in the United States by decree of the First Provincial Council of Baltimore, in 1829, although local schools were established by parisb priests in Eastern Pennsylvania, particularly at Gosenhoppen, as early as 1745. The modern schools are under tbe control of the hierarchy. In 1921 the Official Catholic Directory reported: Parishes with schools, 6,048: pupils attending, 1,771,418. The United States Bureau of Education, Report for 1920, gives the enrolment in Catbolic secondary schools, for 1915, 74,538 in 1,276 parochial high schools. A national organization "The Catholic Education Association" and a Bureau of Education in The National Catholic Welfare Council promotes these scbools and seeks to elevate tbeir professional standards.

The many Lutheran bodies in the United States report, for 1919, a total of 5,250 schools, witb 246,761 pupils under parochial care; of these nearly one half are in the Missouri Synod of the Lutberan Church. Lutberan schools, as a rule, are supported and controlled in each case by tbe local church organization.

Amongst the Jews in the United States the tendency is definitely toward tbe abandonment of full parochial scbools in which children receive botb general and religious instruction and toward tbe plan of supplementing the work of the public schools with special schools maintained by local congregations and conducted during the week after school hours. But up to about 1860 nearly all congregations in the larger cities maintained full-time schools for their children, and there are still a number of such scbools in tbe city of New York. Recent statistics show 87,000 Jewish children under twenty-five years of age receiving religious instruction, including those in Sabbath schools.

The Mormon schools are known as "ward schools" and are to be found only where this church has a predominating element in the population, as in Utah and Idaho.

In parochial schools the purpose of religious instruction is accomplished tbrough four principal means: worship, direct indoctrination, incidental religious teachings in the course of regular secular studies, and the personal influence of the teacbers who are usually specially prepared for this work. Tbe program usually provides for certain definite periods of worship, catechetics, and general religious teacbing, usually the first period of the day. In certain cities, in order to meet tbe requirements of the state boards of education, parochial schools must open forty-five minutes earlier than public schools so that the period of "religion" may not encroach on the standard school program.

The parochial school has been the center of bitter civic dissension in the United States due to the efforts of the Roman Catholic schools to secure appropriations of state funds for their work and the Protestant opposition to the use of such funds for sectarian purposes. The literature on this controversy amounts to hundred of volumes. (A brief bibliography is published by The Religious Education Association, Chicago.) On the methods of Roman Catholic schools, see *The Catholic School System in the United States*, J. A. Burns (Benziger); on the Lutheran Schools, see *Schulpraxis*, Lindemann (Concordia); the Mormon schools are described in the annual report for 1913 of the United States Commissioner of Education.

HENRY F. COPE

**PAROUSIA.**—A Greek word used in the N.T. to denote the "appearance" or advent of Christ. See MILLENARIANISM; ADVENT.

**PARSIS.**—The name by which the Zoroastrians of India are generally known, from their ancestral home in Persia (anc. *Pārsa*, whence *Pārsī*, "Persian"), whence they migrated to Hindustan after the Mohammedan conquest of Iran in the 7th. century A.D., in order to escape Moslem persecution and remain faithful to the worship of their god, Ormazd, as inculcated by his prophet Zoroaster (q.v.). The name is equally applicable to the remnants of Zoroastrians still surviving in Persia (see GABARS); and the Parsis, like their Iranian co-religionists, strongly resent the term "Fire-worshippers," sometimes erroneously applied to them. The history of the Parsis in India, from the time of their early settlement in the Bombay Presidency, about 716 A.D., forms an interesting story as to how a small band of religious exiles, subject to diverse vicissitudes, has been able to rise to the position of a flourishing, influential, and highly respected community in the land of their adoption.

The Parsis, though having some minor sectarian differences among themselves in India, are wholly united in maintaining all the principal tenets of their ancient religion. See ZOROASTRIANISM. They acknowledge Ormazd as God, and Zarathushtra (Zoroaster) as his Prophet. They have a common belief in archangels and angels (*Amshaspands* and *Izads*), the responsibility of man to account, the immortality of the soul and a future life, the coming of a Savior (Avestan *Saoshyant*) and the regeneration of the world (Av. *Frashōkereti*), when the devil (Ahriman) shall finally be banished from the universe. All this is based on the historic teachings of tbeir sacred book, the Avesta (q.v.); and their theology today is strongly monotheistic. The doctrine of the resurrection of the body, however, seems at present to be less strongly marked among them than tbeir ancient texts would appear to warrant. In tbeir ethics they certainly live up to the code of their Scriptures wbich enjoins upon them strictly to preserve the purity of body and soul alike, and they sum up the teaching in the old time Avestan phrase, *humata, hūkhta, hwarshta*, "good thoughts, good words, good deeds." Though keen in matters of business the Parsis are noted for their high moral standards and for their progressive ideas, particularly with regard to promoting higher education and the advancement of women. The most striking among their religious customs is their disposal of the dead upon *Dakhmas*, "Towers of Silence," for vultures to devour, in accordance with the historic injunctions of their faith to preserve the elements, fire, earth, and water, from pollution.

A. V. WILLIAMS JACKSON

**PĀRVATĪ.**—One of the names of the wife of Shiva (q.v.). This term implies a connection with the mountains and may indicate a cult of a mountain-god now lost in Shiva.

**PASCAL, BLAISE** (1623–1662).—A brilliant French literary philosopher. He distinguished religion from reasou and sought a mystical rather than a rationalistic basis for faith. God is known through the heart. His most famous work is his *Thoughts* (*Pensées*).

**PASCHAL.**—The name of two popes and one antipope.

*Paschal* I.—Pope, 817–824.

*Paschal II.*—Pope, 1109–1118; engaged in a prolonged struggle with the emperors concerning investiture, continuing the policy of Hildebrand.

*Paschal III.*—Antipope, 1164–1168.

**PASCHAL CANDLE.**—In the R.C. church a large candle blessed and put in the church on Holy Saturday where it remains until Ascension Day, in commemoration of the resurrection.

**PASCHAL CONTROVERSY.**—See EASTER.

**PASCHAL LAMB.**—A perfect yearling lamb or kid, selected, one for each Hebrew family, to be slain at the passover (q.v.). The term has been applied to Christ as symbolizing his sacrifice. The word Paschal denotes Easter, and the Paschal Controversy was a dispute as to the proper time for celebrating Easter.

**PASCHAL TIDE.**—In canon law, the period from Low Sunday to Trinity Sunday, when those who have attained the canonical age of discretion are expected to receive the Holy Communion. In the Roman liturgy, the period has prescribed services, which are largely times of joy.

**PASSION MUSIC.**—Music written in oratorio or other style in commemoration of Jesus' Passion, or for a passion play.

**PASSION OF CHRIST.**—The sufferings of Jesus during the last week of his life, especially the agony in Gethsemane and on the cross.

**PASSION OFFICES.**—Special services which are recited to spread the devotion to the passion of Christ. The privilege of recitation was first granted to the Passionist Fathers in the second quarter of the 19th. century.

**PASSION PLAY.**—See MYSTERY PLAYS.

**PASSION SUNDAY.**—The second Sunday before Easter.

**PASSION WEEK.**—The week beginning with Passion Sunday or fifth week in Lent, so called in commemoration of the passion of Jesus.

**PASSIONISTS.**—A R.C. order, especially devoted to the memory of the Passion of Christ. It originated in 1720 in Italy, and since spread to England and America.

**PASSIONS.**—Intense affections of the mind, prompting almost irresistibly to action, e.g., the passions of love, anger, jealousy, sexual indulgence, etc. The control of the passions is a primary task of personal ethics.

**PASSIONTIDE.**—The last fortnight in Lent, including Passion Week and Holy Week.

**PASSOVER.**—Jewish festival celebrated for a week, beginning on the fifteenth of Nisan (the month corresponding approximately to April). The holiday unites the celebration of the coming of Spring with the glorification of the ideal of liberty. It commemorates the redemption of Israel from Egypt, narrated in the book of Exodus. It is celebrated by special services in the synagog, by the service of *Seder*, a family gathering on the eve of Passover around the festive board, at which the story of Israel's redemption and the praises of God are rehearsed with appropriate symbols, and by the removal of all leaven from the house and the eating of *mazzah* (q.v.).

HAROLD F. REINHART

**PASTOR.**—The ordained minister of a congregation.

Many names have been given to the spiritual leader of the church—elder, priest, minister, rector, preacher—but perhaps the most universal is pastor. It refers to the most fundamental function of the minister—spiritual guidance and comfort in distinction from preaching and administering the affairs of the church. The pastor is one who makes personal relationships with people, who consoles in times of difficulty, who is expert in leading the children into religious confession, and who extends the influence of the church in the community by visitation and religious conversation. In contrast to the more brilliant success of the orator and of the executive, the pastor is sometimes less esteemed. But the ablest ministers are insisting upon the continued importance of this great religious function. See also MINISTER, PASTORAL THEOLOGY; PARISH.

THEODORE G. SOARES

**PASTORAL LETTERS.**—A name given to I and II Timothy, and Titus because of the attention given in them to the qualifications and duties of Christian ministers. While some scholars find genuine Pauline portions in these letters their literary style and the interest in church organization which they exhibit are quite unlike Paul and point to a date about the end of the 1st. century when it had become clear that the church must settle down to a long task for which the primitive want of organization would no longer suffice. The letters served a useful purpose in securing a flexible and effective form of local Christian organization and insuring the appointment of earnest and worthy men as Christian leaders. EDGAR J. GOODSPEED

**PASTORAL THEOLOGY.**—The science that treats of the theory and practice of church administration and of the function of the minister as the religious leader of a parish. The term theology is here used in its ancient sense of any study about religion. See CHURCH GOVERNMENT; PASTOR.

**PATEN.**—A shallow dish or plate, used for the bread of the Mass or Lord's Supper.

**PATERESSA.**—A curved staff, officially used by a bishop in the Greek church.

**PATIENCE.**—Ability to endure pain, persecution, hardship, or any evil without yielding to useless protest or defiance; a virtue commended in most religious ethics. In a more general sense, perseverance in any task or purpose.

**PĀTIMOKKHA.**—A code of 227 rules for the regulation of the common life of Buddhist monks. It was recited twice a month in a general meeting when confession of breach of any rule was made and the code once more recognized as the authoritative control of the group.

**PATON, JOHN GIBSON** (1824–1907).—Scottish Presbyterian missionary to the New Hebrides; whose autobiography relates a remarkably successful missionary enterprise.

**PATRIARCH and PATRIARCHATE** (Ecclesiastical).—1. *Status and functions.*—The patriarchs are bishops standing above the metropolitans in the hierarchy and superintending the government of their several provinces, as the metropolitans are over the ordinary bishops. It is their duty to ordain one another and also the metropolitans; to preside at the larger synods and at oecumenical councils; to communicate with one another so as to promote the unity of the church, although in the last resort each acts independently in his own sphere; and to serve as a medium of communication with the civil government.

2. *History and locality.*—The patriarchate was a development of the influence of the bishops of the great cities in which they came to be located, so that, like the bishops generally, the patriarchs are always named after those cities, not after the regions over which they have supervision. The system grew up during the 3rd. century. There came to be five patriarchates, only one of them in the West—the patriarch of Rome—the others in the East, at Jerusalem, Antioch, Alexandria, and Constantinople. Of these only three—those at Rome, Antioch, and Alexandria—existed at the time of the council of Nicaea (A.D. 325). Constantinople was not then built; but at the second general council, which was held in that city (A.D. 381), its patriarchate was recognized as higher than the other patriarchates of the East, with "the prerogative of rank next after the bishop of Rome." The patriarchate of Jerusalem came to be acknowledged somewhat later out of regard for the venerable history of the city, but including only a small area round it. W. F. ADENEY

**PATRIARCHAL SYSTEM.**—An exaggerated form of the paternal family (see FAMILY), in which in addition to children taking the father's name with property and titles passing along the male line, the father becomes practically an absolute ruler over the family group and nominally owner of all persons and property in the group. The family becomes a minor (sometimes the sole) political unit, of which the eldest living male, or the patriarch, is ruler, judge, and priest. Patriarchal family groups often comprised several hundred individuals, numerous slaves and retainers. Cf. the opening chapters of the Book of Genesis.

The patriarchal family was for a long time thought to be the primitive form. Fuller information, however, showed that the patriarchal system was a comparatively late development in human history. All of the great historic peoples of Europe and Asia, however, have passed through the patriarchal stages, and many of them (e.g., the Romans, Greeks, Hebrews, Hindus, and Chinese) had fully developed patriarchal systems when they first appear in history.

The causes of the development of the patriarchal system are not difficult to understand. Wife capture and wife purchase, through establishing property rights in wives and their children, would tend in that direction. However, the two decisive factors in the establishment of the patriarchal system were undoubtedly the pastoral stage of industry and ancestor worship (q.v.). The keeping of large flocks or herds of domestic animals required extensive grazing territory, and hence the wide separation of families from one another. Thus the old clan system was broken up, the wife's kin lost their control over the children, while both wife and children were placed in the power of the father. Ancestor worship was the final factor in the establishment of the patriarchal system. Indeed, it cannot be understood unless it is viewed as a semi-religious institution. The power of the patriarch was due to the fact that he was regarded as the living representative of the departed ancestors (the gods) upon earth, the link between the divine and the human. Nowhere does the patriarchal system get full development without ancestor worship; but it often survived with considerable vigor after ancestor worship had decayed, as, e.g., among the Hebrews, among whom, however, ancestor worship is believed to have existed previous to Old Testament times. CHARLES A. ELLWOOD

**PATRICK, SAINT** (ca. 389–461). —Missionary to and patron saint of Ireland. It is difficult to distinguish facts from traditions in his case. His activity was largely in northern Ireland, although he accomplished some organizing work in the south.

**PATRIMONY OF SAINT PETER.**—Technically, that portion of the Papal States embracing the city of Rome and some adjacent territory. In general, it designates the entire temporal dominion of the Roman Catholic Church.

**PATRIPASSIANISM.**—The doctrine that the Father suffered in the Son. The term was used to discredit any form of Christology which seemed to implicate absolute Deity in an experience of suffering, since by hypothesis, God is incapable of suffering. Noetus of Smyrna (180–230), and Praxeas (195–210) were accused of holding the doctrine.

**PATRISTICS.**—The study of the works of those Christian writers of the ancient church called Fathers (*patres*) out of respect and affection. Patristics takes account of the whole range of Greek and Latin ecclesiastical writers from Clement of Rome in the 1st. century to Photius (died 891) and John of Damascus (8th. cent.) This vast literature is conveniently divided by the Council of Nicaea (A.D. 325) into two parts. The literature before 325 again is conveniently broken (ca. A.D. 185) into the Catholic, and the pre-Catholic or primitive periods. To the latter belong the so-called Apostolic Fathers, the pre-Catholic Apologists, and the early non-canonical gospels, acts and apocalypses. To the Catholic period of Ante-Nicene literature belong Irenaeus, Clement of Alexandria, Origen, Tertullian, Hippolytus, Cyprian of Carthage, Novatian, Arnobius, Lactantius and others of less repute. To all this must be added the original works or translations in Oriental languages, Syriac, Coptic, Arabic, Ethiopic.

Patristics supplies the indispensable materials for the study of the rise of the New Testament canon, the history of dogma and ancient Church history in general. Its earliest documents are contemporary with some books of the New Testament and throw much light upon the problems with which they deal. Indeed the distinction between what is biblical and what is patristic is now giving way to the conception of Early Christian literature as a single organic expression of the thought of the ancient church. EDGAR J. GOODSPEED

**PATRON and PATRONAGE.**—In English canon law the patron is one who has the right to nominate the holder of a benefice. A patron saint or deity is regarded as having the guardianship of a place or group of people.

**PATRON SAINTS.**—Saints believed to have a special interest in some locality, person or enterprise. They have been chosen for individuals,

families, churches, corporations, occupations, localities, and nations. The choice may be influenced by the geographical distribution of relics, by visions or marvels, by interest in a particular dogma, or even by fashion. The most popular mediaeval dedication of churches in Great Britain was to the Virgin Mary, next came All Saints, St. Peter and St. Michael. Craft gilds and merchant gilds had their patrons; thus the actors had St. Vitus. Specialization of function took place; Apollonia helped in toothache, Anthony protected swine. The Protestant reformers taught that the invocation of saints was contrary to Scripture.

W. W. ROCKWELL

**PAUL, THE APOSTLE.**—The foremost Apostle and teacher of the early church.

He was born at Tarsus in Cilicia, a few years after Christ, of a Jewish family which held the privilege of Roman citizenship; hence, probably, his double name of Saul and Paul. While preparing himself as a Rabbi, under Gamaliel at Jerusalem, he came in contact with the new Christian movement, which awakened his violent hostility. After the death of Stephen, in which he had some share, he was employed by the Jewish council to arrest Stephen's followers; but while executing this commission was converted near Damascus by a vision of the risen Christ. He now began a missionary career which extended over 30 years, and may be divided into four main periods: (1) 3 years in Damascus; (2) 14 years in Syria and Cilicia, with Antioch as a center; (3) 7 years in Asia Minor and Greece, with Corinth and Ephesus as the chief centers; (4) 5 or 6 years of captivity, first at Caesarea, then at Rome. He was put to death, perhaps in the persecution under Nero in 64 A.D., but more probably a year or two earlier, after trial before the Emperor's court. Although not the originator of the Gentile mission, which seems to have begun spontaneously, Paul was its most zealous and successful agent. It was chiefly through him that Christianity shook off the fetters of the Jewish law, and that it became a world-wide, instead of a mere local movement. The epistles which he wrote in the course of his missionary labors took their place, almost from the beginning, as the classical expositions of the Christian faith. In his character, which stands out clearly in his writings, Paul was passionate and imperious, but full of human sympathy. Practical sagacity, intellectual force and mystical feeling were all blended in his rich and many-sided nature. As a theologian he re-cast the primitive Christian tradition in terms of rabbinical and Hellenistic speculation. But his theology is above all the transcript of a profound and intense religious experience, and this has been the secret of its enduring influence and value.

E. F. SCOTT

**PAUL.**—The name of five popes.

*Paul I.*—Pope, 757–767.

*Paul II.*—Pope, 1464–1471.

*Paul III.*—Pope, 1534–1549. His pontificate was a crucial point in papal history. The growth of Protestantism, and the complex political situation in Europe were threatening the strength of the Catholic Church. Paul initiated reform movements within the church, introduced the Inquisition into Italy, established the Index and censorship, approved of the Jesuit order, and convened the Council of Trent.

*Paul IV.*—Pope, 1555–1559; denounced the Peace of Augsburg; alienated the church of England still more by his uncompromising policy; gained hostility in Italy by his tactless reforming endeavors.

*Paul V.*—Pope, 1605–1621; by his extreme emphasis on papal absolutism, alienated many Catholic leaders in Italy, France and England.

**PAUL OF SAMOSATA.**—Patriarch of Antioch, 260–272, who enjoyed the favor of Zenobia, queen of Palmyra. Paul held that Jesus was a man who by special endowment of the Spirit had become the Son of God. He was deposed by four synods 268–272, but until Aurelian conquered Zenobia the deposition was not put into effect.

**PAULICIANS.**—An evangelical Christian sect found in Armenia and Asia Minor from the 5th. century, later spreading to the Balkan region. They were dualists, but not Manichaeans. They allegorized the incarnation and the Eucharist, rejected orders and monasticism; vigorously objected to image worship and veneration of the cross; and emphasized the possibility of living "Christs" in the persons of profoundly religious leaders.

**PAULIST.**—A member of the Paulist Fathers, a R.C. congregation of missionary priests founded by Isaac T. Hecker in New York in 1858 for missionary and literary work.

**PAX.**—An ornamental tablet with a representation of some sacred object or idea so placed as to enable worshipers to kiss it. Also called Osculatorium.

**PEACE MOVEMENTS and CONGRESSES.**—I. CHIEF PROMOTERS OF PEACE.—Grotius, Fox, Penn, Kant, Dodge (founder of the first Peace Society in the world in New York, 1815), Channing, Worcester, Ladd, Sumner, Burritt, Hugo, Cobden, Bright, Passy, de Bloch, Novicow, Nobel, Suttner, Bourgeois, Wilson.

II. INTERNATIONAL PEACE CONGRESSES (unofficial).—These were held in London in 1843; Brussels, 1848; Paris, 1849; Frankfort, 1850; London, 1851. These Congresses were revived in 1889 and held in various capitals. In 1893, one met in Chicago and, in 1904, the largest ever held, met in Boston.

III. INTERNATIONAL CONFERENCES (official).—*The First Peace Conference* opened May 18th, 1899, at the Hague. Its 100 delegates from twenty European, four Asiatic and two American countries met on the invitation of the Tsar issued with a manifesto in August, 1898. The Conference, among other things, provided for a Permanent Court of Arbitration and recommended the use of Mediation and Commissions of Inquiry. The Conference marked the first step toward world organization. Within six years after the opening of the Court in 1901, one war had been ended through mediation, one war prevented by inquiry, and the greatest powers had submitted cases to the Hague Tribunal.

*The Second Peace Conference* at the Hague opened June 15, 1907; forty-four nations were represented. It made these Conferences a permanent institution; agreed on a Court of Arbitral Justice, but not upon the method of selecting judges; provided for an International Prize Court, and forbade forcible collection of contractual debts. The Third Conference was due in 1915. Failure of some nations to ratify conventions rendered non-obligatory much that had been achieved in 1907 regulating warfare.

IV. CONFERENCES (unofficial).—The Arbitration Conferences at Lake Mohonk met yearly from 1895 to 1916 and published valuable reports. The First International Peace Conference of Churches met at Constance, Bavaria, August 2, 1914, and took steps to organize the World Alliance for Promoting International Friendship through the Churches. This has fourteen national councils; American Headquarters, 70 Fifth Ave., New York

City. It works in conjunction with the Church Peace Union and the Federal Council of Churches.

V. IMPORTANT PEACE ORGANIZATIONS.—*The Interparliamentary Union*, organized in Paris in 1889, to promote arbitration and to extend international law. Until 1914 it met regularly in different countries. It paved the way for the Court of Arbitration. Its business is directed by a committee of two from each country and by a permanent executive bureau at Brussels; *The International Peace Bureau*, Berne, Switzerland; *The National Peace Council*, London; *The American Peace Society*, Washington, publishes *The Advocate of Peace; The American School Citizenship League*, Boston, with state branches of teachers.

VI. ORGANIZATIONS FOUNDED SINCE 1914.—*The Central Organization for a Durable Peace* founded at the Hague by experts from eleven neutral and belligerent countries who published a Minimum Program for common world action. It has national groups in various countries. *Northern Peace Union*, Stockholm. *The League to Enforce Peace*, New York City, founded in Independence Hall, Philadelphia, has state branches. Societies in about twenty countries to support the League of Nations. *The League of Free Nations Association*, New York City. *Unions of Democratic Control*, London, Paris and Czecho-Slovakia. *Neues Vaterland Bund*, Germany. *Women's International League for Peace and Freedom*, Headquarters, Geneva. Organized in over twenty countries.

*Endowments since* 1910.—The World Peace Foundation, Boston, endowed by Edwin Ginn with $1,000,000. The Carnegie Endowment for International Peace, Washington, endowed with $10,000,000, and the Church Peace Union, New York City, endowed with $2,000,000 by Andrew Carnegie.

The United States has always led in the movement to substitute law for war. The first peace conference was planned and the essential features of the most modern methods of attaining peace were formulated by New England men in the thirties and forties. This was known abroad as "The American Plan." See MILITARISM. L. A. MEAD

**PEASANTS' WAR.**—A name commonly given to a revolt of the German peasants in 1525.

There had been peasant uprisings before this in Germany (notably in 1490 and 1502) and in France as well, where the revolt known as the Jacquerie occurred in 1356. The grievances of the peasants were many, and had been intensified by the rapid progress of a great economic and social change in Europe: the rise of commerce and manufactures, and the consequent transformation of the feudalistic system, resting on land tenure, into the modern business system, resting on money capital. Though the ultimate result was great betterment of the peasantry, the immediate effect was increase of economic pressure on them. A sharp rise in prices coincided with an increase of taxes and other exactions. The rights of the peasants had depended on custom, rather than positive law: now the introduction of Roman codified law into the courts of Germany gave landlords an opportunity to deprive the peasants of long-cherished claims to use of common land and forest; and to commute the ancient feudal services and payment in kind into an onerous rent-charge in money.

Troubles began in Swabia in August, 1524, and the following spring the revolt became general throughout Germany. The demands of the peasants were formulated in Twelve Articles, the essential justice of which is testified by the fact that most of them long since were incorporated into German law. Thomas Münzer, a fanatic, became the leader of the peasants and established himself at Mühlhausen. The German princes had pretended to treat with them, until they could gather their forces; but on May 15 Münzer and his followers were defeated at Frankenhausen by a force commanded by Duke George of Saxony and Philip of Hesse. Thousands were slaughtered, Münzer himself was captured, tortured and executed. The revolt was suppressed with ruthless cruelty, and it was estimated at the time that a hundred thousand peasants lost their lives. So far from improving their condition by taking up arms, they had made it worse. HENRY C. VEDDER

**PELAGIANISM.**—The system named after Pelagius (q.v.), who opposed the Augustinian view of the solidarity of the race in Adam, and taught that men do not inherit Adam's guilt but are born characterless. The human will is consequently the determining element in salvation, and even sinlessness is possible. This conception reduced divine grace to the position of merely aiding man's will, in contrast with Augustine's view that salvation is due exclusively to grace. Pelagianism was condemned at a Carthaginian synod in 412, by Popes Innocent I. and Zosimus, and at the council of Ephesus in 431.

**PELAGIUS** (ca. 360–420).—Christian monk and theologian, who, according to tradition, was born in Britain. He spent most of his life in the Mediterranean world. He was in Rome 405–410, then a short time in Africa, whence he went to Palestine where he remained some years. He was opposed to the Augustinian doctrine of total depravity, his maxim being "If I ought, I can."

**PELAGIUS.**—The name of two popes.

*Pelagius I.*—Pope, 555–561; participated in the Three Chapter Controversy, defending the Three Chapters, but later acquiescing to the decrees of the 2nd. council of Constantinople.

*Pelagius II.*—Pope, 579–590.

**PENANCE.**—An ecclesiastical punishment inflicted for sin; also a sacrament of the Christian church.

Despite the unlimited power vested in the church to forgive sin (Matt. 16:19 and 18:18), in the earliest Christian times, certain crimes—idolatry, homicide, adultery, and fornication—were visited by perpetual excommunication from the church. Against this rigorous attitude protests soon arose from Hermas, Callistus, Cornelius, and others. Consequently the old time rigor gradually was abandoned. For readmission of the offender into church fellowship a public confession was required, followed by penitential exercises such as prayer, fasting, prostrations, and harsh bodily treatment. Hence the system of discipline by grades—mourners, hearers, fallers, bystanders. After the Decian persecution this ministry of penance, hitherto administered by bishops, was entrusted also to the priests. To secure uniformity manuals called penitential books (John the Monk, St. Columbanus, St. Patrick, St. Finian, St. Cumian, Gildas, Theodore) were compiled with regulations and assessments of punishment. With the lapse of time public confession passed out of vogue (461 A.D.). Public penance was inflicted only for public sin, and finally under Celtic influence was entirely suspended. According to scholastic doctrine reaffirmed at the Council of Trent, the sacrament of penance consists of contrition, confession, satisfaction, and absolution. Indispensable for the remission of mortal, but not of venial sins, it must be administered only by the priesthood to the baptized. It

procures the remission of the guilt and eternal punishment due to sin. The temporal punishment of sin is expiated by the sacramental penance imposed by the priest. See ABSOLUTION; CONFESSIONAL; INDULGENCE. PETER G. MODE

**PENATES.**—The group of superhuman powers which presided over the household stores and protected the home in old Roman popular religion.

**PENITENTIAL.**—A manual for the use of R.C. priests in their office as confessors for guidance in prescribing the penance required for sins. See PENANCE; CONFESSIONAL.

**PENITENTIAL ORDERS.**—The generic name for a number of religious orders, aiming to attain blessedness by a life of asceticism or penance, and engaging in religious education, care of the sick, missionary labor, public preaching, controversy with the unbelieving, and redemption of captives. Among the Penitential orders are the Franciscans, Dominicans, Lazarites of France, Augustinians, Carmelite nuns, and orders of St. Magdalen.

**PENITENTIAL PSALMS.**—Psalms 6, 32, 38, 51, 102, 130 and 143, used in the R.C. Church and Anglican liturgies.

**PENITENTS, CONGREGATONS OF.**—R.C congregations with prescriptions as to different penitential works such as wearing hair shirts, fasting, etc. The various orders are distinguished by the color of their habit.

**PENN, WILLIAM** (1644–1718).—English Quaker leader and founder of Pennsylvania. Reared in a Puritan family, while at Oxford he came under Quaker influence with which he made common cause, becoming a minister in 1667. He wrote extensively and spoke in defence of Quaker doctrines, especially advocating religious toleration and personal morality; and on several occasions was imprisoned for his intrepidity. In 1700 he secured the charter of Pennsylvania of which he was governor, and in the constitution of which were embodied Quaker principles of toleration and democracy.

**PENOLOGY.**—Primarily this word signifies the science of punishment, but it has come to include the broader aspects of prevention of crime and the reform of the criminal.

The older penal theory was that the punishment must fit the crime, and ingenious methods of torture were devised to deter from crime. Such methods did not succeed in lessening crime, and by the 18th. century the inhuman treatment of criminals led reformers like Beccaria and Howard to agitate for prison reform. People in general became interested in the fate of the criminal, and by degrees it became easier to provide better quarters for prisoners and to insure human treatment. Instead of damp dungeons and filthy barracks, sanitary buildings were provided, and officers were placed in charge who could be trusted to refrain from brutality.

Banishment of criminals, as to Australia and Siberia, marked a stage of progress beyond the inhuman cruelties of the prisons. The removal of the death penalty for minor crimes and misdemeanors was another gain. Experiments were tried as to the best method of confinement. The Pennsylvania system required living and working in separate cells. The Auburn system provided for labor in common and separation in cells at night. But the greatest progress came with the introduction of the reformatory methods. These were due to a conviction that the true principle was that the criminal should be cured rather than punished, and that the method of treatment must keep that end in view. It was plain that a fixed term of confinement was impracticable in most cases, and the indeterminate sentence came into vogue. On this basis the prisoner can shorten his term by good behavior. In minor cases he may even escape imprisonment altogether, being allowed his liberty on probation, with the obligation of reporting regularly to a probation officer, or he may be released from prison on parole before his term is expired. The practice of probation is increasing in the case of first offenders.

The reformatory principle is followed in the treatment of the prisoner during confinement. He is kept occupied with tasks that are fitted to his capacity or experience. His mind is educated. Appeal is made to his better instincts, and his moral and religious nature is stimulated. In these ways his manhood asserts itself. So great has been the success of this reformatory method that eighty per cent of the cases turn out well. There are, of course, some who do not respond, and who on release return to their criminal practices. These recidivists are the occupants of the penitentiaries.

The new theories have necessitated more careful differentiation in places of confinement and even of trial. Juvenile offenders are brought before juvenile courts, and the methods of procedure are designed to reform them without a prison sentence. If they prove incorrigible, they are sent to reform schools, where the training of hand and brain may give them new interests and occupation. In this way they are carefully segregated from adult offenders. Women are no longer herded in the same prisons with men, but they have their own reformatories, where by firm but kindly discipline they are taught orderly conduct. Men's reformatories are no longer managed after the old prison discipline. Penal institutions generally, through the influence of such men as Brockway and Osborne, are governed on the principle of making life pleasant as well as endurable, throwing a maximum of responsibility on the prisoner that he may learn self-control and self-reliance, and trusting him to respond loyally to the confidence reposed in him. Workrooms are well lighted, cells are less places of terror, recreation in the prison yard and labor out of doors have been increased, and gatherings of the men for social and religious purposes have become more frequent. The response to this milder treatment is so satisfactory as to justify the fullest claims of its sponsors.

Prison reform has enlisted the interest of philanthropists and scientists, and societies and congresses have been organized for discussion. Investigators have studied the criminal with the help of anthropology and psychology. Certain of the American states have abolished the death penalty; in one or two cases the experiment of sterilization has been tried. Finally various agencies are helping the discharged prisoner. HENRY K. ROWE

**PENTATEUCH.**—The first five books of the Old Testament. See HEXATEUCH.

**PENTECOST, FEAST OF.**—Called also *Feast of Weeks*. Jewish feast which falls fifty days after the Feast of Passover, (called also *Sh'vuos*, i.e. "weeks" in Hebrew). It celebrates (*a*) the completion of the grain harvest, and is hence a thanksgiving day; and (*b*) the traditional anniversary of the giving of the Law on Mount Sinai. In modern times, the confirmation of children in the Jewish faith is celebrated on this festival. The outpour-

ing of the Holy Spirit on Pentecost is commemorated in Christendom by Whitsunday (Acts 2).

**PENTECOSTAL CHURCH OF THE NAZARENES.**—A denomination formed in 1907-8 by uniting various existing bodies holding to a belief in entire sanctification. The doctrinal tenets include the Trinity, inspiration of the Bible, the fall, eternal punishment of the impenitent, the atonement, entire sanctification of believers, the second coming of Jesus, resurrection and final judgment. The polity and discipline is Wesleyan, though rather more rigorous. There were 230 churches when the union was consummated.

**PERFECTION, PERFECTIONISM.**—The complete realization of moral or religious possibilities in personal experience.

In ethics perfectionism conceives the supreme good as the attainment of moral self-realization. It stands for a morality of character as contrasted with theories which make happiness or utility the supreme end. The ethics of perfectionism lays stress on virtues rather than on mere satisfaction of desires.

In religion, perfectionism denotes the elimination of sins or of fleshly limitations so that the "perfect" man is able to enjoy complete harmony with the divine. It may be conceived in terms of ascetic discipline (as in Buddhism and monasticism), or in terms of an ecstatic experience of unity with the divine (as in Neo-Platonism), or as a supernaturally produced purification (as in the case of "holiness" sects in Christianity).

Catholic ethics affirmed a species of perfectionism in its doctrine of works of supererogation, according to which it was within the bounds of human possibility completely to satisfy the requirements of God (aided, of course, by grace). The Protestant reformers repudiated this doctrine, insisting that no one could lay claim to merit in God's sight. There have, however, arisen in Protestantism many advocates of possible perfection through a special experience of supernatural sanctification. John Wesley advocated Christian perfection as an experience of divine grace so complete as to create an inner attitude of "pure love reigning alone in the heart and life." President Finney of Oberlin declared that one may at any given moment have an attitude of entire benevolence, and is thus at the time inwardly perfect, even though he may later fail to live up to this ideal. The Keswick Movement (q.v.) aimed to promote a complete experience of mystical consecration which suggested perfectionism.

Religious perfectionism has suffered from the tendency on the part of its advocates to depreciate less ecstatic or emotional types of religious experience, and thus to induce an apparent sense of superiority. Too exclusive attention to the experience of "entire sanctification" sometimes diverts interest from the more humble social virtues. Protestant theologians have thus generally treated perfection as an ideal to be striven for rather than as something which one may boast of having attained.

*The Perfectionist Community of Oneida*, founded near the middle of the 19th. century by J. H. Noyes, attempted to promote absolute unselfishness in its members. This was to be attained by complete communism, in which every member of the community renounced all claims, not only to property, but also to personal and family relationships. No man could lay exclusive claim to his wife or to his children. The movement called forth wide-spread denunciation, and the ideal was eventually transformed from a religious to a purely industrial community. GERALD B. SMITH

**PERICOPE.**—An official table of Scripture lessons from the gospels and epistles, appointed to be read in churches on Sundays and holy days. In the Anglican and Lutheran churches public Scripture reading follows the pericope.

**PERJURY.**—An assertion made under a juridical oath in which one is knowingly telling what is not true. Since perjury defeats the administration of justice, it is in most countries severely punished.

**PERPETUAL ADORATION.**—The unceasing adoration of the sacrament in a religious community, secured by the presence before the altar of one or more worshipers at all times.

**PERSECUTIONS.**—In general, sufferings inflicted unjustly because of non-conformity with accepted opinions or practices; specially sufferings inflicted for religious non-conformity.

Persecutions have not been confined to any age or people or religion, but have specially characterized the progress of the missionary religions. They have usually been defensive, for the suppression of heresy, but have also been employed in propaganda.

Christians were persecuted in the Roman empire until the triumph of Constantine who accepted Christianity and established toleration. As Christianity spread into Gentile circles it frequently met determined opposition, usually instigated by local Jewish animosity, as seen in the experiences of Paul in Asia Minor and Greece. These were cases of mob violence without any color of legality. Indeed the Roman authorities not infrequently protected the missionaries as at Ephesus, Corinth, and elsewhere.

Early in the 2nd. century the emperor Trajan, in a letter to Pliny, governor of Bithynia, laid down a sort of legal procedure according to which Christians were not to be sought out as criminals, but if reported and convicted they were to be executed unless they renounced Christianity. It was against this procedure that Tertullian and most of the Christian apologists protested, demanding that Christians be tried on criminal charges and not condemned because of the Christian name.

The effect of this regulation was to put the Christians into the power of provincial governors and produce frequent local sporadic persecutions. Several of the emperors engaged in such local persecutions, and twice the whole might of the empire was thrown into the effort to suppress Christianity entirely. Constantine and his associates ordered the cessation of persecution in 311, and two years later the principle of toleration for all religions was definitely adopted as the policy of the empire.

Under Constantine's successors Christianity began to persecute the old religions, eventually suppressing them altogether. Established Christianity quite regularly persecuted heretical sects during the period of Catholic supremacy. After the Reformation, persecution of Protestants in Catholic States was common; and where Protestantism was supreme attempts were frequently made to suppress Catholicism by force. The radical sects in Protestantism were subject to oppressions which at times took the form of vigorous persecution.

While the principle of religious toleration is gaining ground, persecution is still known in many parts of the world. W. J. MCGLOTHLIN

**PERSEPHONE.**—The daughter of the earth-mother, Demeter, in Greek religion. She is the symbol of the vegetation powers of nature which

disappear at the elose of summer going to the underworld realm. Henee she is represented as the wife of Hades, the ruler of the underworld.

**PERSEVERANCE OF THE SAINTS.**—The Calvinistic doctrine that those whom God has aceepted as redeemed "can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election" (Westminster Confession).

**PERSIA, MISSIONS TO.**—Persia, eovering 628,000 square miles, with an estimated population before the war of 7½ to 12 millions, two-thirds Aryan (Persians, Kurds, Nomads, Syrians, Armenians) and about one-third Turkish, and divided religiously between Zoroastrians (few), Mohammedans (heterodox Shi'ites), Nestorians (Syrians, or Assyrians), and Gregorians (Armenians) offers a eomplex of races and religions ehallenging to Cbristian propagandism. Henry Martyn (q.v.) blazed the trail for Protestantism, spending eleven months in Persia in 1811, refuting Mohammedanism, and translating the N.T. and Psalms into Persian. Basel missionaries to Transeaueasia visited Persia about 1830, contributing to controversial literature against Mohammedanism. The A.B.C.F.M. (Congregational) began work among the Nestorians (Urumia region) in 1834–1835. Martyn's translation of the Scriptures was completed by a Seottish missionary to Persia, 1838–1847. Work begun in 1869 at Ispahan, in South Persia, was taken over by the Chureh Missionary Soeiety (Anglican) in 1875. Upon the reunion of the Old and New Sehool Presbyterians in the U.S., the "Mission to Persia" of the A.B.C.F.M. was taken over by the Presbyterian Board in 1871. The Archbishop of Canterbury's Mission to the Nestorians of Urumia and Kurdistan began 1886, its aim being through education, etc., to purify the ancient Nestorian ehurch without interfering witb its organization. Roman Catholieism is represented by the "Chaldeans," a seet arising in 1551 by a sehism among the Nestorians. They are found chiefly on the Mesopotamian side of the mountains. Bagdad has been the seat of the Patriarchate since 1830.

The chief missionary ageney in South Persia is the Church Missionary Society (Ispahan, 1875, Kirman, 1897, Yesd, 1898, and Shiraz, 1900). An Anglican bishop for Persia was appointed in 1912. Medical work has proved partieularly effeetive in the eonversion of Mohammedans. In North Persia the Presbyterians have been the chief evangelizing agency. At first efforts were eoncentrated on reforming the ancient Nestorian ehureh. These efforts proving ineffeetual, a Reformed Nestorian Chureh eame into being. The first meeting of a Presbytery occurred in 1862. The Synod is now composed of four Presbyteries, three in Persia, and one in Turkey. In 1883 this Mission was divided into Western and Eastern seetions. The Western Mission includes Urumia, 1834 (Urumia College, American Sehool for Boys, Fidelia Fiske Seminary for girls, Westminster Hospital, etc.), and Tabriz, 1873 (schools training for eollege; hospital and dispensary). The Eastern Mission ineludes Teheran, 1872, Hamadan, 1880, Resht and Kasvin, 1906, Kirmanshah, 1911, and Meshed, 1911. All of these stations possess schools, churches, hospitals, etc.

Persian Mohammedans, themselves unorthodox (Shi'ites), are more responsive to Christianity than anywhere else in the world. HENRY H. WALKER

**PERSIA, RELIGIONS OF.**—Persia has played an important rôle in the religious history of the world. This is particularly true because of its ancient historic faith, Zoroastrianism, which presents striking and interesting parallels to Judaism and Christianity; it is also true because of the significanee of Mohammedanism, which has been the prevailing religion of Persia since the Moslem eonquest of Iran in the 7th. century of the Christian era.

It is possible to trace presumable phases of a Proto-Iranian religion, long antedating the appearanee of Zoroaster as the Prophet of Ancient Iran. These antique features are parallel, in part, with Vedic beliefs and praetiees in early India (therefore Indo-Iranian in essence), and are, in part, survivals from the common Indo-European inheritance of myths, legends, tenets, and religious observances; but they appear to have been molded in Persia into a distinctly Iranian form. As beliefs they consist chiefly in elements of nature-worship, a eharacteristically Persian veneration of the sun, moon, and stars, earth, water, and especially fire; and they may go back a couple of thousand years or more before our ordinary era of reekoning.

The eoming of Zoroaster or Zarathushtra, (q.v.), eenturies before the time of Christ, gave to Persia's oldtime faith a new and reformed eharacter, which made it one of the world's great erceds in antiquity. The dominant features of Zoroastrianism, as portrayed in the Avesta (q.v.) and the Pahlavi writings, may be deseribed as a marked emphasis laid upon the dualistie struggle between the kingdoms of light and darkness, good and evil, personified as Ormazd and Ahriman; a elearly defined system of angelology and demonology; a eode of ethics noteworthy for its high ideals; a strongly marked belief in man's responsibility to aceount; and a profound assurance of the immortality of the soul, the coming of a savior, the resurrection of the dead, and the regeneration of the world in a form eternal when good shall be all in all. The religion of Zoroaster, though passing through various vieissitudes and some ehanges due to external and internal events, continued for thirteen eenturies or more to be the ruling faith of Iran until the Arab eonquest of Persia, in the 7th. eentury A.D., ehanged the whole national and religious history of tbe eountry.

This momentous event, the Mohammedan triumph in the 7th. century, meant the overthrow of the ancient ereed of Zoroaster by that of the Arabian prophet; Ormazd yielded place to Allah as supreme god; the Avesta was supplanted by the Koran; the saered emblem of the sun sank before the crescent of Islam, and the hallowed flame of the fire was quenched in the blood of the Magian priests martyred at the altar. Conversions to Islam, however, came not alone by the sword; tbere were doubtless many that accepted the new faith for various reasons; the process, though gradual, was none the less sure and eomplete, so that Persia for twelve eenturies has been practieally Mohammedan in ereed. Only a small remnant of the population, the so-called Gabars (q.v.), still remain devoted to their oldtime ereed of Zoroaster, while the Parsis (q.v.) of India represent the survivors of a band of religious exiles, after the Mohammedan eonquest, who sought refuge in Hindustan and freedom to worship Ormazd.

Tbe great religious schism in Islam, which rent Mohammedanism into two antagonistic sects, namely the orthodox Sunnīs and the factional Shī'ites, is eloscly eonneeted with Iran, because Persia became and remains today the recognized exponent of the Shī'a "Faction," its adherents being devoted followers of 'Alī and firm believers in

the line of the Imāms (see Shī'ites). Certain religious and philosophical developments in Persia while under the Caliphate of Baghdad, and especially during the early 'Abbāsid Period, which was the Golden Age of Islām (749–847 A.D.), belong more particularly to the history of Mohammedanism. Noteworthy during the 'Abbāsid Period was the rise of certain great Persian heresiarchs. Among others may be mentioned Bih-āfarīdh, Sinbādh, "the Magian" (both about the middle of the 8th. century A.D.). Muqanna', "the Veiled Prophet of Khurāsān," in the latter third of the same century, and Bābak, who sought to revive some of the heretical tenets of Mazdak (q.v.) and was ultimately put to death, 838 A.D. While certain Zoroastrian elements may be recognized as still lingering in their teachings, their doctrines were strongly tinged by foreign tenets, such as anthropomorphism, incarnation, re-incarnation or "return," and metempsychosis (cf. E. G. Browne, *Literary History of Persia*, I, 279–336). Besides these, there were also some striking sectarian movements among the Persians, like that of the Isma'īlīs, or "sect of the seven" and of the Carmathians, both of which had a somewhat political character as well as religious aspect.

Highly significant in Persia, from the 9th. century onward, was the religio-metaphysical development of Sūfi mysticism, which culminated in the mystic poetry of Jalāl ad-Dīn Rūmī, in the 13th. century, and of Jāmī, in the 15th. century, and still dominates the devotional lyric poetry of Iran. In the first half of the 19th. century, moreover, a new and distinctly religious movement, called Bābism, after the title of its founder, or more generally now termed Bahāism, arose in Persia. This creed, eclectic and progressive in its tendencies, counts among its adherents today a growing number of followers, not alone in Persia and other parts of Asia, but it lays claim likewise to adherents in Europe and America. See Babism; Bahāism. The importance of the influence exercised in Persia by Christian missionaries, for nearly a century, is a factor duly recognized. See Persia, Missions to.

A. V. Williams Jackson

**PERSON.**—A term used in theology to denote one of the three members of the Trinity. The word is an Anglicized form of the Latin *persona* which the western theologians introduced as equivalent to the Greek *hypostasis* (q.v.). See Trinity. The word was first used in the drama and subsequently in law to denote the personal capacity in which one acted, e.g., as a father, creditor, etc. It is therefore not identical with "individual," as the same individual might act in different *personae*. From this usage sprang, through Tertullian, the theological. The god-substance was held to be possessed by the three *personae* (to use Tertullian's word) of Father, Son and Holy Spirit.

**PERSONALISM.**—A type of thought emphasizing the distinguishing qualities that differentiate the personal from the impersonal or mechanical. Personalism in the generic sense connotes all the data of self-conscious life.

In the history of philosophy, Aristotle among the ancients, Augustine and other religious philosophers, Descartes, Kant, and Lotze, may be regarded as essentially personalistic in their philosophies. Lotze was pre-eminently the modern forerunner of speculative personalism. But the technical designation of "Personalism" to describe the philosophic type first appears in *Le Personnalisme* by C. Renouvier (Paris, 1902). *Personalism* by B. P. Bowne (Boston, 1908), is an outline of personalistic philosophy, amplified in the author's *Psychological Theory*, *Metaphysics*, *Theism*, etc.

Critical personalism proceeds from the assumption that the self is an irreducible living unit which can be divided only by a false abstraction; it makes the characteristic personal values and experiences the final tests of truth and reality; and in its metaphysics conscious personality (mind and will) is the ultimate nature of all reality. The ultimate fact is not abstract "thought" but a thinker thinking thoughts; not "thought processes" but a thinker. All knowledge has the stamp of the mental forms of the thinker by the time it becomes a conscious possession.

Personalistic metaphysics regards conscious intelligence as the ultimate reality in all phenomena. The rationality and causality which are the marks of the reality of all things, are conceived as the thoughts and acts of the infinite Thinker and Doer. Thus the ideals of personalism are carried through the extreme limits of philosophical speculation resulting in theism.

Religious personalism regards the real framework of reality as spiritual (personal) and makes the active, living God both the immanent reason and the power of the world's life. All ethical and spiritual values receive theoretical reinforcement in the acceptance of ultimate reality as the Personal Creative Spirit "in whom we live and move and have our being." Thus religion and ethics are grounded in the center of Being and have metaphysical significance.

Herbert A. Youtz

**PERSONALITY.**—The essential character of a person as distinguished from a thing, or of one person as distinguished from another.

*Constituent factors.*—Free association of ideas, purposive control of ideas in thinking, organization of desires in the light of ideas, and a coherent consciousness of self in relations with other selves are distinguishing marks of personality. Variations in personality are due to (1) underlying instinctive differences of tendency and temperament, (2) contact with distinctive persons and institutions, (3) formation of a mass of more or less automatic habits and attitudes, (4) pursuit of distinctive ideals. Complicated and subtle differences of personal quality result, especially in the more advanced grades of development.

*Worth of personality.*—Each person has independent ethical worth, and is to be treated as an end, not as a means (Kant). This valuation of persons lies at the heart of Christianity, in its conception of God's relation to all men. It finds social application in modern democratic institutions, but becomes meaningless when interpreted as a merely abstract equalitarianism. The task of education is to secure adequate development of persons; that of social reconstruction, to secure proper interrelating and functioning of persons.

*Continuance of personality.*—Does personality persist after death? This may be conceived primarily in terms of an underlying metaphysical substance, or soul; or in terms of the concrete factors of personality as empirically experienced, a coherent consciousness. Persistence of personality is usually asserted either on the authority of a religious revelation, or as an ethical postulate, or on the factual ground of communication with the dead. See Future Life, Conceptions of.

*Divine personality.*—How far can the attributes of personality as known in men be asserted of a Supreme Being? Theism (q.v.) holds that while God is infinite He is essentially personal. The doctrine of the trinity (q.v.) introduces specific problems of personality.

J. F. Crawford

**PERSONIFICATION.**—The attribution of conscious personality to inanimate objects of nature,

phenomena, forces, human inventions, and abstractions. The personification of objects of nature is of frequent occurrence in primitive and even more sophisticated religions, such as earth-gods, air-gods, etc. (q.v.). The personification of abstractions such as virtues and vices has been a common religious practise also especially in allegorical literature. See ANIMISM.

**PESHITTO.**—The oldest of the Syriac versions of the Bible. See VERSIONS OF THE BIBLE.

**PESSIMISM.**—The hypothesis that the world is evil so that a satisfactory human experience is impossible. Schopenhauer and Von Hartmann represent modern philosophical pessimism. The four "noble truths" of Buddhism (q.v.) rest on a pessimistic world-view.

**PETER, THE APOSTLE.**—The foremost of Jesus' disciples. He was a fisherman, in partnership with his brother Andrew, when Jesus called him as a disciple, changing his name "Simon" into "Cephas" or "Peter" (a rock), perhaps to denote him as the first member, the foundation stone of the new community. He was married, and his house at Capernaum was the abode of Jesus during the Galilaean ministry. Throughout the gospel history he appears as the most prominent and devoted of the disciples. He was the first to acknowledge Jesus as the Messiah, and was rewarded, according to Matt. 16:17-19, by a promise of supreme authority in the church. This famous passage, however, is beset with critical difficulties. In spite of a momentary wavering on the eve of the Crucifixion, Peter was the first to believe that Jesus had risen from the dead (I Cor. 15:5), and it was his faith and enthusiasm that saved the new movement after its seeming ruin. He re-constituted the scattered company of believers at Jerusalem, and was henceforth the recognized leader of the church. Though favorable to the Gentile mission he was unwilling to break entirely with the Jewish law, and on this point came into conflict with Paul at Antioch. Of Peter's later life nothing is certainly known, but the tradition that he was martyred at Rome in the Neronian persecution (64), is supported by good evidence. E. F. SCOTT

**PETER, ACTS OF.**—Two apocryphal works attributed to Peter, viz., the *Gnostic Acts* and *Catholic Acts*. See APOCRYPHA.

**PETER, APOCALYPSE OF.**—An apocryphal work of 2nd. century origin, accredited to Peter, approximating in style and content to II Peter. See APOCRYPHA; APOCALYPTIC LITERATURE.

**PETER DAMIAN, SAINT** (ca. 1006-1072).—Italian monk and reformer of monastic life, a vigorous opponent of Nicolaitanism (q.v.) and simony. He was a cardinal and contemporary of Hildebrand.

**PETER DE BRUYS.**—See PETROBUSIANS.

**PETER, GOSPEL OF.**—An apocryphal gospel dating from the 2nd. century, and attributed to Peter. It shows anti-Judaistic, gnostic and docetic tendencies.

**PETER THE HERMIT** (d. 1151).—A priest of Amiens, France, an enthusiastic preacher of the first crusade in France who according to popular belief raised an army of *paupers* and went with them to the Holy Land. For his actual relationship to the Crusades, see CRUSADES.

**PETER LOMBARD** (ca. 1100-1160).—Scholastic theologian and bishop of Paris, who wrote a theological textbook, *Sententiae libri quatuor*, a collection of patristic sayings to which he sought to give unity. His most noteworthy contribution to theology was his formulation of the Catholic doctrine of the seven sacraments and of sacramental grace.

**PETER, PREACHING OF.**—A spurious work of the 2nd. century, purporting to be written by Peter in defence of Christianity against Judaism and paganism. See APOCRYPHA.

**PETER'S PENCE.**—A tax of one penny on every family formerly paid annually on St. Peter's day to the popes. At present it represents voluntary contributions of devout Catholics to the support of the pope.

**PETROBRUSIANS.**—The followers of Peter de Bruys (1104-1125), a radical opponent of episcopal authority, of the R.C. mass as idolatrous, image-worship, infant baptism, celibacy and prayers for the dead. Recognizing solely the authority of the gospels, they advocated a purely spiritual religion free from ecclesiastical forms.

**PFLEIDERER, OTTO** (1839-1908)—German Protestant theologian, noted for his interpretation of Christianity in terms of idealistic philosophy and historical development, and for his contributions to Johannine and Pauline theology and New Testament criticism.

**PHALLICISM or PHALLISM.**—That type of nature worship in which the generative powers are worshiped, as symbolized in the male organ or phallus, whence the name. The custom is common not only among primitive races, but is of frequent appearance among sophisticated peoples, as the Phoenicians, Grecks and Indians. Phallicism occurs often as a form of sympathetic magic, sexual practises symbolizing the fertilizing effect of the sun and rain whose help is sought. Sometimes the ceremonies are wildly orgiastic as in the Indian *Sakti puja* and the Canaanitish Baal worship. In some cases the symbol of the phallus is worn as an amulet or charm to guard against sterility, as the *linga* of the Hindus, typical of Shiva's procreative power.

**PHARISEES.**—A Jewish party name in Palestine from the 2nd century B.C. to designate the adherents of traditional, nationalist and devout Judaism against growing Hellenism. A party of the people rather than of the priests, and most of them professionally trained as Scribes to know and teach the Old Testament to the people, and to administer the law. The Pharisees were the recognized officials, leaders and exemplars of Jewish religious faith and practice. A minor party in the Sanhedrin, they had their chief opportunity and influence with the people through the synagogue. They were the makers of that standard Judaism which was the highest religion and ethics before Christianity, and out of which Christianity itself arose. C. W. VOTAW

**PHENOMENALISM.**—The philosophical theory that since knowledge is limited to phenomena there is no knowable reality beyond phenomena. This theory, if applied in the realm of religion, restricts discussion to the realm of religious experience, refusing to make affirmations concerning any object of faith.

**PHILADELPHIANS.**—A sect of religious mystics, originating among the followers of Jakob Boehme (q.v.) in London, Eng., in 1670, the chief of whom was Mrs. Jane Leade who drew up the *Laws of Paradise* for the society in which morality and brotherly love were inculcated.

**PHILANTHROPINISM.**—The pedagogical system tried in the Philanthropin, a deistic school of short duration founded in Dessau, Germany, by J. B. Basedow. Following the ideal of Rousseau's *Émile*, the system aimed at a "natural" education, free from ecclesiastical or other prejudice.

**PHILATHEA BIBLE CLASSES.**—See Baraca-Philathea Bible Classes.

**PHILIP OF HESSE** (1504–1567).—Landgrave of Hesse, who assisted in crushing the Peasants' Revolt, 1525, about which time he espoused the Protestant cause. He put forth great efforts to obtain a league of Protestant forces, being largely responsible for the formation of the League of Schmalkald. He received unenviable notoriety because of his bigamy, sanctioned by Luther.

**PHILIP OF NERI.**—Founder of the Oratorians (q.v.).

**PHILIPPINES, MISSIONS TO.**—

I. Roman Catholic Missions.—1. *Conquest.*—Urdanata and his five friar companions accompanied Legaspi in 1564, and helped to render permanent the established settlements. As a rule, the friars remained for life, and no sacrifice was too great for them. The Filipinos were baptized by thousands. The transfer of spiritual allegiance to Romanism was easy and involved no radical change of belief. The mass of Filipinos are still pagans, even when they have a veneer of Christianity. The friar has occasionally become a landlord, but only that he might control the situation. The first friars were medieval and reactionary. The Jesuits were more progressive.

2. *Modern times.*—the number of friars is probably greater now than ever before, and they are attempting to perpetuate their power. The Roman Church saved the inhabitants from Mohammedism. It laid intellectual foundations. The theistic faith is held, even if crudely, by multitudes; and an increasing number are making the words of Jesus Christ the ruling principles of their lives.

II. Independent Catholic Apostolic Church.—Gregorio Aglipay of the Ilocano Tribe was ordained as a Roman priest about 1890 and was closely associated with the revolutions of 1896 and 1898. He was unfrocked by the Spanish bishop, but was made Chaplain General by Aguinaldo in 1899. After the pacification of the Islands he initiated a protest against friars, calling himself Maximus or Archbishop. This Aglipayano Church is a revolt against friars and their claims to property, and is a democratic movement for church government. It has favored the distribution of the Bible, public schools, and expository preaching. It has received many dissatisfied Romanists in its fold. It has liberalized religious thought and helped to prepare the people for the evangelical missionary.

In 1902 Governor Taft called on the Pope, and as a result the friars' lands were purchased by the United States Government on condition that the friars should leave the Islands. This action temporarily weakened this independent church, but it gained immensely soon after. Its work has been great and it is contributing much to the Christianization of the inhabitants even if it should cease to exist as a separate organization.

III. Evangelical Missions.—1. *Occupation.*—The first evangelical missionary transferred from Brazil arrived in Manila April 21st, 1899, followed the next year by a missionary from Spain. The Islands were under martial law, but the open door was entered with zeal and wisdom. To distribute responsibility, Luzon was assigned to the Methodists, Presbyterians, United Brethren, Christians and Episcopalians; the Visayas to the Baptists and Presbyterians; Mindano to the Congregationalists. These assignments have secured a wider evangelism and have unified the people through the subordination of denominational divisions and the co-ordination of almost all work through *The Evangelical Church of the Philippine Islands*, the common name used by every communion to meet the desire for a united evangelical church.

2. *Evangelistic work.*—The primary work of the missions is evangelistic; and, although this ideal pervades all mission work, it is necessary to lay special stress on the work thus specially designated. Missionaries and trained Filipinos have carried on evangelistic meetings and have done personal work. The responses have been great. Evangelists have gone to villages; chapels have been built; Sunday schools and churches have been organized; and multitudes brought to Christ.

3. *Educational work.*—There are 4,589 schools with 776,639 pupils under the Minister of Public Instruction; and also schools under mission auspices. These mission schools are elementary, secondary, and for Biblical training. Most of the work is of high grade, and it is supplementing the public school system without competition.

4. *Literary achievements.*—The Bible societies and the missions have co-operated in the translation and circulation of the Bible and other Christian literature. When the Islands were opened to the circulation of the Scriptures, translations had already been made in four of the seventy-five dialects. These four versions can be read by one half of the population. Philippine priests have sometimes distributed the Scriptures. Creating Christian literature is arduous; but progress is being made.

Harry S. Myers

**PHILIPPINES, RELIGIONS OF.**—The inhabitants of the Philippine Islands fall into a variety of cultural groups, partly determined by race, partly by history. The oldest stratum is generally conceded to be that of the *Negritos*, a dwarfish Negroid race, still fairly numerous in the mountainous interior of Luzon, once doubtless possessors of the whole archipelago. *Indonesians*, today most purely represented by the Igorot and Ifugao tribes of northern Luzon, represent a second wave of population, in its turn overlaid by the third and greatest immigration, that of the *Malay* races from whom the great mass of the Filipino population is descended. *Chinese*, who were in commercial touch with the islands before their discovery by the Spaniards, and the strain of *European* blood introduced by the latter and other whites complete the main stocks that have gone to the peopling of the islands. Culturally and religiously, however, the influences of Brahmanistic India and Mohammedan Arabia entered the islands before the appearance of the Spaniards.

At the time of the discovery of the islands by Magellan, in 1521, they were entirely inhabited by savage and barbarous pagans excepting for the rapidly encroaching Mohammedanism which had entered the archipelago from the south probably not long before; and with the Spanish conquests and settlements, accompanied by Augustinian and other missionaries, a twofold conflict was begun,

on the one hand, toward the Christianizing of the predominant pagans, on the other, toward the suppression of Islamism as represented by the *Moros* (or "Moors") as the Spaniards called the native Mohammedans. The first of these enterprises was largely successful, the great mass of the pagan natives being Christianized during the Spanish occupation. The second conflict was less decisive. The Moros were only brought to some recognition of responsibility after the American occupation. At present, with reference to religion, the inhabitants of the islands form the following groups:

1. *Christians.*—All the civilized peoples of the Philippines, numbering seven to eight million, are Christian. Augustinian friars entered the islands in 1570; they were followed within a few years by Franciscans, Jesuits and Dominicans, and it is to the work of the missionaries of these orders that the Christianizing of the Malay tribes is due. The religion which they found was a paganism not very different from that which now prevails among the wild tribes, although Hindu influences had already reached the islands; its records, however, were virtually all destroyed (including the native books, for writing was known to the more civilized) by the missionaries, in their anxiety to extirpate idolatry. Today the religion of the Christian natives is naturally Catholic, although in recent years Protestantism has gained some adherents and has established a number of churches.

2. *Mohammedans.*—Mohammedanism almost certainly entered the Philippines from Mohammedanized Malays of Borneo. It had established itself even about Manila Bay when the Spaniards appeared, but was driven back to its strongholds, Mindanao and the Sulu Archipelago, where it still prevails. This Mohammedanism is, however, that of a barbarous people, mingled with superstitions and savage customs (piracy, head-hunting, slavery, except as suppressed by force), and is morally little, if any, better than the paganism of the other barbarous tribes.

3. *Paganism.*—The pagans of the islands, virtually in a state of savagery, form many groups, altogether numbering several hundred thousand people. The religion of the Negritos is almost unknown, although it is believed to include worship of the Moon, as a great deity. The Indonesian and Malayan wild tribes preserve beliefs and practices such as must once have prevailed through the islands. Two or three principal gods, surrounded by a host of lesser deities or animistic powers, were worshiped with sacrifice, including, even within very recent years, occasional human sacrifices. The strongest factor in the native religion appears, however, to lie in the worship of *anitos*, or ancestral spirits represented by idols, found among all the pagans including Negritos. The practice of "head-hunting," that is, decapitation of members of enemy tribes in order to secure trophy heads, is religious in character, associated with ancestor-worship.

4. *Confucianism.*—The Chinese have been in the Islands for many years, bringing with them their native religion. They now number between forty and fifty thousand, of whom a small portion are Christians. H. B. ALEXANDER

**PHILIPPISTS.**—The designation of the followers of Philipp Melanchthon (q.v.) during the latter part of the 16th. century. Their distinctive tenets included approximations to the R.C. doctrines of free will and good works, and to the Swiss Reformers' position in regard to the Lord's Supper.

**PHILO** (ca. 20 B.C.–50 A.D.).—Foremost Greek-writing Jew of Alexandria in 1st. century A.D. Had only slight contact with Jews of Palestine, and did not know his contemporaries Jesus and Paul. His life work was to promote a synthetic Judaism; holding that the Jews had the true religion and Scripture, Philo aimed to enrich and universalize Judaism by annexing the Greek ethics and philosophy. His extensive writings, classified as exegetical, philosophical and political, were chiefly allegorical interpretations of Pentateuchal passages, and theological essays. Philo's Hellenistic ideas, terms and methods proved useful to Greco-Roman philosophy and to early Christianity.

C. W. VOTAW

**PHILOSOPHY IN RELATION TO RELIGION.**—Both religion and philosophy represent attempts of man to realize a relationship to ultimate forces in the universe. Religion, especially in its beginnings, employs dramatic, pictorial, ritualistic means of arousing a sense of this relationship. Philosophy arises when cultural maturity has been attained, and seeks to represent ultimate reality in terms of rational conceptions.

The relation of philosophy to religion is twofold. On the one hand it criticizes crude and naïve ideas in current religion. This criticism may be so severe as virtually to destroy traditional religious faith for cultured people. Socrates was condemned on these grounds. On the other hand, wherever religious ideas are capable of rational interpretation, philosophy gives them a more profound critical examination, and reinforces them, although often in altered form. Greek philosophy thus reinforced Christian theology and made it the basis of mediaeval culture.

Among the great religions those of India—Brahmanism and Buddhism—(qq.v.) represent the attempt to exalt a completely philosophical religious attitude. Salvation is by philosophical knowledge. Confucianism (q.v.) in China emphasized ethical philosophy in the place of popular cults. Judaism and Mohammedanism, with their strong emphasis on special revelation, have exalted obedience to divine commands rather than speculation. Yet in these religions there have been notable philosophical developments, as in Alexandrian Judaism or in the system of Maimonides (q.v.), or in the work of the Arabic Aristotelians in the Middle Ages. Christianity made large use of Hellenistic philosophy in the development of theology, and has generally maintained a hospitable attitude toward philosophy, while at the same time carefully guarding the primary authority of its revelation. Most types of modern philosophy, from the time of Descartes have supported a theistic or an idealistic monistic view of ultimate reality suited to reinforce Christian theology. Radical empiricism, however, as in the philosophy of Hume, or in the tendencies of modern pragmatism and neo-realism logically reduces theology to a creation of human thinking, rendering doubtful the ontological existence of the God of Christian belief. See MONISM; IDEALISM; PRAGMATISM; ONTOLOGY. GERALD BIRNEY SMITH

**PHILOSOPHY OF RELIGION, THE.**—The philosophy of religion is the study that is devoted to finding out the truth about religion and about its relation to the rest of life, and to organizing this truth as nearly as possible into a coherent whole, with the ultimate object of securing results that shall serve as a valid guide for life. It begins by recognizing religion as one of the great departments of human experience, and it centers in the effort to discover the laws that govern religion itself and their meaning. This procedure naturally leads to the working hypothesis that religion is a normal and permanent function in human life. But it always

must be borne in mind that a working hypothesis is not only a guide for investigation but something to be tested and not simply taken for granted. By thus beginning with religion as a part of human experience this study recognizes that religion contains a large body of "knowledge of acquaintance." That is, religion supplies much data without which no general philosophy of life can be thoroughly worked out. This knowledge of acquaintance the philosophy of religion seeks to criticize, organize, and interpret by combining it with all the "knowledge about" religion that it can gain. Hence this subject will have to extend itself far beyond the immediate study of religion into the consideration of the relations of religion to other sides of life—science, ethics, politics, art, and practical affairs. The philosophy of religion thus becomes a philosophy of life centering in a reasoned interpretation of religion.

When this subject is understood in the way just described, it will be seen to differ in its fundamental principles from several older branches of learning, which to some extent covered similar ground. It differs, for example, from apologetics. For apologetics presupposes the truth of a particular religion, for instance Christianity, together with its main body of doctrine and defends these against attack or doubt. It is the defense of Christianity, or of some other religion. Whereas the philosophy of religion takes the truth of no doctrine for granted and only presupposes, as a working hypothesis, that religion is a normal human function. So it approaches the truth of any particular religion on the basis of the meaning and value of religion in general and on the basis of the general philosophic search for truth. This subject differs, on the other hand, from religious metaphysics. Such metaphysics, to be sure, does not take its stand within a particular religion. On the contrary it seeks to establish certain truths about religion—especially about the chief objects of religious faith—independently of all religious experience. But there is danger that such an attempt, while avoiding theological dogmatism, will involve a metaphysical dogmatism that is no less injurious. At all events the philosophy of religion takes its start from religious experience, personal, social and historical, and proceeds by seeking to organize this into coherent relations with the rest of experience. As for the relation of our subject to theology, if theology is dogmatic it is opposed to the philosophy of religion in spirit and method, but if, in an undogmatic spirit, it endeavors to determine the principles of a particular religion and evaluate them, it comes under the philosophy of religion as one of its sub-divisions. Thus Christian theology becomes the philosophy of the Christian religion.

The philosophy of religion is naturally closely related to the sciences which study directly the facts of religion, i.e., the psychology and the history of religion. These sciences do not take for granted the truth of a particular religion, and they do take religion as a normal department of human experience and so presumably as a source of truth. The philosophy of religion, therefore, is bound to examine critically the results of these sciences and to build upon those that are best established and most important. But what, it may be asked, is the basis for its critical work, and how can it build a larger structure of truth than these sciences already have constructed? The philosophy of religion can criticize the results of these sciences and go beyond them, because it has the more comprehensive task of seeking to integrate religious experience with experience as a whole, and because, like philosophy in general, it deals with its material in a twofold way—from the standpoint of fact and from that of values. Sciences are interested primarily in facts and their laws, and philosophy shares this interest; but no philosophical treatment is complete which does not consider facts and laws in relation to values. So the sciences of the psychology and the history of religion have it as their chief concern to ascertain all the facts about religion, leaving out none, and to deal justly with them all in determining the laws and principles that govern them. The philosophy of religion should build upon these sciences and so has a like concern for facts and laws, but it has the added and special responsibility of estimating the facts and laws according to their worth. If the functional point of view prevails in both fields, the distinction still holds. The science of religion inquires how religion actually functions, the philosophy of religion has as its supreme task to determine how religion ideally should function. From this point of view the central work of the philosophy of religion is to seek to discover and to justify principles for the further development of religion, and of life through religion.

It is evident that, since the philosophy of religion is so much concerned with questions of value in religion, it must recognize a peculiarly close relation between itself and ethics—a relation, indeed, of the most vital interdependence. Whereas the older procedure was to lay in metaphysics a foundation for religion, and in turn to find in religion the foundation for ethics, the philosophy of religion springs largely out of the recognition that religion and ethics are two closely related centers of experience, like two nuclei in a living cell. This relation is such that it is equally fatally destroyed when either is made a mere by-product of the other, and when the two are completely merged in each other. Ethics becomes a mere by-product of religion when it is held that there can be no valid distinctions in ethics except when certain religious truths—such as the existence of God—have first been independently established. Religion becomes a mere appendix to ethics when it is accorded no content of truth of its own, but is made solely a certain emotional way of taking ethics—one that "views things in a rosier light." On the other hand the two are completely merged in the case either of a thorough-going mysticism or of a moralism which considers that religion has only the historical function of being a school-master to bring us to ethical maturity. It is, then, one of the presuppositions of the philosophy of religion that religion as it develops becomes increasingly interdependent with ethics and that the two may interpenetrate without merging. Historically considered this relationship between religion and ethics is generally recognized to have found its most important exemplification within the sphere of the Christian religion.

But if the philosophy of religion is to do justice to the mutually fructifying relation between religion and ethics it must deal with the matter from the standpoint of social ethics and the social significance of religion. This, to be sure, is a task that lies immediately ahead, instead of being one that already is being vigorously grappled with. Sociology of course has recognized the large and important place that religion has occupied, but social ethics has done the problem of the social value of religion but scant justice. And on the other hand those thinkers who have started from the religious side have considered the social significance of religion to be too largely a matter of religious institutions only, instead of a matter of the relation of religion to all social institutions and functions. The most fruitful work in exhibiting the significance of religion for social ethics and of social ethics for religion has been done in the sphere of Christian theology rather than in the more general sphere of the philosophy of religion—though where this has

occurred the spirit and method of the philosophy of religion have been employed. This is doubtless natural enough in view of the extent to which Christianity has proven itself a religion in which religion and ethics interpenetrate. At all events it is in the relation between religion and social ethics that the important theses which affirm the significance of religion for human development to be its "fertility" and "creativity" will need to find their testing and possible vindication.

The fact that the philosophy of religion has as its primary task the study of religion in its empirical nature and in its relation to the other great departments of experience, rather than the study of metaphysics, does not mean the elimination of metaphysics from the philosophy of religion or the treatment of metaphysics as a negligible matter. It means, on the contrary, that metaphysics gains in importance by being considered in relation to a body of religious truth that already has been empirically grounded. The philosophy of religious experience is no less vitally concerned about the problems of God, freedom, and immortality in their metaphysical aspects, or about the problems of purposiveness in the universe and the ultimate nature of being than is any form of pure metaphysics. It is no less in earnest about the question of the reality of God than about the question of the meaning of God. But it bases the study of God's reality upon a prior study of his meaning in experience. However, after having identified itself with this method the philosophy of religion is bound to pursue the question of the reality of God from the empirical center of our thought to its farthest speculative circumferences. The study of the reality of God—his objective reality in personal and social experience, in human history, in the cosmos, in the sphere of ultimate metaphysical existence—thus becomes the most inclusive task of the philosophy of religion and the one that opens the way to the fullest possible synthesis of religious truth. EUGENE W. LYMAN

**PHOTIUS** (ca. 820–891).—Patriarch of Constantinople, 858–867 and 878–886; a man of great erudition and versatility. His jurisdiction was stormy because of rival claimants and quarrels with Rome, he and pope Nicholas anathematizing and excommunicating each other.

**PHYLACTERIES.**—(Hebrew, *tefillin.*) Small boxes worn by Jews at prayer. They are square, made of leather, and contain parchment on which are written the Scripture passages: Exod. 13:1–16; and Deut. 6:4–9; and 11:13–21. To the phylacteries are fastened long strips of leather, by means of which they are bound, one on the left arm, and the other on the forehead. Phylacteries are worn by orthodox Jews during the daily morning service, as a sign that God's word is upon them; but they are not worn on Sabbath and holy days, as these days are in themselves "signs." Reform Jews have generally discontinued their use.
HAROLD F. REINHART

**PIETISM.**—A term used of various movements in modern Christianity emphasizing the personal, spiritual and practical as against the institutional, formal and intellectual aspects of the Christian religion. It is used specifically of a movement within German Lutheranism, late 17th. and 18th. centuries, to revitalize a faith deadened by orthodoxy.

1. *Spener.*—The real founder of German Pietism was Philip Spener (1635–1705). His home training was deeply religious. His years of study (M.A. 1653, Dr. Theol. 1664), his human contacts (Schmidt; de Labadie) and his religious reading (Bayly; Baxter; Arndt; Luther; Scriptures) quickened his life and deepened his convictions. As pastor in Frankfort he held conventicles in his house (*Collegia pietatis*) for devotion, biblical exposition and religious conversation. In 1675 he published his *Pia Desideria* ("*Things Religiously Desirable*"). These desires for reform included conventicle Bible study, the revival of the priesthood of believers, the practice of Christianity in daily life, the vitalizing of theological education and more spiritual preaching. Prolonged controversy ensued. Spener's leadership ended only with his death.

2. *Francke.*—Two disciples, Francke (q.v.) and Anton, driven from Leipzig for lecturing on the Scriptures, became teachers in Halle, henceforth the citadel of Pietism in northern Germany. Francke established an orphanage as an expression of practical Christianity. The movement spread thence to Württemberg, Switzerland and Denmark. Thence also came the impulse to foreign missions (Ziegenbalg), 1705, eventuating in the work of Zinzendorf (q.v.) and the Moravians.

3. *Contributions: later history.*—Apart from emphases already noted Pietism contributed to religious education, preaching and pastoral ministry. Its only scientific contribution was in the field of exegesis. Its disparagement of intellectualism led to its overthrow in the Enlightenment (q.v.). It revived again, greatly modified, in the 19th. century. HENRY H. WALKER

**PILATE, ACTS OF.**—An apocryphal work contained in the so-called Gospel of Nicodemus, purporting to record the official acts of Pontius Pilate, the Judaean governor under whom Jesus Christ was crucified. Its probable date is the 4th. century.

**PILGRIMAGE.**—A journey made to a shrine or sacred place from religious motives. The custom is one practiced for many centuries by the devotees of several religions. Among the ancient Greeks the temple of Zeus at Olympia was the resort of many pilgrims. In ancient Egypt the tomb of the Kings, regarded as Osiris' tomb, at Abydos was venerated as a holy sepulchre and pilgrimage resort. From pre-Christian times the peoples of India have regarded pilgrimages as pious practices, and Hindus still go in multitudes to such places as Benares and Puri. Buddhists, too, soon had their sacred resorts to which pilgrimages were made such as the birthplace of Gautama (Kapilavastu), the location of the bo-tree where he attained Buddhahood (Benares), and the place where he attained Nirvana (Kusinagara). Early in Christian history the custom arose of pilgrimages to places made sacred by memories of Jesus such as Bethlehem and Jerusalem. With the development of ascetic tendencies pilgrimages increased to places in Palestine. Then the custom of pilgrimages to the tombs of martyrs and saints began in the west in the 3rd. century. Relics were transported to various places and the number of resorts increased. In the Middle Ages Rome began to rival Jerusalem as a resort. The prescription of pilgrimages as penance for sins stimulated the practice. The attachment of indulgences to the various resorts was a further stimulus. The Crusades (q.v.) were due to the necessity of protecting pilgrims when the Holy Land passed into non-Christian hands. In the 19th. century a revival of pilgrimages was seen in two places associated with devotion to the Virgin Mary, Lourdes, France, and Knock, Ireland. In Islam the hajj pilgrimage to Mohammed's birthplace at Mecca is one of the principal institutions of that faith.

**PILGRIMS.**—In the early days of the 17th. century, in the hamlets of Austerfield and Scrooby, England, and in the surrounding country, were a number of simple folk who were separatists, believing in the right to found their own church and to form their own worship by the light of the Scriptures. One of the leaders was William Brewster, a man of education, and when the Scrooby church was formed, in 1606, it was led by John Robinson, an able and high-minded man. But the state authorities would not suffer these people to live in peace; they were hunted and persecuted so that their former afflictions, to use the words of William Bradford, in *History of Plymouth Plantation*, "were but as flea bitings in comparison of these which now came upon them." Thus beset and tormented "by a joynte consente they resolved to goe into ye Low-Countries, where they heard was freedome of Religion for all men." They therefore escaped to Holland (1608), living first at Amsterdam and thence moving to Leyden. But they could not be quite content there, though they seem to have prospered in religion and property, for among their sorrows "most heavie to be borne" was the fact "that many of their children . . . were drawn away . . . . into dangerous courses." They planned then to move to the New World, to "some of those vast and unpeopled countries of America, which are frutful and fitt for habitation." "So," says Bradford, "they lefte that goodly and pleasante citie, which had been their resting place near 12 years; but they knew they were pilgrimes and looked not much on those things, but lift up their eyes to the heavens, their dearest cuntrie and quieted their spirits." The Virginia Company of London granted the Pilgrims right to settle within the limits of the Company's territory. But, as all the world knows, when they sighted land on their voyage from Plymouth, England, in the bleak days of early winter (November 9, 1620), it was not the coast south of the Hudson but the region of Cape Cod that lay before them.

Because they were outside the region of the Virginia Company, where they had authority to settle, and because there was discontent among "some of the strangers amongst them," they entered into the famous Mayflower Compact. On the basis of this compact, the government of the little colony developed. The Pilgrims first went ashore at Provincetown harbor; so one of them landed at or near the site of Plymouth, December 11 old style, or December 21 new style, 1620.

A. C. McLAUGHLIN

**PILPUL.**—(Hebrew.) Dialectical study of the Law. A method, popular with the Rabbis, for minutely studying a text, determining all the concepts it includes, and deducing from it all possible implications.

**PINDA.**—The cake of flour or rice offered as food to the ancestral spirits in the religious ceremonies of the home in India.

**PĪR.**—A religious guide in the mystic way in Islam. The term is used in India to designate a religious director of Moslems similar to the guru of Hinduism. See SHAIKH; GURU.

**PISA, COUNCIL OF.**—A council held in 1409 for the purpose of establishing reforms in the R.C. church and in particular to settle the Great Schism which since 1378 had resulted in succession of two rival popes. The Council without deposing the two rival popes (Gregory XII. in Rome and Benedict XIII. in Avignon) proceeded to elect a third, Alexander V. The schism and proposals of reform thus complicated were referred to another general council. See CONSTANCE, COUNCIL OF.

**PITAKAS.**—This term, meaning "baskets," is given to the divisions of the Buddhist Scriptures. See CANON (BUDDHIST).

**PITRIS.**—The spirits of ancestors in the folk-cult of India. They receive the benefit of the *shrāddha* ceremonies of the home. See SHRĀDDHA; PINDA; PRETA.

**PIUS.**—The name of ten popes.

*Pius I.*—Pope, 141–154.

*Pius II.*—Pope, 1458–1464; otherwise known as Aeneas Silvius. Before his elevation to the papacy, participated in diplomatic service; afterwards he was a good statesman, his primary effort being the co-ordination of European Christendom against the Turk. He was a humanist and author of many works.

*Pius III.*—Pope, Sept. 22–Oct. 18, 1503.

*Pius IV.*—Pope, 1559–1565; reassembled the council of Trent, 1562 after a recess of ten years, and succeeded in securing statements which conserved Catholic traditions and papal authority against demands for greater local freedom. He revived the Inquisition and published a new edition of the Index.

*Pius V.*—Pope, 1566–1572; a monk and a vigorous reformer; a promoter of the Inquisition and arch-enemy of heresy and infidelity; organized the Congregation of the Index for the purpose of eradicating heresy.

*Pius VI.*—Pope, 1775–1799.

*Pius VII.*—Pope, 1800–1823, during the years of Napoleon's ascendancy in Europe. Signed the Concordat (q.v.) but was later humiliated by Napoleon. He survived to see the Emperor's fall, the restoration of the papal States and of the Jesuits, the resuscitation of the Inquisition and the repeal of much of the French anti-Catholic legislation.

*Pius VIII.*—Pope, 1829–1830.

*Pius IX.*—Pope, 1846–1877; an unusually long and extremely important period for the papacy. In 1848 a revolution broke out in Italy and Pius was driven from Rome, but in 1850 he returned by the aid of foreign armies. His subsequent policy estranged the Italians and convinced the European powers of his incapacity as a ruler. Consequently in the revolution of 1866–1870 he received no aid, and lost the papal states to king Victor Emmanuel, thus ending the temporal power of the papacy. Pius was an ardent ultramontanist, doing much to Romanize Catholicism. In 1854 he promulgated by papal authority the dogma of the Immaculate Conception of the Virgin Mary, thus exercising supreme authority without calling a council. In 1862 he published his famous Syllabus (q.v.), describing and condemning modern erroneous doctrines, and in 1870 saw his policy crowned by the dogma of papal infallibility decreed by the Vatican Council.

*Pius X.*—Pope 1903–1915. During his pontificate occurred the separation of church and state in France (1905), and the increased power of the government of Spain in controlling ecclesiastical affairs. He acted officially to eliminate liberal tendencies, publishing in 1907 the famous Encyclical letter against Modernism (q.v.).

**PIXY.**—A fairy or elf-like creature of English folklore.

**PIYYUT.**—(Hebrew; plural, *piyyutim.*) A Jewish liturgical poem, recited in addition to the regular liturgy on holy days and certain Sabbaths, and special occasions. The *piyyutim* are nearly countless in number and vary according to the different

rituals. They date from various times during the talmudic and later periods. Their authors are called *payyetanim*. Among the most famous of these were Eleazar ben Kalir and Saadia Gaon of the 10th. century.

**PLACAEUS or PLACEUS, JOSHUA** (1596–1655).—Professor of theology at Saumur, France. He objected to the theory of the imputation of Adam's sin to the human race, contending that original sin consists exclusively in the depravity inherited from Adam. His doctrine was condemned by the Reformed church of France.

**PLACET.**—(Latin: "it pleases.") Formal state sanction to the promulgation of ecclesiastical administrative measures where the church is subordinate to the state. It was established in France in 1475. Certain German states still retain the custom. The R.C. church never officially acknowledged its validity.

**PLAIN CHANT or PLAIN SONG.**—An ancient type of ecclesiastical music composed without rhythmic regularity, and using ancient "modes" instead of modern scales. Great freedom of expression is thus possible. The melody is in unison. See MUSIC AND RELIGION.

**PLATO AND PLATONISM.**—Plato, the philosopher, the greatest of Socrates' pupils. He was born at Athens in 428–27 B.C. of an ancient family, attached himself to Socrates in his twentieth year, and was closely associated with the master until his execution in 399 B.C. After this event, Plato was absent from Athens for about twelve years, first in Megara, and later in southern Italy and Sicily. Returning to Athens, Plato opened a philosophic school over which he presided for about forty years, until his death in 347 B.C.

1. *Writing.*—Of Plato's lectures we know practically nothing; but we have today forty-two dialogues and twelve letters which pass under his name; of the dialogues seven were recognized in antiquity as spurious, and modern scholars have attacked the authenticity of many others; most of the letters are certainly forgeries.

2. *Ideas.*—The kernel of the Platonic philosophy is the doctrine of ideas (forms) which Plato developed from the teaching of his master, under the influence of the Pythagorean doctrine of numbers. The matured Platonic doctrine may be briefly stated thus: the world is dual, consisting of the transient, phenomenal world known to us through our senses, and the permanent, invisible world which can be grasped only by the reason. The latter is the world of ideas. The relation between the two worlds is illustrated by Plato himself at the beginning of the tenth book of his *Republic*. There Glaucon assents to Socrates' proposition that although there are many beds and tables in the world, there is only one idea of bed and one of table. Now the workman makes a bed or a table by fashioning from his material a copy of the proper idea. This idea is not the invention of the cabinet-maker—it is in the mind of God; it belongs to the rational and eternal world. So everywhere we find behind the things of sense, and behind qualities and relations no less permanent ideas, which represent reality. To know them is to possess real knowledge. Within the ideas there are various grades, the higher comprehending the lower; the highest of all is the idea of the Good, which is also the Beautiful, God.

*Psychology.*—Since man's reason can apprehend the ideas, Plato argues it must be of like nature with them, partaking of the Absolute, and being eternal and immortal. Therefore if man would fulfil his best nature and attain to happiness, he must live in the world of ideas. But man's soul consists of three parts: the rational, the passionate, and the appetitious elements. When reason rules the other parts, the man is virtuous; but if passion and appetite hold sway over reason, he is vicious. Man, therefore, must live, so far as possible, under the guidance of reason, that is to say, in the world of ideas, and he must resist the body, in which passion and appetite manifest themselves. The reasoning part of the soul has an intuitive longing for the world of ideas. He then is the true philosopher who neglects bodily pleasure, and lives in the realm of ideas, in the world of the Beautiful and the Good. Thus Plato secured a rational basis for morality; his ethical interest was paramount and permeated all his thought.

*Evil.*—The source of evil in the world Plato seems to have sought in the imperfection of the material substratum from which individual objects are brought into being by the imposition of the perfect ideas upon it, but he never formulated clearly his belief on this point.

*Transmigration of souls.*—From the Orphics and Pythagoreans he took the doctrine of the transmigration of souls: for the ordinary soul ten rebirths, with a thousand years between rebirths, were needed to complete the round before the soul could re-enter its heavenly home; incurable sinners might not return to earth at all, but were condemned to eternal punishment; the souls of philosophers, if they always chose the higher life, might secure release after three rebirths, and then return to God.

*The state.*—Plato's concept of the ideal state, as set forth in the Republic, is that of an institution for the education of society, one in which the scientifically trained, the philosophers, shall rule; below them are to be the officials and warriors who are to protect the state and execute the laws; and the mass of the citizens are to provide for the material needs of all. This triple organization, like the three parts of the human soul, works perfectly when all work under the direction of reason, i.e., of the philosophers. In his old age Plato, in the *Laws*, somewhat modified this aristocratic and doctrinaire concept.

*Later history.*—After Plato's death the Academy continued as a philosophic school without interruption until the closing of the Schools by the edict of Justinian in 529. In the course of the centuries the doctrine was modified by the teaching of other schools, and itself had a profound influence. In the eclectic philosophies of Alexandria, Platonism was usually the largest element; it formed the substratum of Neoplatonism (q.v.), and through Origen and later through Augustine it passed into Christian theology. CLIFFORD H. MOORE

**PLEASURE.**—See HAPPINESS.

**PLENARY COUNCIL.**—An ecclesiastical council, attended by all the bishops of a country or nation, hence "full" in every requisite.

**PLOTINUS** (205–270).—Neo-Platonic philosopher who studied in Alexandria, Egypt and in Persia and established a school in Rome. His system was a recrudescence of Platonic philosophy coupled with religious mysticism. See NEO-PLATONISM.

**PLURALISM.**—The theory that reality cannot be explained in terms of a single principle or substance (Monism) but consists in a number of irreducible factors.

The Atomists in ancient Greece conceived the universe as a complicated system of relations and movements due to the interference of an infinite number of quantitatively distinct atoms. In modern times Professor William James has advocated a pluralistic philosophy in opposition to the artificiality of supposed monistic explanations. He holds that thus room is made for more exact scientific inquiry as well as for real human freedom and real evils.

Religiously pluralism means either polytheism or else the conception of a finite God, since other beings and substances are affirmed to have an independent existence. GERALD BIRNEY SMITH

**PLYMOUTH BRETHREN.**—A popular designation of independent groups of Christians in England and Ireland in the early 19th. century, calling themselves "Brethren." The movement represented a protest against the secularization of religion through the intimate relation of church and state, together with a spontaneous effort for a "spiritual communion based on New Testament principles."

In 1827 "Brethren" in Dublin, led by A. N. Groves, J. G. Bellett, and J. N. Darby, "broke bread" together. Growing skepticism regarding the doctrine, discipline, and raison d'être of the Establishment, a growing conviction of the spiritual nature of the church, repugnance to creeds, together with ultra prophetic and premillenarian ideas acquired through contact with the Irvingites (see IRVING) led to the holding of the first public "assembly" in 1830, in Dublin. The success of John Nelson Darby (1800–1882) in establishing a congregation in Plymouth, Eng. (1831), raised him to a position of unquestioned leadership (hence Plymouth Brethren: Darbyites). He combined learning and personal magnetism with unflagging zeal and rigorous asceticism. His labors resulted in the establishment of congregations on the Continent, especially in French Switzerland (1838–1840).

Intense individualism unchecked by ecclesiastical organization, together with a growing egotism and dogmatism on the part of Darby led, in 1848, to divisions. Other divisions have taken place from time to time, the absence of ecclesiastical authority making it easy for protesting groups to secede. The doctrine that all religious activity must be directly guided by divine influence leads to a depreciation of education and of carefully planned organization. Development is thus left to God's initiative rather than to man's planning. In the United States there are (1919) 13,717 adherents.

HENRY H. WALKER

**PNEUMATOMACHI.**—See MACEDONIANISM.

**POLAND, CHRISTIANITY IN.**—1. *Early history.*—Duke Mieczyslaw's marriage to a Bohemian princess (966) led to his baptism and the introduction of Christianity into Poland. The close connection of Poland with Germany, however, resulted in the organization of the church after the Roman model. The first bishopric, Posen, was established 968, and the archbishopric of Gnesen, embracing seven dioceses, 1025. The persistence of heathenism on the one hand, and of Greek traditions involving ecclesiastical independence, and of national aspirations as opposed to German and papal domination on the other, resulted in turmoil till the 16th. century. Clerical immorality producing widespread popular dissatisfaction, combined with a vigorous Renaissance spirit inspired from both Italy and Germany prepared the way for the Reformation.

2. *The period of the Reformation.*—Calvinism entered Little Poland, and Lutheranism Great Poland through the education of sons of the nobility at Geneva, Strasburg, and Wittenberg. Calvinistic Protestantism found in Johannes à Lasco an indefatigable organizer (1556–†1560). Not till 1570 did Polish Protestants (Lutherans; Reformed; Bohemian and Moravian Brethren) form what proved an ineffectual union (Consensus of Sendomir). Servetus' (q.v.) death, 1553, led to an exodus of Italian Antitrinitarian refugees from Switzerland to Poland. The *Pax dissidentium*, a royal guarantee of religious toleration, made it possible for Faustus Socinus to bring Anti-trinitarianism to ascendancy, 1579–1604.

3. *The Counter Reformation.*—Meantime the Counter Reformation, under aggressive Jesuit leadership, rapidly developed. Protestants suffered severe persecution under Sigismund III (1586–1632). Socinianism was driven out by 1658. Evangelical Christianity, though sorely oppressed, survived the partitions of Poland (1772–1795).

4. *Present situation.*—Roman Catholicism is all but universal. Of some thirteen million population in Russian-Poland in 1913, 5.3 per cent were Protestant, mostly Lutheran. Of the three and three-fourths million population of Prussian-Poland, Posen was abont 31 per cent, and West Prussia 46 per cent, Protestant. In Austrian-Poland (Galicia), out of about eight million population, some 37,000 were Protestant. United Poland which has emerged out of the War includes, all told, some 30,000,000, of whom 79.4 per cent are Catholic (Roman, Greek, Uniate), 12 per cent Jewish, 6.6 per cent Protestant, and 2 per cent Russian Dissidents, Armenians and Mohammedans.

HENRY H. WALKER

**POLEMIC THEOLOGY.**—An exposition of Christian doctrine especially intended to refute the alleged errors of other systems.

Polemic Theology differs from apologetics (q.v.) in that it is concerned with erroneous forms of belief rather than with skeptical or irreligious philosophies. It attempts to vindicate one type of theology as the true interpretation of Christianity and to discredit all diverging types. It is most prominent when it is assumed that there is only one authorized form of Christianity but where no legal means exist for suppressing rival sects. Thus during the first three centuries of Christianity polemic treatises abounded. With the full organization of the Catholic church, erroneous beliefs were suppressed as heresies. In Protestantism, polemical theology again came to the front in post-reformation rivalries, and continues to the present in those bodies which claim exclusive possession of authorized Christian doctrine. During the 17th. century polemic theology was defined as a distinct branch of theological study. Its importance has waned as the ideals of toleration and co-operation have gained the sympathy of Christian people.

GERALD BIRNEY SMITH

**POLITICS, ETHICS OF.**—The term is used in a variety of connections to indicate the relation to ethical standards (1) of individuals engaged in politics; or (2) of groups, such as political parties or (3) finally of the state itself.

1. In the first connection, the questions involved are properly those of individual ethics. They comprise such problems as, how far a citizen is responsible for good government, and on the other hand, questions as to the conduct of officials in handling public funds or in filling positions in the public service. The ultimate issue is usually that of how far the individual acts with a disinterested view to public welfare. Undoubtedly the general tone of morality has been lower with reference to public property than with reference to private property, due, perhaps, to the fact that the public seems less personal and one does not consider

himself as inflicting a direct personal injury upon anyone by being careless or even dishonest. It is probable that there has been on the whole a gain in standards of public morality in this first sense.

2. Party politics has the stamp of group morality. Acts done for the group are felt to be excusable, and even praiseworthy, which would be condemned if done for purely private gain. Party strife is felt to warrant abuse of candidates from the opposite party, the expenditure of huge sums of money to influence public opinion (although the grosser form of money bribery is less frequent), and the manipulation of public issues and filling of public offices with a view to partisan advantage rather than to the public welfare. The thoroughly devoted partisan, of course, would not admit any distinction between public welfare and the victory of his party. In this second use of the term, there has been, if not an improvement in the spirit, a considerable refinement in the methods. Perhaps the most difficult question at the present time is that of the morality of influencing public opinion through the press and by other means employed in party strategy. Discussion and argument is of course the proper method of reaching a public decision, but the most effective means for influencing public opinion seems to be, not argument or discussion, but what appears under the form of news or other material which is intended to shape opinion without encountering the opposition which a professed argument would meet.

3. The most significant use of the term is with reference to the standards and conduct of states as such. The question is: How far are states subject to the standards of individual ethics? War obviously violates many of these standards. Treaties afford another vexed issue. Ought a government to continue to respect a treaty when conditions have changed since it was entered into? Individuals are expected at times to prefer the interests of others to their own private advantage. Can this be expected of states? Macchiavelli opened this discussion for the modern world in his essay, "The Prince" which examined the means by which a government might maintain itself irrespective of moral scruples. Hobbes considered the state to be the authority rather than the subject in the sphere of right. In recent times the relation of the so-called civilized states to the "backward" peoples has been a difficult ethical problem. Imperialism was no doubt entered upon with no ethical purpose, but the question whether the ruling power might morally exploit the subject people, or whether it was bound to govern them for their advantage, was bound to become acute. Treitschke makes a vigorous argument that since the state is an organization for the purpose of power, just as the family is an organization for the realization of love, so the ethics of the state must be determined by the fundamental question as to whether a given line of conduct will strengthen or diminish power. The genetic point of view would point out that the state has both the merits and difficulties of all group morality, but in a very intense degree. Patriotism enlists the finest devotion, but it has more often been enlisted for purposes of slaughter and crime than for purposes of beneficence. Moreover, like other corporate bodies, the actual state seeks certain abstract ends and not a completely human end—although Aristotle considered the state as the medium for the realization of men's complete life, and Hegel similarly spoke of it as the "march of God in the world." It has emphasized power at the expense of service, and has been conspicuous in the military sphere or in the negative work of preventing crime. At the present time the problem is whether the manifold needs of modern society can be better met through humanizing the state or through recognizing other agencies of community organization, even as the Church has for some time had recognition as a separate and largely independent body.

JAMES H. TUFTS

**POLYANDRY.**—A system of marriage by which one woman has a plurality of husbands; practised among certain primitive peoples as the Todas, Koorgs and Nairs of India, and in parts of Africa and Australasia.

**POLYCARP.**—Bishop of Smyrna, about 107–17, wrote to the church at Philippi a letter of Christian admonition, sending with it such letters of Ignatius as he could procure. On his return from a visit to Anicetus at Rome, he suffered martyrdom at Smyrna probably in A.D. 155, at the age of 86, as related in the *Martyrdom of Polycarp*, the earliest acts of martyrdom extant. Irenaeus describes Polycarp as acquainted, probably as a pupil, with John the disciple of the Lord.

**POLYGAMY or POLYGYNY.**—The social order under which one man has a plurality of wives. Various religions are specific in the matter. Islam permits four wives. Hinduism allows any number. Judaism and Christianity are opposed to the custom. Mormonism (q.v.) permitted a modern resuscitation of a custom which is discredited in the best moral thinking of today.

**POLYGLOT BIBLES.**—Books giving versions of the Bible in different languages in parallel columns. The first known example is Origen's *Hexapla*, giving the Hebrew O.T., and five Greek parallels. In modern missionary work, polyglot editions are frequent.

**POLYTHEISM.**—The hypothesis of a plurality of gods, usually conceived anthropomorphically.

**PONTIANUS.**—Pope, 230–258.

**PONTIFICAL COLLEGE.**—In ancient Rome the priestly college to which was entrusted the administration of the law with reference to religion as a public matter. The authority of the college centered in the *pontifex maximus*, the other priests forming an advisory board. See ROMAN RELIGION.

**PONTIFICAL MASS.**—In the R.C. church, mass in which the celebrant is a bishop in his pontifical robes.

**PONTIFICALIA.**—The insignia and official robes of a pontiff or bishop.

**POOR LAWS.**—Legislation providing public relief for poverty.

The basis of public care of the poor in the United States is the English poor law. The statute of 1601 codified forty years of legislation which made the state rather than the church the agency for public charity. Its provisions were well adapted to rural conditions. Overseers in each parish were charged with the care of the poor and with the raising of the poor rate. Able-bodied men unwilling to work were to be punished those unable to work were to receive relief, preferably in almshouses, dependent children were to be apprenticed.

The social and economic changes of the industrial revolution were too complex for this simple system of parish charity. The custom of supplementing the low wages of able-bodied workers with an allowance from the poor fund made for grav

abuses and a tremendous increase in pauperism. An investigation by a royal commission in 1834 resulted in legislation which provided for (*a*) a central board of administration and (*b*) the formation of unions of parishes to maintain almshouses and administer relief. These reforms brought about the virtual abolition of outdoor relief and a steady decline in pauperism.

In the United States each state has its separate statute with the township or the country as the unit of administration. The almshouse, the characteristic American institution for indoor poor relief, once housed all types of dependents, orphan children, the physically defective, the feeble-minded, the insane, and mothers with illegitimate children. During the 19th. century specialized institutions have been established by the state, as children's homes, schools for the blind and the deaf, institutions for the feeble-minded, and hospitals for the insane. Outdoor relief by the state has always fallen below the standards of private charitable organizations.

Recent tendencies in state control of poverty are significant. Social legislation aims at the prevention of pauperism rather than its relief. Compensation for industrial accidents, old age pensions, social insurance, employment bureaus, minimum wages are illustrations of the present mode of attack by the state upon the causes of poverty.

E. W. Burgess

**POPE.**—Pappas, an Oriental title of dignity, given to Christian bishops and priests, reserved in the Western Church since the 5th. century for the Bishop of Rome.

In the Christian literature of Domitian's reign there is already discernible the Roman Church's presumption of authority, concerning itself with other churches. Pope Victor (189–198) exercises this authority, and St. Irenaeus asserts it. Nor is it sarcasm only when Tertullian (*De pudicitia*, ca. 217 A.D.) alludes to "The Most Blessed Pope, Bishop of Bishops, Pontifex Maximus"; especially basing that claim on Matt. 16:18 ff., "Thou art Peter," etc. Ecclesiastical appeals to Rome during the 3rd. century—even Aurelian in the Antiochene schism sided with the party "in communion with the Bishop of Rome"; Constantinople's attempt to usurp the primacy of "Old Rome," and the attitude of the Popes in the struggle between Constantinople and Alexandria, manifest that the Popes were attaining a position second only to the Emperor's. After the fall of the Western Empire (476) they assumed the lead in political as well as religious affairs, and saved Roman civilization from utter destruction by the "wandering nations." Leo I. (d. 461) and Gregory I. (d. 604) extended their power as well as their dominion, the "Patrimonium Petri," which was fast growing by pious legacies of landed property into the "States of the Church." Supporting the Carlovingians, the Popes of the Middle Ages clasped hands with the Emperors in uplifting Europe intellectually, morally, materially, socially, religiously, while they mutually advanced their own interests. "Investitures," "nepotism" and other clashes could not prevent the papacy attaining supremacy in Innocent III. (1216–1237). Checked by rising evangelicalism, culminating in the German Reformation, and republicanism, culminating in the French Revolution, the papal power was inwardly rehabilitated by the absolutism of Pius IX. (1846–78), and outwardly by the diplomacy of Leo XIII. (1878–1903). The present Pope, Benedict XV., is universally acknowledged as a world power politically as well as religiously and morally.

From the start the R.C. Church has based its claim to supremacy on the prerogative of Peter (Matt. 16:18 ff., Luke 22:31 ff., John 21:21 ff.) who, it claims, affixed his apostolic authority to the see of Rome, where he died. To be elected bishop of Rome is to become Peter's successor or Pope. In the early centuries the clergy and people of the city elected their bishop. In the early Middle Ages the "cardinal priests," "cardinal deacons," and "cardinal bishops" of the vicinity of Rome formed the "sacred college" and reserved the election of the Pope to themselves. Since 1179 the Cardinals are required, on the death of the Pope, to enter "conclave," shut out all external influence, and stay there till they elect another Pope. The Cardinal present—an Italian of course—who receives a two-thirds vote of those present and accepts, is Pope. His power is direct from God and absolute—"to feed, rule, and teach" as "Vicar of Christ"—personal, and direct over the whole church, though not impairing the authority of the local bishop or pastor. The Vatican Council (1870, ses. IV, cap. 4) declared: "The Roman Pontiff, when speaking *ex cathedra* (that is when functioning as pastor and teacher of all Christians he declares with his supreme authority a doctrine of faith or morals must be believed by the universal church) has by divine assistance promised him in blessed Peter the infallibility which the divine Redeemer wished His church to have in defining doctrine of faith and morals." Practically, there is considerable disagreement as to just when the Pope is speaking *ex cathedra*, among Catholic theologians who have discussed the authority of papal "syllabi" since 1870.

J. N. Reagan

**POSEIDON.**—A fertility power of an Aryan tribe which entered Greece who became transformed into a sea-god and symbol of sea power when his worshippers were established on the coast. In Roman religion he was blended with the *numen* of springs and rivers, Neptunus.

**POSITIVE THEOLOGY.**—A term indicating doctrines which rest on "positive" revelation in contrast to the supposedly "negative" conclusions of rational or liberal religious speculation.

1. In controversy with deistic or rationalistic writers, certain theologians characterized the definite, authoritative doctrines drawn from Scripture as "positive." The term has continued to be generally used in opposition to "destructive" criticism.

2. In the early years of the 20th. century, a group of German theologians, of whom Rudolf Seeberg was the most prominent, advocated a "modern-positive" theology as the great need of the age. This theology was to be thoroughly scientific in its spirit and methods, but was to set forth Christianity as a "positive" religion of supernatural redemption, not indeed in crude conceptions, but as a cultured faith implying and confessing that religion is something given by God rather than a mere human development. Principal P. T. Forsyth, in his book *Positive Preaching and the Modern Mind* is an English exponent of the position.

Gerald Birney Smith

**POSITIVISM.**—Generally, the tendency to base knowledge and action on the facts of objective experience, and to discard metaphysical speculations; specifically, the system of Auguste Comte (1798–1857).

Knowledge is of value for Comte only because it enables us to modify conditions in the material world and in society. For this we need to know, and can know, only phenomena and their laws. Each science, as it comes to maturity, discards first theological then metaphysical explanations, and attains a positive study of the facts and their laws.

The sciences have passed through these stages in an order of succession, beginning with mathematics, the most abstract, and passing up to sociology, which was named by Comte himself and took form in his hands. As each science contributes to the next higher science, the system culminates in sociology, the whole existing for the service of society. If the system lacks metaphysical unity, it centers in the practical and almost mystical conception of humanity and human progress. Comte's views of the coming social order, while in part fantastic, were significant. Having discarded a supernatural basis of religion, he would retain its spiritual force in a new cult, the Religion of Humanity, which he elaborated in detail. This was maintained by a few followers, and several organizations today remain faithful to the cult. But his chief influence has been more general, in the development of sociology on the one hand, and on the other in the spread of positivistic tendencies both intellectually and religiously. The agnostic attitude toward any reality beyond the experienced order, and the attempt to find religious satisfaction in the service of society, are essentially positivistic.

J. F. CRAWFORD

**POSSESSION, DEMONIACAL.**—See DEMONIACAL POSSESSION.

**POSTMILLENARIANISM.**—The belief that the visible return of Christ to the earth will come at the end of the Millennium. See MILLENARIANISM.

**POSTULANT.**—In ecclesiastical terminology, a candidate for admission into holy orders or into a monastery.

**POVERTY.**—Total or partial lack of means wherewith to secure the necessities of life. Poverty has been regarded in two very different ways. On the one hand, it deprives persons of the possibility of securing an enrichment of life. Thus it is viewed as an evil by modern social science; and one of the distinct social aims today is the elimination of poverty. On the other hand, the self-indulgence to which persons of means are tempted is seen to be evil; and poverty is exalted as indispensable to complete consecration to God. It has thus been included in monastic vows. See POOR LAWS; MONASTICISM.

**PRAEMUNIRE.**—In England various legal provisions to prevent the exaltation of papal authority over that of the king, so named from the first word of the legal summons served on one charged with loyalty to an alien power.

**PRAGMATIC SANCTION.**—Originally a Roman juridicial term for a state decision in some matter of general public concern. Later it came to denote a royal or imperial decree establishing the conditions of government in a country. E.g., by the *pragmatic sanction of Bourges*, 1438, Charles VII. of France restricted the papal jurisdiction in French domains. Other monarchs determined the line of royal succession by various pragmatic sanctions.

**PRAGMATISM.**—The tendency to subordinate the intellectual to the practical.

1. A recent movement in philosophy, in reaction against the absolutist character of the idealism, generally Hegelian in type, which was prevalent a generation ago (see HEGEL, HEGELIANISM). Its best known representatives are William James, F. C. S. Schiller, and John Dewey. As a theory of knowledge, it identifies the truth of a proposition with its verification; to call a proposition "true" except so far as its assertion is known to be justified is to use the term without meaning. As a metaphysic, it considers anything to be what it is known to be, either actually or potentially. As a method, it confines the use of any distinction to the field within which the distinction is "relevant," or makes a real difference; it derives the meaning of a concept from the function which that concept performs in thinking, and regards all thinking as an instrument in understanding and controlling situations. The pragmatist movement has aroused vigorous controversy, in large degree technical, with much alleged misunderstanding on both sides.

2. There are several more or less prevalent characteristics of recent thinking, often quite beyond the limits of avowed pragmatism, which may broadly be considered phases of the pragmatist tendency. They are in large measure due to the influence of the doctrine of evolution.

(1) Moral standards and religious doctrines are increasingly regarded as growing up under specific conditions, in intimate relation to human experience. Thus they cease to be absolute, and are relative to the conditions under which they develop. They are regarded as adjustments, to be adopted as true or false so far as they prove successful or unsuccessful in furthering insight, character, and richness of experience.

(2) There is also an increasing willingness to claim for any given belief or system only provisional validity. Systems are regarded not as ultimate or final, but as tentative approximations, open to endless possible revision. The moral and religious ideas of today are seen to be in the same genetic series as those of earlier times; the way is accordingly held open for their further growth in the future. This also opens the way to a comparative study of other present-day religions and moral codes as belonging within the same general system as our own.

(3) Modern emphasis upon the "practical," while sometimes a merely superficial impatience with theory, is in its more reflective forms a manifestation of the pragmatist tendency. It appears in various current modes of expression: thinking is for the sake of action; knowledge is in the service of life; ideas that cannot be used may be disregarded; not logic, but outcome, is the test of truth; we believe that which in the long run gives satisfaction. Under the operation of this motive, not only has much of the content of older theology been cut away or modified, but the place of theology as a whole has been re-located in relation to experience. Experience is taken as authoritative in constituting theology, rather than theology in dictating to experience.

(4) The pragmatist tendency has also a social phase. Ideas are seen to be social products. They are rooted and grow in the "give and take," both co-operative and competitive, between persons; they are adaptations to a social environment. Progress in ideas is therefore to be secured by intercourse and mutual persuasion. Standards and beliefs are determined in the long run by whether they "make good" socially. Accordingly intellectual tolerance, so far as based on faith in this democratic play of ideas, is distinctly pragmatist in character.

J. F. CRAWFORD

**PRAJĀPATI.**—"Lord of Creatures." A name applied in early Hindu speculation to the creator of the world who arose from the chaos of waters in a golden embryo. See HIRANYAGARBHA.

**PRAKRITI.**—The root and substance of all material things according to the Sānkhya philosophy of India. This original matter evolves according

to its own nature into the phenomenal universe for the sake of the individual spirits who are passive spectators of the cosmic drama. To give each spirit the knowledge that it is not really part of the phenomenal world but an isolated, free soul the whole evolution of *prakriti* takes place. See SĀNKHYA.

**PRAPATTI-MĀRGA.**—The Hindu way of salvation by a completely passive surrender to the irresistible grace of God. It is a special phase of the *Bhakti-mārga* (q.v.) and is popularly described as the "cat-way" in contrast with the "monkey-way" since the baby monkey helps its mother to carry it by clinging to her.

**PRATYEKKA-BUDDHA.**—An emancipated saint who has attained *nirvāna* by centuries of solitary effort through many lives in an age of the world when the law is not taught by a perfect Buddha. He ranks midway between the *bodhisattva* (q.v.) and the *arhat* (q.v.). He does not become a perfect Buddha for he has not the omniscience and universal compassion of the *bodhisattva* nor does he preach the law as do the *arhats* yet he excels them in knowledge and merit.

**PRAYER.**—The effort to establish intercourse with the divine. Any expression of religious need or mood. Prayer ranges from primal impulsive movements to developed liturgies and moral communion with deity. Sacrifice, fasting, laceration, penance, tribal rites; petition, praise, thanksgiving, consecration are aspects of religious self-expression, or prayer.

The elemental religious moods find expression in two typical forms: 1. Prayers of petition or request. 2. Prayers of worship or self-expression. Commonly these motives are mingled. In primitive races religious feasts, dances, crude rites or savage orgies express unreflective impulses after a prayer-life in which superstition dominates reason. In the higher ethnic developments the moral ideals become prominent and find expression in beautiful or elaborate rites, revealing the deliberate aim to establish a fitting ethical relation with the deity. Prayer thus has a very wide scope of meaning and of form.

The history of prayer shows an evolution from the superstitious, un-moral demand of the savage, through the ascending stages of civilization, to the highest spiritual effort to identify oneself with the deity in moral acts and service. From specific petitions to harmony with the divine purpose is the direction of the growth of the prayer-consciousness; from external request to inner adjustment is the law of moral growth. Union with God is the idea of all great developed religions. Prayer is involved in all worship, but the conceptions of prayer reflect the stage of culture achieved by the one who prays. Particularly is the conception of prayer sensitively responsive to the conception of God held by the worshipper. Rituals, postures, prayer-formulas, have all been regarded as matters of prime importance. Spiritual worship tends at its best to exalt the "spirit of prayer" over all form. The ideal is that all life should become prayer by reason of its religious quality. Prayer is the complete functioning of life. "Pray without ceasing." (St. Paul.) Prayer becomes an inner moral act of fellowship with the divine, in which the worshipper has the sense of so identifying himself with his environment that its energy co-operates with him in supplementing and renewing his personal energy. The Christian ideal of prayer is of such union with the Father, God, that life is lifted to new levels of power, peace or happiness.

With the growing sense of the social nature of all true worship, prayer tends to emphasize service and social fellowship as central aspects of the prayer-life.

"He prayeth best who loveth best
All things, both great and small."
—Coleridge

Perhaps no other modern emphasis is so marked as this movement out of the individualistic to the social consciousness in prayer. The goal is still identification with the will of God; but this tie is effected through human worth and fellowship and service. Instead of the crude pagan notion of persuading and changing the will of God, in order to get its petitions fulfilled, the socialized conception of prayer seeks to lift the common life up into harmony with the divine will, as in the great ethical Christian prayer, "Thy will be done on earth as in heaven."

The conception of law and of a fixed natural order which characterizes the scientific consciousness of modern civilization has contributed a distinct shaping influence upon religious conceptions, and has rendered untenable the earlier ideals of prayer as lawless demands upon deity. Answer to prayer as a disturbance or suspension of natural law gives way to the conception of the scientific control of life by a deeper understanding of law. See IMMANENCE. And the same sense of law is leading to a profounder study of the psychology or mental laws of prayer, with a view to determining just what the mind does in the experience of union with God which is the essence of the prayer life.

HERBERT A. YOUTZ

**PRAYER BOOKS.**—Compilations setting forth the order of the various religious services, each of the elements being given in its entirety.

Liturgy is a gradual growth, and is at first oral and fluctuating. It tends to become fixed and its standardization is regarded as important. Thus written liturgies have arisen. As a matter of convenience for worshipers books have been prepared giving in full the liturgies for the various services of the church and of the synagogue.

1. *The Roman Missal* contains the liturgy of the Mass. During the Middle Ages many variations of ritual developed, but after the Council of Trent a standardized form was established. The mass is always celebrated in Latin, but translations are provided for the benefit of the laity. The ordinary Missal in use today furnishes the layman with all the direction which he needs to follow intelligently the services of the church and to understand the somewhat complicated practices of the church year.

2. *The Book of Common Prayer* is the service book of the Anglican Church. There were before the Reformation several manuals of worship in English. The most important was "The Primer of the Salisbury Use," so called because it set forth the liturgy as it had been developed at Salisbury. After several service books had been prepared in the attempt to suit the liturgy to the reformed practice, the prayer book of Edward VI. appeared in 1549, later revised in 1552. Several changes were made in the next hundred years until the final revision in 1662. The prayer book includes, together with many details, the order for daily morning and evening prayer, the litany, prayers and thanksgivings for various occasions; collects, epistles, and gospels to be used throughout the year; the orders for the communion, baptism, confirmation, marriage, burial of the dead, ordination and consecration; the catechism; the psalter (in Coverdale's translation); and many special forms of prayer.

3. *Variations of the Book of Common Prayer* have been made in certain sections of the Episcopal Church. In Ireland after the disestablishment of

the church in 1870 some revisions of an anti-sacramental character were made. In the United States the General Convention of 1789 adopted the English prayer book with a number of modifications. It omitted the Athanasian Creed, about which there has been so much controversy; the use of the cross in baptism was made optional, as was also the use of the words "He descended into hell" in the Creed; the marriage ceremony was revised in the interest of modern taste; and a number of verbal changes were introduced.

4. *The Presbyterian Book of Common Prayer.*—The Scottish reformers at first used the prayer book of Edward VI. until the liturgy to which the name of John Knox is attached, was introduced in 1562. This was an adaptation of the form used by the English church at Geneva. It includes the forms of morning and evening prayer, of baptism, of the Lord's Supper, of marriage and of the visitation of the sick, together with numerous ecclesiastical directions.

In the endeavor after the Restoration to secure uniformity in Great Britain, the Presbyterian clergy in 1661 made certain emendations to the prayer book on the basis of the Directory for Public Worship of the Westminster Assembly. This amended prayer book has been published in the United States under the name of the *Presbyterian Book of Common Prayer.*

The Book of Common Worship of the Presbyterian Church published in 1905 is an admirable service book. Prepared by a committee of which Dr. Van Dyke was chairman, it makes generous use of older liturgies and contains new elements consonant alike with the devotion of the past and with the demands of the present. It is in no sense obligatory upon the minister, complete freedom of direction being left to him.

5. *The Sunday service of the Methodists* was prepared by John Wesley on the basis of the Book of Common Prayer. In general the liturgy is shortened, all creeds but the Apostles' are omitted, the ordination offices are modified, the thirty-nine articles of the Creed are reduced to twenty-five. The American form of this book was for some time used, but was gradually discontinued. The Methodists have a modern service book with the customary orders of worship and special offices; its use, however, is not compulsory.

6. *Jewish Prayer Books.*—The Jewish synagogue service has always been strictly liturgical. The Old Testament is rich in prayers, doxologies, benedictions, and the post-biblical development was very elaborate. The first collection of the prayers for the various holy days was made in the middle of the 9th. century. This "Sidur" has been the basis of the later editions. It includes morning prayer, prayers for Sabbath, and close of Sabbath, for the new moon, for Passover and the other festivals, the orders for circumcision and marriage, prayers for mariners, and for special occasions.

There are many divisions of Judaism, each of which has its own prayer book. There have also been a larger number of revisions and translations of the various books. The conservatives opposed translation into the vernacular at first, but gradually the practice has become established, although the sacred language is used in the service.

Reform Judaism began about a century ago to modify the ritual in the direction of simplification, in the use of modern languages for at least a part of the service and in the removal of messianic references. There are many reformed prayer books, but the *Union Prayer Book for Jewish Worship,* edited by the Central Conference of American Rabbis, is rapidly becoming standardized. It is in two volumes, the first containing the prayers for the Sabbath, the three festivals, and the week days; the second containing the prayers for New Year's Day and the Day of Atonement.

THEODORE G. SOARES

**PRAYER FOR THE DEAD.**—The practice of praying for the dead is a natural expression of the desire to help the departed. The earliest expression of this desire is the offering of food and drink at the grave. When the ideas of gods and an Abode of the Dead have once emerged in a religion, however, the early practice falls into disuse and the living make direct appeal to God for the dead as for themselves. It is especially developed in religions where the concept of an intermediary state or purgatory suggests the possibility of helping the dead to a higher state of existence (Judaism, Christianity, Tibet). In ancient Egypt the prayer has the quality of a magical spell. Zoroastrian religion has a set ritual for funeral services and festivals in which the living make confession on behalf of the dead and pray to Sroasha, the Angel of Death and Judgment for the future bliss of the deceased. At Moslem funerals the *Fātiha* is recited for the dead and in some groups a special Sabha or "Rosary" ceremony is performed to transfer merit to the soul. Modern Japanese funeral services embody prayers for the illumination and happiness of the departed soul—especially those of the Jodo and Shinshu sects. In Tibetan belief the soul of the dead remains during forty-nine days in an intermediary state from which it is released into full regenerated life by the prayers of the priests. Jewish prayer for the dead dates from the 2nd. century B.C. The Kaddish ceremony is interpreted by some writers as a service of the living to those who are passing through the Purgatorial stage. Jewish funeral prayers make direct appeal in behalf of the dead. Christian practice varies. There are no early prayers for the dead but from the later 2nd. century the custom grows increasingly in favor until by the 4th. century it is an established practice. There was some uncertainty as to whether sinners and saintly martyrs should be prayed for, but the ordinary baptized believers thus secured deliverance from purgatory. The custom persisted in medieval Christianity and is cautiously commended in the decisions of the Council of Trent. Luther approved the practice. The Greek Church denies purgatory but teaches that the dead may be helped by prayers and Eucharists. The Anglican Church embodied prayer for the dead in its Earliest Book of Prayer but later refined it away. The Westminster Confession repudiated it. A. EUSTACE HAYDON

**PRAYERS, LITURGICAL.**—The formulated prayers which have been prescribed for the order of worship. See also PRAYER BOOKS; WORSHIP.

The gift of original religious utterance is rare. The religious person in his attempt to find adequate expression for his thoughts and feelings inevitably lays hold upon the significant words which have been used by gifted souls before him. Moreover, religious expression gains in impressiveness and sanctity by age. It even seems to have a unique quality which no extemporaneous words could possibly possess.

Almost all religions have developed forms of prayer which have come to have prescriptive value. Primitive peoples use certain magical utterances which are considered particularly efficacious in affecting the gods. These are sometimes highly elaborated as in the funeral prayers of the Egyptians. Sentiments of penitence, faith, aspiration tend to express themselves in liturgical prayers. Such are found in the religions of Egypt, Babylon, Greece, Rome, and especially in the mystery religions. The later great Asiatic religions have all developed

liturgical prayers. The Hebrew religion was peculiarly prayerful. There is a considerable body of noble prayers in the Old Testament. As the synagogue service took form these biblical prayers became the basis of a great prayer book.

The Christian church and its worship were developed from the Hebrew synagogue and from contemporaneous religious practices, in both of which liturgical prayers were almost universally used. The Psalms are quite as much prayers as praise. While a large spontaneous element appeared in the meetings of the early Christians, the tendency was toward uniformity in the practices of worship. Even the Lord's Prayer became liturgical and has so continued ever since. Many of the Church Fathers composed prayers which were used in the churches. The Catholic churches developed the elaborate ceremonial of the mass, in which large place was given to prayers. After the Reformation the Protestant churches varied in their attitude toward liturgy. The Anglican desired only the theological purification of the old forms, while the Puritan would have no forms at all. The Scotch made a modified use of liturgy. The Wesleyans, while giving large opportunity for extempore prayer, preserved much of the English Prayer Book. Many denominations in the United States have books of worship in which are prayers for regular services and for special occasions, e.g., the revised Presbyterian Book of Common Worship.

The Anglican Book of Common Prayer, slightly modified by the Episcopal Church in the United States, contains the great prayers of Christendom rendered into the noble English of the Elizabethan times. It is the common property of all Christians, and its use is increasing in churches which do not regard themselves as ritualistic.

THEODORE G. SOARES

**PREADAMITE.**—One who holds to the theory that men existed on the earth before Adam; in particular an advocate of the theory that the Genesis account refers to the origin of the Caucasian peoples, but other races existed previously. Also used to indicate anything which existed prior to Adam or man.

**PREBEND.**—Originally the food given clergy or monks at their common table, but later including the benefice (q.v.). In Anglican usage any endowment given a cathedral or collegiate church for the support of a clergyman.

**PRECENTOR.**—The leader of the musical service in a church, especially where congregational singing is in vogue. In the Anglican church usage the precentor is an official in the clerical staff of a cathedral.

**PRECIOUS BLOOD.**—A devotional phrase referring to the saving blood of Jesus Christ, or to the wine of the Eucharist, as symbolizing Jesus' blood. In the R.C. church the first Sunday in July is a Feast of the Most Precious Blood. A number of congregations and confraternities are organized in devotion to the "Precious Blood," taking their name therefrom.

**PREDESTINARIAN.**—One who believes in Predestination (q.v.).

**PREDESTINATION.**—The doctrine that all events are predetermined by the will of God. More specifically the doctrine that each individual's eternal destiny is fixed by divine decree.

The inevitable course of events suggests a mysterious superhuman control, which may be explained in terms of Fate or Chance (qq.v.) or, as in Indian thought, may be conceived as a cosmically fixed routine of many cycles. In Hebrew, Christian, and Mohammedan religious thought, the sovereign will of God is declared to be the ultimate cause of events. See PROVIDENCE. Predestination is the consistent application of this idea in the realm of human destiny.

The doctrine as contained in the theologies of Christianity is affirmed by the apostle Paul, but received its full exposition by Augustine. He taught that all men are by nature religiously impotent as a result of Adam's fall. The salvation of any individual is possible only as divine grace (q.v.) shall be bestowed. Logically, then, God must deliberately select those individuals to whom grace is to be given. These are elected or predestined to be saved. Extreme Calvinism insisted that predestination is unconditional, i.e., not dependent upon anything man can do prior to the gift of grace. This involved the doctrine of reprobation, according to which God willed and decreed that certain individuals should resist grace and suffer eternal damnation. In the interests of moral responsibility on man's part, Arminianism conditioned predestination on God's foreknowledge of each individual's faith and good-will.

The religious value of the doctrine lies in the confidence which it gives to the believer. Since his salvation rests exclusively in God's hands, he is freed from anxious care and from any solicitude concerning human merit as a condition of salvation.

The apparent harshness of the idea of unconditional Predestination has always aroused protests. *Pelagianism*, *Semipelagianism*, *Socinianism*, and *Arminianism* (qq.v.) have given to human initiative a real place. In particular the doctrine of reprobation has received severe criticism on moral grounds. In modern times the doctrine of predestination has fallen into the background, largely because of a changed conception of God which no longer makes use of the idea of arbitrary sovereignty.

GERALD BIRNEY SMITH

**PRE-EXISTENCE.**—The belief that the soul existed in the past before its union with the present body.

The conception of *ātman* "soul" (earlier *prāna* in the plural as the sum total of the breaths, of the vital forces in the body) is animistic in origin. The soul may leave the body temporarily or permanently; for one visits distant places in dreams, and sees friends after death (ghosts). The soul continues to exist after death, and may even enter into another body. This future existence is eternal; the soul migrates endlessly from one body to another unless in some way it can be released from transmigration (q.v.). Then the Hindu mind concludes that a thing which is to be eternal in the future must have been eternal in the past. It is impossible for the Hindu to believe that a thing can be created out of nothing and then continue to exist forever. If the soul were created as a compound thing out of different elements it must inevitably be resolved back again into those elements. If it is simple it must be uncreated. A future eternity demands a past eternity. This convention of Hindu thought has much influence on ethics. The soul does not have to work out its salvation during the period between the cradle and the grave; a thought which leads to the conception of the tremendous importance of the present life, on the basis of which the soul is eternally saved or eternally damned. Life becomes a moment between two eternities, not of vital importance in the destiny of the soul. The soul has an infinite number of lives in which to work out its salvation. The doctrine of pre-existence has been repudiated by orthodox Christian theology. It appears in the Apocrypha aud

among the early Fathers, notably in Justin Martyr and Origen. It is possibly intended in John 9:2, and seems to have been held by the Essenes. In Greece it played a conspicuous part in the speculations of Pythagoras, Plato and their followers. See TRANSMIGRATION. W. E. CLARK

**PREFECT.**—A frequent designation in the R.C. church for ecclesiastical dignitaries with supervision of some church enterprise or some specific field of activities.

**PRELATE.**—In mediaeval times, a person in high authority whether secular or ecclesiastical. In modern times, a R.C. dignitary with episcopal or quasi-episcopal jurisdiction who is distinguished by a violet robe. There are four classes: great exempt (heads of monastic order themselves), exempt (from ordinary jurisdiction), active Roman, and honorary Roman.

**PREMILLENARIANISM.**—The belief that the personal visible return of Christ will precede his reign for a thousand years on earth. See MILLENARIANISM.

**PREMONSTRATENCIAN CANONS.**—A R.C. order of regular canons founded by St. Norbert (ca. 1080–1134) in the diocese of Laon, organized on the Cistercian plan and following the rule of Augustine. Also called Norbertines and white Canons.

**PREPARATION, DAY OF.**—In Judaism, the day preceding a holy day as the Sabbath or Passover; in some Christian churches the day preceding the celebration of the Lord's Supper.

**PRESBYTER.**—Literally, an "older" person, used as a substantive, in heathen and Jewish circles alike, of both a municipal and a religious functionary, and in the New Testament, of a member of the board of officials by which each settled Christian congregation was governed, an "elder." An officer in the Christian church, holding, in non-prelatical churches, the highest place, in prelatical churches the second highest, above a deacon and below a bishop. See ORDER, HOLY.

As reflected in the N.T. each primitive local church (Acts 14:23; Titus 1:5) was governed by a board of officials called indifferently "presbyters" or "bishops" (Acts 20:17, 28; I Pet. 5:1, 2; I Tim. 3:1–7; 5:17–19; Tit. 1:5–7); the former designation was the name of dignity, the latter of function. All shared in the oversight of the church, and some of them labored also in word and doctrine (I Tim. 5:1). The differentiation thus already begun issued later (seen complete e.g., in Ignatius, early 2nd. century) in one of the presbyters drawing to himself the higher functions of the board, together with the distinctive title of bishop; leaving to the presbyters, now their distinctive name, a lowered rank and diminished function. By a still further development (late 2nd. century) the presbyter regained some of his lost dignity and function by becoming the head, ordinarily the single head, of the local church. Meanwhile, he had also become a "priest" (etymologically only a shortened form of "presbyter" but actually absorbing into itself the sense of *sacerdos*). In this final development, the presbyteriate is defined as the highest of the seven orders, that is to say, the office and dignity of those clerics who possess the priesthood (*sacerdotium*) in the literal sense. In this definition, it is observable, the presbyterate still embraces both bishops and presbyters.

In non-prelatical churches, presbyter, when used instead of the more common "elder," continues to bear its New Testament sense of the highest permanent official in the local church.

BENJAMIN B. WARFIELD

**PRESBYTERIANISM.**—One of the three principal systems of ecclesiastical polity, occupying an intermediate position between episcopacy and congregationalism, or independency. With the one it shares the unifying principle that the entire church is a single entity and should function as a whole; with the other the democratic principle that what should function in the church as a whole is the entire membership of the churches. Its characteristic feature whence it derives its name, is that in it the government of the church is exercised exclusively by "presbyters" or "elders." These officers of the local churches, combined in conciliar courts, administer the affairs of the whole body of churches thus compacted into one.

I. PRESBYTERIAN POLITY.—1. *The New Testament basis.*—Presbyterians look upon their polity as imposed by the Apostles, the agents of Christ in establishing his Church in the world, on the churches which they founded, as part of their equipment as the pillar and ground of the truth. Its chief feature was the installation in each church of a college of "elders" or "bishops"—the equivalence of the titles is clear—to whom were committed its teaching and government; by the side of whom, however, a similar college of "deacons" was placed, whose duty it was "to serve tables." Following this pattern, the local Presbyterian church is organized with a plurality of "presbyters," or "elders" elected by the congregation to rule, and a plurality of "deacons," similarly elected by the congregation to serve.

2. *The pastor of the local church.*—In the Presbyterian polity, the pastor is one of the elders, who while he does not differ from the others in office, differs greatly from them in function. To him is committed the ministration of the Word and the Sacraments; he presides by right over all the meetings of the "Session," as the college of elders is called; and he is by right one of the two representatives of the session in the higher court, or Presbytery. He differs from his fellow elders also in not being a member of the local congregation which he serves, or responsible to it for his efficiency in his service or amenable to its discipline. He is not responsible even to the session of which he is a member and whose presiding officer he is, for either his personal or official deportment. His membership is in the higher body, the Presbytery; and to it he is directly responsible. He comes into the local congregation from without; by its free "call," that is to say by election of the congregation; but not without the explicit consent of the Presbytery to which he belongs; and by formal installation by it alone can he enter upon the pastorship of the church which calls him. Here we see an aristocratic element entering into the Presbyterian system and modifying its democracy.

3. *The higher courts.*—In the higher courts the local churches are united into one general body. In the Presbyterian system, delegates from the local churches within a prescribed area—these delegates consisting of the "teaching elder" of each church as a matter of right, and one "ruling elder" selected from their own number by each session—unite to form a "Presbytery" which has jurisdiction over all the churches within its area. Delegates similarly selected from a larger area, including several Presbyteries—the number of "teaching elders" and "ruling elders" being kept always as nearly as possible equal—a "Synod," having jurisdiction

over the Presbyteries within its bounds. Finally delegates of "teaching elders" and "ruling elders," as nearly as possible in equal numbers, from all the Presbyteries, form the "General Assembly" which has jurisdiction over the whole Church. The aristocratic element which exists in the Presbyterian system, is maintained, through the whole series of its graded "courts"; an equal representation of "teaching" and "ruling" elders is sought through them all above the session, despite the great numerical preponderance of "ruling elders" in the Church.

II. History of Presbyterianism.—1. *Early and Mediaeval Church.*—The development of church organization along monarchical lines in the sub-apostolical age, deprived the Presbyterian principle, impressed on the Apostolic churches, of all history for a millennium and a half, although there were revivals here and there of practices reminiscent of the Presbyterian past.

2. *The Reformation.*—In their reversion to the Scriptures as the sole authoritative guide it was inevitable that the monarchical organization of the Church should be rejected by the Reformers. But the earlier Reformers showed no great zeal in reorganizing the infant evangelical churches on more biblical lines. The result was that the government and discipline of these churches fell largely, in the several countries in which they were planted, into the hands of the local secular authorities; all cohesion among them was lacking; and accordingly the greatest confusion and weakness reigned among them.

3. *John Calvin.*—A Presbyterian polity was introduced by Calvin into Geneva on a biblical basis, an achievement accomplished only by a hard conflict which endured through his whole life (1536–1564). From Geneva, this polity spread to the other Reformed Churches and thus became characteristic of Reformed as distinguished from Lutheran Protestantism. With local variations it became the polity of the Reformed Churches not only in Switzerland and Reformed Germany, but (to name only the main branches) of Bohemia, and Hungary, and France, and the Netherlands and Scotland.

4. *England.*—Only in England did a national church which had adopted a Reformed creed (the Thirty-Nine Articles) retain a hierarchical constitution. This was the source of constant irritation, and kept alive a conflict in the Church between the more and the less advanced Protestantism which culminated in the middle of the 17th. century in what is known as "the second Reformation." In this great national movement the hierarchical constitution of the Church of England was for a moment overturned, and, with help obtained from Scotland, the Presbyterian polity set up in its stead. The instrument by which the revolution was accomplished was the Westminster Assembly of Divines, from the labors of which dates a new era in the history of Presbyterianism in Britain and its daughter-lands.

5. *The Westminster Assembly.*—The Westminster Assembly undertook to prepare formularies for the unification of the national churches of England, Scotland and Ireland along the lines of the best Reformed tradition—and this alike in doctrine, government, discipline and worship. It failed in this purpose. The restoration of the monarchy in the person of Charles II. threw the Church of England back into its old hierarchical constitution and this carried with it the restoration of the hierarchical form in Ireland also. Even in Scotland, it was precisely the Assembly's work in church government which met with least acceptance. Nevertheless the debates on the proper organization of the church, carried on in the Assembly, bore good fruit.

6. *American Presbyterianism.*—The name Presbyterian in America is borne only by those presbyterian churches which derive their origin from Great Britain, where alone this feature of the Reformed tradition has given both churches of this order their distinctive name; American presbyterian churches deriving their origin from the continent of Europe designate themselves as "Reformed Churches" (q.v.). The largest of American presbyterian churches is the Presbyterian Church in the United States of America which enrols now more than a million and a half of communicant members, or, in connection with the sister church the Presbyterian Church in the United States (Southern), which was separated from it only on issues connected with the war between the States, about 2,000,000. The total number of communicant members in the Presbyterian Churches in the United States is about 3,000,000. The most important bodies in addition to the above named, with membership (1919), are: the United Presbyterian Church (155,994); the Associate Reformed Presbyterian Synod (16,564); the Reformed Presbyterian Church, Old School (8,750); the Reformed Presbyterian Church, General Synod (2,400); the Cumberland Presbyterian Church (64,452); and the Colored Cumberland Presbyterian Church (13,077).

In 1875 the Alliance of Reformed Churches throughout the World Holding the Presbyterian System was organized. It embraces about 7,000,000 church members.

Benjamin B. Warfield

**PRESBYTERY.**—In Presbyterian churches, a body composed of the ministers and pastors and one ruling elder appointed from each church in a district. It has the ecclesiastical and spiritual oversight of such a district. See Presbyterianism.

**PRETA.**—A disembodied helpless ghost which has not yet acquired a new other-worldly body. The *pinda* (q.v.) offering made in the home for ten days after death is supposed by the Hindu people to give the ghost the new body and so make it one of the *pitris* (q.v.). If the food is not given the ghost remains a wandering, dangerous *preta*.

**PRIDE.**—A conscious high valuation of one's own ability, accomplishments, social status, or possessions. Pride may express a noble sense of personal independence, as when one resents the idea of accepting favors. On the other hand, it may lead to an anti-social attitude. Christian ethics, especially in the R.C. church, has contrasted pride with that humility (q.v.) which is essential to true virtue. Pride is regarded as the root of a refusal of a person to subject himself to divine authority. As such it is "the most grievous of sins" (Thomas Aquinas).

**PRIEST, PRIESTHOOD.**—A religious functionary and order, mediating between deity and man.

I. In General.—The basis is worship of superhuman power, springing from necessity to secure that power's favor and avoid his displeasure. Since religion always reflects social environment, representatives—the head of a family, the chief, and the king—came to conduct worship in behalf of their respective circles. At this stage priesthood is a function, not an office or order. This condition persists or reappears in advanced civilization. Usually under such circumstances, however, the function is limited to restricted aspects. In China

under the Empire the head of the family directed ancestral worship, the Emperor offered sacrifices to Heaven, and priests performed rites in other worships. Nearly similar conditions long prevailed in Israel. In Egypt the Pharaoh could act as priest before any of the gods.

From early times the priestly function was not confined to the "godward" aspect. The priest represented man to deity, also deity to man. This combination reappears or persists in advanced religions—compare the "absolution" (manward) after the "confession" (godward) in ritualistic Christianity.

II. The Order.—The roots of priesthood as an order are complex. An important one is ritual. By this is meant a certain uniformity in the complex of rites which constitute worship. A second root is fear lest deviation from a set form offend the object of worship; solicitude arises for correct performance in order to secure the continuance of God's favor. A third root bifurcates—individuals claim superior knowledge of the means and ways of propitiating deity; then convenience—with the tendency to specialization of vocation, which appeared early in human society—tends to delegate the functions of worship to men presumed to be specially qualified.

The priesthood might develop from the medicine man, witch doctor, or shaman. A shrine requires a guardian, who may develop into a priest. The line of division between shaman and priest is tenuous, but may be drawn roughly where the spell (power over the gods) passes into prayer (petition for their favor). Egyptian religion, however, remained long on the borderland. Priest and magic existed contemporaneously there till the Greek period.

III. Conditions of Priesthood.—It is thus evident (1) that priesthood as an order implies a forward stage of culture with a cult or cults more or less organized in definite centers, excepting when the family, tribe, or people is migrating (Exodus 28 ff.; Judg. 18). (2) In its earlier forms it carried a large range of functions. In Babylonia priests acted as judges, theologians, sacrificers, psalmists, historians or legendists, diviners and astrologers, astronomers, purifiers and physicians, leaders of worship and guardians of sacred things, teachers, and keepers of the archives. Where priests were few, these functions centered in one individual. In great temples duties were partitioned among the members of great colleges of priests, each class taking care of its own branch. The order may develop into a hierarchy (q.v.), and the priesthood of a single deity take pre-eminence over all others (priesthood of Amon in Egypt); or the development may become sacerdotal. See Sacerdotalism. (3) In polytheistic religions, for each deity was developed a special ritual or service, which only his own priests could perform. (4) The tendency was to exalt the office, develop close organizations, which might become hereditary (Israel, Syria, India), and attain control over the life of the entire people, even over the state (medieval Catholicism; see also Theocracy). Moreover the priests' work became thaumaturgic, and their utterances fateful. Exclusive privileges were theirs. Succession to the order was often through self-perpetuating appointment, heredity, or membership in a caste.

Succession may therefore be by inheritance, a family (e.g., Aaron's, Aztecan king's) or a tribe (e.g., the Levites) being recognized as by birth succeeding to the privileges of the order. Priesthood may develop into a caste, with claims even of godship (Brahmins), possessing alone the key to salvation. Yet the pre-eminence of the state or local conditions may operate against undue predominance of priests (Greece and Rome), duties being restricted to ritual. Consecration or investiture is necessary before entrance upon duties and privileges. Strict codes of conduct, theoretically at least, control; regard is had to responsibility for the spiritual welfare of the human clients. Not only conduct of public (temple) worship falls to priests, even private (household) worship may call for expert direction (India, Persia).

In personally founded religions the attitude toward a priesthood is divergent. In some the order remains rudimentary or confined to degenerate or vestigial forms (Mohammedanism, Confucianism). In others each individual works out his own salvation, though an ascetic hierarchy (q.v.) may develop (Tibet, q.v.). Others may hold to a real or a relative priesthood of all believers, and develop sacerdotally, unfolding into a hierarchy. The Hebrews were "a holy priesthood" as regards other nations, but had their own priestly intercessors, at first serving at the several holy places, finally concentrated at Jerusalem under a high-priest.

In Christianity two theories conflict: (1) Every Christian is his own priest with direct access to God (the primitive status, reinstated with the Reformation). (2) The developed priestly system which holds that Christ established an apostolate, from which apostolate by Apostolic Succession (q.v.) the priestly order was transmitted. The sacerdotal theory was reinforced by the view of the Eucharist as a repeated propitiatory sacrifice, the offering of which required regularly transmitted power and authority. This theory is maintained by the prelatical churches. In the Roman church it developed monarchically with the pope at the head as vice-regent of Christ; also sacramentally, access to God and absolution from penalty for sin being through the priest alone. Protestant churches (the Anglican refuses the title "Protestant") accept the universal priesthood of believers. In the Christian church priestly development was due (1) to imitation of Judaism; (2) to Roman administrative measures; (3) to environmental example; (4) to the growing complexity of a great organization.

IV. Support.—The maintenance of priests as an order is variously provided for. Voluntary gifts to the temples or churches (endowmental or occasional) or to the officiant; systems of tithes; portions of the offerings or sacrifices; and support by the state have been and are in vogue under different systems. George W. Gilmore

**PRIMATE.**—The ecclesiastical dignitary of highest rank in a nation or a district. E.g., the archbishop of Canterbury is *primate of all England;* the archbishop of Armogh is *primate of all Ireland:* and various archbishops in France are primates in their districts.

**PRIME.**—In the R.C. liturgy the first canonical hour after lauds; or, the office of the breviary for use at that hour which is about 6 A.M.

**PRIMITIVE BAPTISTS.**—A sect of Baptists (q.v.) originating in New York and Pennsylvania, 1835, with ultra-Calvinistic beliefs. They oppose Sunday-schools, Bible, tract, and mission societies, and theological education for ministers, and practise feet-washing as an ordinance in addition to baptism and the Lord's Supper. Membership (1919), 80,311.

**PRIMITIVE METHODISTS.**—A branch of the Methodists which came into existence in England

in 1812 and came to America in 1843. Emphasis is laid on the use of camp-meeting evangelism, enthusiasm in religious services, and a larger activity of the laity than in the other Methodist bodies. There are about 215,000 members in England. In the United States (1919) 9,190.

**PRIMITIVE PEOPLES, RELIGIONS OF.**—I. Characteristics of Primitive Peoples.—It is not altogether easy to define satisfactorily what constitutes a primitive people, although no one would hesitate to place American Indians, Oceanians, and Africans in this category. Nevertheless certain broad generalizations may be made. The primitive peoples use only implements of wood, stone, or bone, and have at most merely a rudimentary knowledge of metals; their pottery, weaving, and other arts are in the initial stages; they are nomadic rather than sedentary; their sustenance is drawn primarily from the chase and from wild plants, roots, etc., rather than from agriculture. Psychologically these peoples hold that animals, stones, trees, etc., have indwelling spirits not essentially unlike those inhabiting human beings; that natural phenomena, the heavenly bodies, the earth, the mountains, the rivers, etc., have similar spirits and are influenced by human motives and passions; and that human beings may be transformed into any of these phenomena, animals, etc., or *vice versa*. In religion they maintain that worship is due the divine spirits of natural phenomena, such as sun and stars, storm and wind, springs and rocks, winter and summer, vegetation and harvest; that they are closely akin to certain animals, either collectively or individually, so that special worship must be rendered to such creatures; that man lives after death, whence there must be a cult of ancestors.

The savage is very like a child. In him the image predominates over the concept; he is concrete, not abstract, in thought; he works largely by analogies, often of an extremely superficial kind; he desires a reason for everything, but a very simple explanation contents him; rigidly logical according to his lights, he often draws very strange conclusions from his faulty premises. The purpose of his religion is to win the favor of his gods that they may shower benefits on him, or that he may avert their displeasure; he frequently seeks to compel the divine powers to do his will; his cult is, in many instances, magic in type.

II. General Type of Primitive Religion.—The religion of primitive man may practically be reduced to two elements: animism and ancestor-worship (qq.v.), totemism (q.v.) being based ultimately upon animism. Generally speaking, the more primitive a people is, the more its worship tends to be propitiatory in character. In other words, the superhuman powers, whether spirits or ghosts, are felt to be ill-disposed toward mankind, and the reverence which they inspire is based on fear rather than on love. It is only with the advance in ethical conceptions that the sentiment of gratitude for benefits or of abstract love for the gods can arise. For this reason good deities or those held to reside at a great distance—such as an all-god—are apt to receive little worship; the far-off king of the gods may safely be neglected, but his servants, who are close at hand, must be feared.

III. Religion and Environment.—While it would seem that all religions, whether primitive or advanced, are reducible to a few elements, and while, in a sense, the chief interest in the study of religions centers about the developments and the interplay of these elements, it nevertheless remains true that one of the main factors in the evolution of a religion is environment. A people in Melanesia, for example, may be as profoundly convinced of animism and ghosts as the Eskimo; yet the different conditions of life will inevitably lead to a different manifestation of the religious instincts; a settled agricultural people like the Hopi will differ widely from such nomads as the Australians; the warlike Ashanti will be quite unlike some timid Amazon tribes. As a people rises in the scale of civilization, its religion changes; yet often there remain survivals ("superstitions," in the literal sense of the term), as we see them in the religions of Greece and India.

IV. Animism.—The doctrine of animism holds that all objects—sun, moon, stars, mountains, rivers, lakes, trees, stones, animals, birds, fish, insects, reptiles, etc.—have spirits like those which dwell in men. These spirits may even be more mighty than those of men; they often speak (as in the roaring of the wind) or are angry (as in the ravage of the flood), or have human passions (as in the conjunction of sun and moon). Thus all these things are personified in a very real sense. Animism is the basis of nature-worship. It also explains many of the phenomena of animal-worship. See Animism.

V. Metempsychosis.—Not only do all things have indwelling spirits, but these may pass from one habitation to another, not merely as man's spirit leaves him permanently at death, but even during life. There is little real distinction between spirits as to kind, in primitive thought; the only true difference is one of degree. Accordingly the spirits of men and of animals may interchange; and, since the spirit is the real being, we may thus have a transformation of a man into some object, as a tree or a rock; or an animal may appear in human guise. Later such a belief may be philosophized, notably in India and in Pythagorean philosophy. See Metempsychosis.

VI. Fetishism and Shamanism.—Some spirits, as we have seen, are more mighty than others; and some men are more mighty than others. This superiority may come either from themselves or from some contact with a still higher potency; and in their turn they may transmit it to those who are less favored in this regard. Such power is known by various names, but preferably by the Polynesian term *mana*. Now, it often becomes desirable to gain additional *mana* for some purpose, e.g., to be able by superior spiritual power to expel a spirit of illness from an invalid, or to detect a thief or a wizard, or merely to gain general preeminence over one's fellows. An excellent means of attaining this end is to acquire an additional spirit. Accordingly we find the development of fetishism and shamanism. The fetish is an object (e.g., a pebble) whose unusual shape, color, etc., suggests that it is the abode of an uncommon spirit; possession of the habitation ensures possession of the indwelling spirit. On the other hand, this additional spirit-aid may be needed only temporarily. In such case a man especially trained and taught is believed to be able to cause another spirit to make its transient abode within himself. Such a person is termed a *shaman*, and the presence of the spirit usually throws him into a state of ecstasy in which his normal powers are greatly enhanced. See Fetishism; Shamanism.

VII. Ancestor-Worship.—In a sense ancestor-worship also is a part of animism, since it is a cult of a human spirit which has departed from its earthly body. As a matter of fact, however, it is questionable whether it is properly to be classed with animism. The two seldom blend, though they often exist side by side; sometimes one even excludes the other. This is shown by the contrasting

systems in Melanesia and Polynesia; in the former we find ghost-worship rather than animism, in the latter we have animism rather than ghost-worship. The view that all religion is derived from ancestor-worship is false; and the idea that everything can be explained by animism is equally erroneous. The two run parallel, and it is possible that even they do not account for all the phenomena of religion. See ANCESTOR-WORSHIP; DEATH AND FUNERAL PRACTICES.

VIII. MAGIC.—Magic may be defined epigrammatically as the science of primitive man. In itself magic is un-moral; its morality depends on the use to which it is put. If its aims are for the welfare of the community or for one's self (without injury to another), it is good magic ("white magic"); if its purpose is to harm the community or one's fellows, it is evil magic ("black magic"), or sorcery, as it is when its application marks a reversion to a stage which the community has outgrown. In its good sense magic is an essential component of primitive religion, just as early law and religion are inseparable.

Magic falls, further, into two classes: "imitative" and "sympathetic." The principle of the former is "like causes like," of the latter "the part affects the whole." The sticking of pins into an effigy of one's enemy to cause him pain or death is an example of the one; the torture of a foe by burning a stolen lock of his hair illustrates the other. Naturally magic is often closely connected with animism, and it also blends frequently with religion. Nevertheless, religion and magic should be distinguished, since the former is precatory and the latter mandatory; one says, "*may* the god do thus"; the other, "the god *must* do thus." In similar fashion, though the priest and the shaman often are combined in one person, there is a fundamental distinction: the priest stands in a regular and quasi-continuous relation to the divinity, and is not possessed by him; the *shaman* is temporarily possessed by the god; the one works by entreaty, the other by compulsion. See MAGIC.

IX. RITUAL.—If human beings must be approached by their fellows according to certain rules, much more so must the gods, who are superior to mankind. No worship is conceivable without some forms, and this holds true even of systems and sects which deny the validity of all ritual, as well as of magic itself. Ritual denotes reverence, and some degree of reverence, whether of fear or love, inherent in mankind. Ritual varies, of course, according to the status of the religion professed. In primitive peoples it is usually very simple though the Hopi form a marked exception; it tends to develop not merely in elaborateness but in spiritual content *pari passu* with the evolution of a religious system; and occasionally, as in the post-Vedic Brāhmanism of India, it may become so excessive as to cause a revolt, which by no means inevitably denotes a true spiritual progress.

Ritual is naturally a part of cult, the form of worship. Cult comprises sacrifice, prayer, religious ceremonies of all other kinds, and the priesthood. The sacrifice has various purposes. It may be to feed the deities or otherwise to please or conciliate them, or to set the victim free in the spirit world to tend the departed; or it may be a communal meal shared by divinity and worshipers, this sometimes leading to religious cannibalism and being found especially in totemism. See TOTEMISM. Prayer is a means of placing the individual *en rapport* with the deity and is distinguished from the spell (q.v.) by being precatory, not mandatory. Among other ceremonies processions and dances may be noticed. The procession may either be a solemn escorting of the deity from place to place, or a communal visit to his place of abode (see PROCESSION); and the dance may be either to give pleasure to the divinity, or one or more of the dancers may personate (i.e., become identified with or possessed by) him. See DANCE. Finally the priesthood forms the necessary intermediary between the deity and his worshipers. It is obviously needful that the god be approached in the proper manner and by those who, by special initiation or learning, possess peculiar qualifications. In the most primitive peoples the priesthood is seldom a separate caste, but with the development of the religious instinct the priest tends to become a distinct (often hereditary) class, properly enjoying special privileges and having special responsibilities both toward the god and toward his fellow men. See PRIEST.

X. MYTH.—If magic is the science of primitive man, and ritual is the outward expression of worship and the right manner in which the divine being should be approached, myth is the explanation of how things come to be as they are; it is a form of history. The sun is eclipsed (a fact); drums are beaten to make him shine again (magic), or prayer is made that his light may again be seen (ritual and religion); he has been swallowed by a dragon's head, but when he passes through the monster's gullet, he will once more be visible (myth). A religion without any attempt at explanation is as unthinkable as one with no forms of propriety, and hence we may safely affirm that ritual and myth are essential to religion, and that some form of them, however rude, has existed in religion (and in magic) from the very first.

As a religion develops, its older myths may be found inadequate and better explanations may be advanced. In such case the discarded myth often survives in folk-lore (e.g., "the Wild Huntsman" as an attenuated form of the god Thor), just as an outworn ritual is occasionally found in folk-customs (e.g., the children's game of "London Bridge," with its obvious hint at the offering of a human victim as a foundation-sacrifice). See MYTH.

XI. DEITIES.—Religion (including myth and ritual) is the relation which, man holds, exists between the human and the superhuman. This superhuman element, the divine, is envisaged by primitive man as a multiplicity of gods of varying rank. At their head we sometimes find an all-god, though in actual worship he plays a rather minor rôle. Our evidence scarcely permits us to say definitely that polytheism is the most primitive stage; it may be that it was monotheism. At all events, primitive peoples, so far as our records extend, are invariably polytheistic. These gods are either deities of natural phenomena, or are in the forms of animals, birds, plants, etc., or are spirits of the departed. The basis is animistic. The deities are conceived as possessed of very human passions, often quite immoral according to our ideals. Where the character attributed to a deity is contrary to the moral standard of his worshipers, this may sometimes be explained by a moral advance of the worshipers beyond the stage in which they were when the concept of the deity in question was formed. We must also note that primitive deities are often very vague in nature. This is in keeping with the inability of the primitive mind to analyze and classify. On the other hand, we occasionally find quite specialized divinities, particularly where the economic status of the worshiper warrants it, the most striking example being the "departmental gods" of the Italic and Lithuanian systems. See also TOTEMISM; TABOO.

XII. TABOO AND PURIFICATION.—Man's life is hedged about by prohibitions, both religious and social, arising from a multiplicity of causes. Such

prohibitions may be either permanent or temporary (e.g., a permanent taboo of certain foods or a temporary taboo of mourners); they may extend to an entire people or may be restricted to particular individuals (especially kings) or classes (e.g., priests and warriors) or to one of the sexes (e.g., women in child-bed); they may be not only persons (e.g., corpses) and harvests, but iron, blood, hair, nails, words, names, etc.

To free one's self from taboo certain purificatory rites are necessary. The person or thing under taboo possesses a *mana* which may be perilous to others, and a formal removal of this influence is requisite. Only after the proper purification has been performed may such an uncanny individual be restored to regular standing in the community. See TABOO. L. H. GRAY

**PRIOR, PRIORESS.**—A monk or nun next in rank below an ahhot or abbess. A priory is a monastic house over which a prior or prioress presides.

**PRISCILLIANISM.**—A heresy originating with Priscillian, bishop of Avila, Spain, in the latter half of the 4th. century, which contained a fusion of Gnostic and Manichaean elements. It had considerable currency in Spain for a time.

**PRISON REFORM.**—The movement to make the confinement of eriminals conduee to their reformation and social rehabilitation.

I. HISTORY.—Pope Clement XI. (1704) is usually considered the pioneer in a modern prison reform, although the movement made no headway until Beccaria published his "Crimes and Punishments" in 1764 and John Howard his "State of the Prisons" in 1784. Thereafter torture, excessive punishments, and the frequent use of the death penalty were abandoned. Howard attacked the prisons themselves as unsanitary, immoral, and in every way unfit for human habitation. The Quakers took up prison reform and in the Walnut Street Jail, Philadelphia (1790) and later in the Eastern Penitentiary (1817) at the same place put into practise their idea of continuous separate cellular confinement for each prisoner. In 1816 a somewhat similar system started at Auburn, N.Y., known as "the silent system," in which the prisoners worked together by day under the rule of silence, but had each a separate eell at night. Both of these systems are now condemned hy penologists, and no longer are used in America, though they still exist in some European countries.

After the exposure by Howard of the frightful conditions in English prisons England resorted to deportation, transporting her eriminals largely to Australia and Tasmania during the first half of the 19th. century. This system gave the occasion for Capt. Alexander Maconochie to try his famous "mark system" (essentially a qualified indeterminate sentence) in the reformation of the prisoners under his eharge on Norfolk Island in 1840–44. Maconochie's "mark system" became later the basis of the "Irish System," and eventually of the present English Prison System, which was initiated in 1878, and which must now on the whole be considered the best *national* prison system in the world.

In the United States, prison reform has made very unequal progress. Some states have better prison systems than any European country, but others still retain very primitive conditions. The local jails in the United States espeeially have quite generally been in bad eondition. To deal with these evils, the National (now American) Prison Association was formed in 1870 by Dr. E. C. Wines, who the same year, in order to secure international co-operation in prison reform, helped to organize the International Prison Congress.

II. THE REFORMATORY SYSTEM.—One of the earliest results of these movements was the opening in 1876 at Elmira, N.Y., of the New York Reformatory for youthful first offenders between 16 and 30 years of age. This institution was practically a great industrial school for the reformation of young offenders. The essential feature of the Elmira system is the indeterminate sentence (law passed 1877) under which the prisoner's confinement may be terminated conditionally upon evidence of his reformation at any time before the maximum sentence imposed by the law for his crimes. Under the superintendence of Mr. Z. R. Brockway the Elmira Reformatory was so successful that its essential features have now been copied by institutions in seventeen other American States and in several foreign countries.

*Probation and parole.*—More and more it has come to be recognized that the prison is a relatively unnatural environment even at its best, and that certain classes of offenders ean be better reformed while left at liberty in society. Under the probation system, which was initiated in Massachusetts in 1878, the offender's sentence is suspended, and he is given conditioual liberty, usually under the watch-care of a special probation officer. Under the parole system, a prisoner who has already served a part of his sentence is conditionally liherated. Both of these systems have been widely adopted with good results.

*Prison farms and public works.*—The most recent movement is to provide work in the open air for the older adult prisoners, either on farms or on public works, such as road-making. Most of the Southern States have now replaced the lease system of convict labor by the prison farm system with good results. Other states have set eonvicts at work making roads with good success. Both of these systems, if surrounded by proper safeguards, promise much for the future solution of the prison problem. CHARLES A. ELLWOOD

**PRITHIVI.**—The divine earth, wife of Dyaus, Heaven, in early Vedic religion.

**PRIVILEGES, ECCLESIASTICAL.**—Catholic canon law secured various clerical privileges which are no longer necessary or recognized. Such were (1) the privilege of the canon (canon 15 of the Lateran synod 1139) excommunicating any who laid violent hands on cleric or monk, (2) the privilege of tribunal, exempting the clergy from the jurisdiction of state courts, (3) the privilege of competency, exempting from legal seizure of goods beyond the minimum required for subsistence. In most countries today a elergyman is exempt from army and jury duty and his repute as a publie eharacter upholding morality is specially protected against unjust attacks that would destroy his claim to public confidence. F. A. CHRISTIE

**PROBABILIORISM.**—In R.C. ethical theory, the doctrine in opposition to probahilism (q.v.), that in ease of doubt as to the existence, interpretation or application of a law, one ought not to decide in favor of the most agreeable alternative unless the balance of probability favors the legality of such action.

**PROBABILISM.**—In the casuistic ethics of the R.C. church, the theory that in case of douht as to the existence, interpretation or application of a speeifie moral precept, one is free to follow any opinion which has been expressed by a recognized

doctor of the church. While the intent of the theory was to extend moral control over cases where no clear moral precept can be quoted, in practice the possible choice of the most agreeable permissible alternative led sometimes to moral laxity.

**PROCESSIONAL.**—A hymn sung during a religious procession, as when the choir enters the h c h; or a book of services for a religious procession.

**PROCESSIONS.**—The orderly and formal movement of a body of people in procession was a feature of festal celebrations in the ancient religions, as those of Greece and Rome. Processions likewise appear at an early date among the ceremonies of the Christian Church, especially the penitential litanies (see LITANY), which were accompanied by hymns and prayers. Funeral processions and those connected with the translation of martyrs' relics were also very early customary. The Roman Church seems to have adopted some of the stately processions of paganism to its own ritual, giving them a new meaning. A clear case is the solemn processional rites for the purification of the growing crops (*lustratio*), which survived in the Ascension-tide rogations and in other ceremonies.

HUTTON WEBSTER

**PROFANATION.**—The act of dishonoring or desecrating things devoted to religious purposes, as the *profanation* of a church. Profane language is a vulgar misuse of divine or sacred names.

**PROFESSION.**—The public acknowledgment of one's faith, a condition of membership in most Christian churches. In the R.C. church, the solemn pledging of oneself to a religious order.

**PROPAGANDA, CONGREGATION AND COLLEGE OF.**—An assembly of the cardinals and a college at Rome whose task is the implanting and spread of Roman Catholic Christianity among non-Christians and heretics. The institution dates from 1622 when Gregory XV. created the congregation.

**PROPHECY, PROPHETS.**—The inspirational element in religion.

I. GENERAL CHARACTER OF PROPHECY.—The distinguishing mark of prophecy in its primitive form is ecstasy. The prophet is a man "possessed" by a god, and thus conceived to speak and act for him. This description applies even to the higher manifestations of prophecy in Israel. The prophets declared their oracles like men in whose bones a fire was shut up, burning till it found expression (Jer. 20:9). They acted, too, as if grasped by a "strong hand," from which they could not shake themselves free (Isa. 8:11; Ezek. 3:14), often doing deeds which seemed unnatural and even fantastic, but which to their minds were the direct command of Yahweh (Isa. 20:1 ff.; Hos. 1:1 ff.; Ezek. 4:1 ff.).

The prophets are thus nearly related to the seers, who apprehended the divine will through visions, dreams, or acts of divination. While originally independent, the two orders tend to coalesce in the more spiritual developments of prophecy. The true prophet of Yahweh is one whose eyes are opened to see visions of His glory and working, and whose words are the direct outcome of what he has seen. The vision of the prophets corresponds, indeed, to the Torah of the priests and the wisdom of the wise. The collection of their written oracles may even be described as a vision.

II. ETHNIC PROPHECY.—The phenomenon of prophecy is wide-spread in the ancient East. The Old Testament has familiarized us with the figure of Balaam, whom Yahweh inspired to speak against his will, as well as the frenzied "prophets of Baal," who limped around the altar, and slashed their flesh with knives and lancets, in their vain efforts to compel Baal to listen to them. The latter account is closely paralleled by the descriptions of the prophets of Adonis and the mother-goddess of Syria on the classical pages of Lucian (*De Syria dea*, ca. 50), and Apuleius (*Metamorphoses*, VIII. 24–30). We have, however, a much earlier allusion to Phoenician prophecy in the record of the Egyptian envoy, Wen-amon (ca. 1100 B.C.), who tells how, during his visit to Byblos, "the god seized one of his noble youths, throwing him into a frenzy," under which he communicated his will to him. A saner type of prophecy appears in Babylonia and Egypt, notably in the *Admonitions of an Egyptian Sage* (published by A. H. Gardiner, Leipzig, 1909), with its striking anticipation of the social outlook of Amos and Isaiah. From Asia Minor prophecy in its extreme ecstatic form passed through Thrace to Greece and Southern Italy (cf. the Dionysiac orgies dramatised in Euripides' *Bacchae;* and the "inspiration" of the Cumaean Sibyl so vividly depicted in Vergil, *Aeneid*, VI. 45 ff.). Under the impulse of the Mohammedan awakening it likewise invaded Arabia, and still actively survives in the ecstatic dances of the dervishes of Islam.

III. PROPHECY IN ISRAEL.—1. *Origins.*—The first recorded instance of prophetic inspiration in Israel is found in Deborah, who roused her people to the great battle for independence at Megiddo. But the typical prophets of the earlier period are seen in those bands of religious ecstatics who cross the stage during the stress of the Philistine peril and in later crises sweep through the land on Yahweh's errands, clothed in the hairy mantle and leathern girdle of their caste, appearing to the sober spectator no better than madmen. On the surface there is nothing to distinguish these ecstatic bands from the prophets of Baal and Islam; but the religion of Israel contained the promise of rich moral advancement, and the prophets soon led the van of progress. We have an earnest of the future in Nathan's condemnation of David. The decisive impulse, however, was given by Elijah the Tishbite, when he insisted not merely on the exclusive claims of Yahweh to the allegiance of His people, but on the equal bearing of moral principles on king and commoner. By so doing he guided the religion of Israel along the high road to ethical monotheism.

2. *Prophets of the Assyrian era.*—The century that followed Elijah saw vast material progress. Under the auspices of Jeroboam II. and his contemporary Uzziah the Great, victory had crowned the arms of both Israel and Judah; and with this came wealth and luxury. But behind the outward splendor rose the dark shadow of poverty, made ever deeper by the greed, injustice and tyranny of the rich. To dispel the shadow no help appeared from priest or judge. In this emergency Amos of Tekoa (ca. 750 B.C.) stood forth as the champion of *justice.* What Yahweh required was not worship and sacrifice, but straight dealing in market and law-courts (Amos 5:21 ff.). The other side is emphasized by his Northern contemporary Hosea, the tender, suffering prophet of *love* (Hos. 6:6); while Isaiah blends the two ideas in his prophetic conception of *holiness*, which he identifies with justice, humanity and mercy (Isa. 1:16 f.). His democratic compatriot Micah pleads especially the cause of the dispossessed peasantry of Judah, inveighing against the cruelty of the land-grabbers, and calling down swift doom on Samaria and Jerusalem as the incarnate sin of their people (Mic. 1:5 ff.).

3. *Prophets of the decline and fall of Judah.*—For almost another century the voice of prophecy is silent, but the breaking of the Scythian storm (ca. 626 B.C.) rouses it to new life, and the austere Zephaniah hurls forth his bolts of judgment. Probably in the same year Jeremiah heard the call to prophesy. Till the destruction of Jerusalem in 586 B.C. he upheld the banner of purity, truth, justice, and love, meeting persistent opposition and persecution, but standing bravely at his post, and finding in his despised prophecy "the bridge to an intimate relation with God" (Wellhausen), which made him pre-eminently the prophet of *personal religion*. Meantime the Jewish patriot Nahum (ca. 610 B.C.) had hailed the approaching downfall of Nineveh with a paean of exultant song, and the author of the earlier section of Habakkuk (1:1–11) greeted the terrible Chaldeans as the instrument of Yahweh's vengeance on His perverse and rebellious people.

4. *Prophets of the exile.*—While Judah was thus facing her doom, the captive prophet Ezekiel had been preparing his fellow-exiles in Babylonia for the inevitable end. When the news at last came, he changed the accent of his prophecy, and labored as preacher and pastor to bring back his people to their God, and so to lay the foundations of the New Jerusalem of his dreams (Ezek. 40:1 ff.). As the days lengthened, men asked impatiently how long the wicked were to swallow up the righteous. For some time the only counsel was faith, then like a meteor Cyrus shot across the political heavens, and the great Prophet of Comfort (ca. 546-40 B.C.) proclaimed aloud that the day of deliverance was come, and that Israel's sufferings were for the salvation of the world (Isa. 40–55).

5. *Prophets of the New Jerusalem.*—The Restoration in 538 B.C. was succeeded by a period of disillusionment and despondency, when once more prophecy sounded the call to faith and duty. The words of Haggai (520 B.C.) and Zechariah (520–18 B.C.) are concerned primarily with the building of the Temple; but even so the end of worship in their eyes is truth and righteousness (Zech. 8:16 f.). This ethical note is still more evident in Malachi and Isaiah 56–66 (ca. 460 B.C.), while the Gospel of God's free, universal love rings through the book of Jonah (ca. 250 B.C.).

6. *Transition to Apocalypse.*—In several of the later prophets we can trace an approach to Apocalypse, that peculiar literary form under which spiritual truths are enforced, not by direct appeal to heart and conscience, but by a series of elaborate visions converging on a final judgment-scene. The transition to Apocalypse is definitely made in the books of Obadiah (ca. 400 B.C.), Joel (somewhat later than Obadiah), Zechariah 9–14 and Isaiah 24–27 (during the 3rd. or 2nd. century B.C.), but especially in the classic Old Testament Apocalypse of Daniel, written to comfort and strengthen the faithful sons of Zion in the dark days of persecution under Antiochus Epiphanes (167–65 B.C.).

IV. Christian Prophecy.—With the dominance of Apocalypse prophecy died out of Judaism; but it experienced a temporary revival in Christianity. Both John the Baptist and Jesus were recognized as prophets, for they spoke with the authority of inward conviction, "and not as the scribes." There is frequent reference to prophets also in the New Testament Acts and Epistles. In part Christian prophecy is identified with prediction (Acts 11:28; 21:10 f.); in part it is a recrudescence of the older ecstasy (cf. especially the "speaking with tongues"); but the highest order of prophets are those who hold their spirits in check, and minister to the edification and comfort of believers (I Cor. 14:3, 24 ff.). As such, prophets assume a position in the Church second only to that of the Apostles and even alongside of them. In the *Teaching of the Twelve Apostles* they hold supreme authority over the local Christian communities, their utterances being regarded as the very word of God, which it is unpardonable sin to challenge or criticize, and they themselves being entitled to the first-fruits of every kind of produce, "for they are your chief-priests." Abuses, however, crept in, and the authority of the prophets gradually yielded to that of the regular ministry, Montanist and other attempts to resuscitate their influence being crushed by the sheer weight of ecclesiasticism. In the modern church prophecy may be held to survive in the impassioned preaching or religious insight which comes from an intense spiritual experience.

Alex R. Gordon

**PROPITIATION.**—The act of gaining the favor of a god through the performance of some act calculated to remove guilt or divine displeasure. In primitive religions this act is one of the tribal customs and may be of various sorts. Since misfortunes are generally regarded as due to an offense done either consciously or unconsciously to the god, primitive customs prescribed sacrifices, feasts, self-abasement, suffering, or the performance of some ritual act of the nature of penance. Cultural views of the god's nature or attitudes have determined the belief as to the nature and cause of the divine displeasure and the proper means by which it could be removed. The conception of propitiation accordingly has varied with the development of social ideals and penal methods. In the higher religions the thought of propitiation has been reduced to hardly more than a formality or transformed into some moral adjustment with the deity. In Christian theology the thought of actual propitiation of the angry Father has persisted in those doctrines of the atonement which represent the Father's punitive justice and anger at sin as having been removed or satisfied by the death of the Son on the cross. Such views arise from the literalizing of certain N.T. expressions and the emphasizing of social and political customs of the feudal and early nationalistic periods. They have disappeared in most modern attempts to interpret the Christian salvation. See Atonement; Sacrifice.

Shailer Mathews

**PROPRIUM.**—In the philosophical system of Swedenborg, the distinguishing quality of any individual personality.

**PROSELYTE.**—Etymologically, a sojourner or stranger; in customary usage, a convert from one religion to another, the original sense referring to a convert to Judaism.

**PROTESTANT EPISCOPAL CHURCH, THE.**—This is an autonomous branch of the Anglican Communion, organized in America after the Revolutionary War, by those who had belonged to the Church of England (q.v.).

The English Church was planted in Virginia in 1607, and before the Revolution congregations had been organized in all the colonies. Parliamentary laws, however, and other causes prevented the consecration of Bishops for America, and many of the clergy who were sent there were unworthy. Moreover, when the Revolution came, many of the Church's ministers showed Tory leanings, and this threw all earnest Churchmen under political suspicion.

1. *Organization.*—Accordingly, it was under discouraging circumstances that the organization of this Church was undertaken. Certain English laws had to be repealed before American Bishops could

be consecrated in England. However, Samuel Seabury of Connecticut secured consecration by Bishops of the Scotch Episcopal Church in 1784. English consecrations were obtained for William White (Pennsylvania) and Samuel Provoost (New York) in 1787, and James Madison (Virginia) in 1790. In 1792 these two lines of succession were united by all the Bishops above named participating in the consecration of Thomas Claggett (Maryland).

The organization of the Church was achieved by several General Conventions between 1785 and 1789 on lines somewhat analogous to those of the national constitution, a number of framers of that document being active in these Conventions. The Church's legislative body is a General Convention, consisting of a House of Bishops and a House of Deputies, the latter made up of clerical and lay deputies from each diocese. All canonical legislation must be adopted by both Houses, voting separately. Regular sessions take place triennially.

Each local diocese and missionary jurisdiction has its own Convention of clergy and lay deputies, with limited legislative powers. The diocesan Bishop presides. In 1913 the dioceses were grouped in eight provinces, each having a Council with certain legislative functions.

2. *Doctrines and worship.*—These are embodied in the Book of Common Prayer (q.v.). This book, except for adaptations to American political conditions, conforms closely to the English Prayer Book. The Athanasian Creed has been dropped for prudential reasons; and, although the *Thirty-Nine Articles* (q.v.) are retained, no subscription to them is required. But the preface declares "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require." The Apostles' and Nicene Creeds are emphasized, and no distinctive or denominational doctrine or principle is imposed. A Catholic liturgy and traditional sacramental institutions are retained.

3. *Development.*—After a period of discouragement, the consecration in 1811 of Bishops Hobart (New York) and Griswold (Eastern Diocese—i.e., New England, except Connecticut) brought quickening leadership. The General Theological Seminary was founded in 1817. Missionaries crossed the Allegheny Mountains. Bishop Chase was consecrated for Ohio in 1819, and Bishop Smith for Kentucky in 1832. In 1835, the Diocese of Illinois was recognized, the Board of Missions was organized, and Bishop Kemper was sent to labor with much success in the North-West. In 1853 Bishop Kip was consecrated for California, and the intervening territory has long been covered by missionary districts and dioceses. The first foreign missionary Bishop was consecrated for China in 1844. Today, episcopal jurisdictions cover all American territories and possessions, and missions in China, Japan, Cuba, Haiti, Brazil, Mexico and Liberia, as well as American congregations in Europe.

In 1830, the number of communicants was 30,939, which in 1920 had become 1,096,895. These figures have to be more than doubled in computing baptized membership. In 1920, there were 133 Bishops and 5,987 clergy. For these a retiring pension fund of $7,500,000 was raised by popular subscription, during the year ending March 1, 1917. In 1920 the fund amounted to $8,500,000.

4. *Work for unity.*—Conscious of retaining the faith, the ministry and the sacraments of the ancient undivided Church, unencumbered with either papal supremacy, state control or sectarian doctrines peculiar to itself, this Church has been impelled to labor for unity. In a didactic *Declaration on Unity* in 1886, the House of Bishops affirmed that the way to unity lies in "the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence."

In 1910 a Commission was appointed to bring about a World Conference on questions of Faith and Order—a Conference only, without power to commit its participants to any particular scheme of reunion, this being deemed premature. Its purpose is simply to promote mutual understanding concerning the differences which now divide Christendom. A large part of the Christian world has accepted the invitation to take part in the proposed Conference. The war delayed the undertaking, but a preliminary Conference, at which the bulk of christendom, outside the Roman Communion was represented, was held at Geneva, Switzerland, in August, 1920. FRANCIS J. HALL

**PROTESTANTISM.**—A term used to express the doctrines and practices of bodies of Christians distinct from the R.C. church.

Its origin is in the Protest issued by 5 princes and 14 free cities of Germany against the action of the Diet of Spires in 1529 revoking the decision of a Diet of Spires in 1526 according to which each German prince should determine the religion of his subjects. The Protest was not theological but the assertion of the powerlessness of one Diet to revoke by a majority vote the unanimous decision of a predecessor, and of the liberty of the princes to determine religious practices and views within their own territory. Thereafter the term Protestant came into general use as a synonym for Lutherans. In English usage the term came to stand for (1) those who supported the Anglican church as opposed to Roman Catholics, Puritans, and members of various sects, and (2) later for all those who were opposed to the R.C. church. It appears in such designations as the Protestant Episcopal church, and the Methodist Protestant church. Certain non-Catholic groups, especially the Baptists, have sometimes refused to be called Protestants on the ground that they originated in the N.T. period rather than in that of the Reformation. Similarly there is a growing opposition to the use of the term by Anglicans and American Episcopalians and a corresponding preference of the term Catholic (q.v.). The general usage, however, is that contained in the definition given above. See CONFESSION OF FAITH. SHAILER MATHEWS

**PROTHONOTARY.**—In the Eastern church the title of the chief secretary to the patriarch of Constantinople. In the R.C. church, a name given to several registrars of noteworthy pontifical business.

**PROTOPAPAS or PROTOPOPE.**—In the Greek Orthodox church a priest of high dignity, equivalent to the dean or archdeacon in the Western church.

**PROVIDENCE.**—The doctrine that the universe as a whole and in its details is divinely administered so as to promote the good.

The conception of a benevolent order in the universe is wide-spread. In the Stoic doctrine of providence and in the "Heaven" of Taoism the cosmic order is praised and trusted as good.

In Jewish, Christian, and Mohammedan theology, Providence is always traced to the wisdom and will of the personal God. The religious man may know that "all things work together for good to them that love God."

The details of an explicit doctrine of Providence vary greatly, ranging from strict predestinatiou (q.v.) according to which God prescribes every event, to the conception of a world in which moral values may be achieved, but man's free endeavor is essential. The most serious difficulty encountered by the doctrine is the fact of evil (q.v.). Theologians have distinguished between *general providence*, which is expressed in a rational and benevolent world-order, aud *special providence* in which God performs specific acts for specific individuals. Miracles (q.v.) are examples of special providence. The modern conception of evolution (q.v.) has considerably modified the idea of providence. Long processes rather than specific events lie at the basis of values. Accordingly the conception of special providence is receding, and general providence is seen in the opportunities open for human spiritual development rather than in externally fixed conditions. GERALD BIRNEY SMITH

**PROVINCIAL.**—In certain religious orders, a superior responsible to the general for the oversight of the houses of that order in a province or district.

**PROVOST.**—A prior (q.v.), abbot, or other person with supreme religious authority in a church or religious community. In Germany the pastor of the leading church in a district.

**PRUDENCE.**—The wise and careful scrutiny of the probable outcome of any action, so as to avoid conduct leading to undesirable consequences. By Greek, Roman, and mediaeval Christian Moralists, it was regarded as one of the four cardinal virtues, furnishing that wisdom without which there could be no rational or virtuous action. In modern times the word ordiuarily means cautious discretion and sometimes refers to a selfish regard for one's own interests. It is thus often disparaged as an influence leading to the avoidance of the risk involved in courageously facing moral opportunity when success is not assured. See VIRTUES AND VICES.

**PSEUDEPIGRAPHA.**—(Literally, "with false superscription.") Writings put forth under a false claim as to their authorship.

This term is especially applied to certain late Jewish works, whose writers put them forth under the names of venerated patriarchs, sages or prophets, perhaps because the Canon of Jewish prophets was closed and no one might any longer claim such inspiration; perhaps out of a pious disposition to efface one's self and exalt the ancients, and to secure for one's views something of their prestige. This well recognized literary custom was especially characteristic of Jewish apocalyptic literature which was regularly put into the mouth of some ancient worthy like Enoch, or Daniel. The late Wisdom Literature also was put forth under the name of Solomon. The Jewish examples, mostly apocalypses, are *Enoch*, Daniel, *Baruch*, *Tobit*, etc. In early Christian literature the pseudepigraphic element is abundant; *The Gospel of Nicodemus*, II Peter, the *Revelation of Peter*, the *Gospel of Peter*, the *Preaching of Peter*, and, according to some scholars, Ephesians, are among the earliest examples. The interpolation of the seven Ignatian letters and their expansion to more than twice that number exemplify a different pseudepigraphical type.
EDGAR J. GOODSPEED

**PSEUDO-DIONYSIUS.**—A name used to designate the unknown author of certain Christian writings probably originating in the 5th. century and alleged to have been the work of Dionysius the Areopagite mentioned in Acts 17:34.

**PSEUDO-ISIDORIAN DECRETALS.**—A 9th. century collection of alleged decrees derived from earlier materials genuine and spurious, prepared with unlimited fabrication of documents (decretals of early bishops of Rome, etc.) containing whatever was needful to establish the absolute authority of the pope over metropolitans and civil rulers, and the right of unlimited appeal to Rome from decisions of local prelates and tribunals. As the forgeries were perfectly accordant with papal policy they readily gained acceptance at Rome and were incorporated in all later compilations of Canon Law (*Decretum* of Gratian, etc.). The forgeries were not discovered (or exploited) until the Renaissance (Laurentius Valla) and were not admitted by Romanists till some time later. A. H. NEWMAN

**PSEUDO-MESSIAHS.**—Persons who have claimed to be Messiahs but have failed to do messianic work. There have been numerous men who have made claims to messianic dignity, some of whom have attracted a considerable number of followers. Josephus mentions several such pretenders, but the most important was Bar Cochbar (q.v.), who headed a great revolt of the Jews during the reign of Hadrian. See MESSIAH.

**PSYCHICAL RESEARCH.**—The name commouly used to denote scientific investigation into alleged physical and psychical phenomena not recognized by physics and psychology.

Of late years the term has been more specifically applied to the work of the Society for Psychical Research, founded in London in 1882, and of similar organizations in America and elsewhere.

The matters investigated by these societies may be grouped under the following heads: physical phenomena, the subliminal self, telepathy (including phantasms and clairvoyance), communication from the dead. No general agreement has been reached as to physical phenomena uncaused by known physical forces. On the other hand various phenomena of the subliminal self have been so well established that many of them are at present being handed over (as "mesmerism" was, under the name hypnotism) to psychology and psychiatry. The facts of telepathy and clairvoyance have also been very nearly demonstrated, though nothing whatever is known of the method by which they work. The success of psychical research in establishing the reality of telepathy may prevent the demonstration of human survival of death. For though survival might be made probable by production of facts unknown to the medium and to all but the departed, a telepathic explanation is always conceivable if the knowledge of these facts be shared by a single living person. Thus the possibility of telepathy seems to vitiate all attempts at proving communication from discarnate spirits. Two types of experiment have been tried which seek to avoid this difficulty. (1) Mediums have attempted to read notes left sealed by departed experimenters, whose contents were known to no one living. The result has invariably been failure. (2) Different mediums, separated by great distances, and with no (conscious) collusion, have given out more or less uninterpretable messages, which when pieced together have formed a fairly intelligible whole, aud one characteristic of the alleged communicator on the "other side." (See Vols. XVII–XXIV of the *Proceedings of the Society for Psychical Research*.) "Cross Correspondence" of this sort would be difficult to explain by telepathy; but the correspondences thus far recorded can hardly be considered decisive evidence.
JAMES BISSETT PRATT

**PSYCHOLOGY OF RELIGION.**—A scientific description of the religious consciousness and of the laws underlying its action.

The psychology of religion is a branch of general psychology. It seeks to collect the facts of the religious consciousness, systematize them into a scientific description, establish laws of sequence between them, and if possible explain them by the application of various general psychological principles.

I. The Methods of the Psychology of Religion.—1. *The collection of data.*—The first task of the psychological student of religion is the collection of trustworthy data. Three principal methods have been used for this purpose. The first is a study of individual experiences as portrayed in autobiographies, letters, and other spontaneous expressions of religious persons. The second method is the collection of answers to definite questions from a number of persons through the use of a *questionnaire*. The third method investigates the relatively objective expressions of social religion furnished by the cults, beliefs, institutions, and sacred literatures of various peoples.

2. *Advantages and dangers of these methods.*—The first two of these methods have the advantage of studying religious experience at its source. On the other hand, their automatically *selective* tendency emphasizes an unusual type of character. The third method has the merit of objectivity but the great disadvantage of giving us either anthropology or sociology rather than psychology. All three methods have their value if used critically.

3. *Systematization of data.*—The psychologist, having collected and critically examined the facts of the religious consciousness, arranges them so that they may throw light upon each other, and interprets them on the principles of general psychology.

II. Rise and Development of the Science.—Writers on the philosophy of religion, from the time of Augustine and even of St. Paul, have dealt with certain psychological factors of religion, but the application of modern critical and empirical methods to the study of religion hardly antedates the last decade of the 19th. century. The first technical work of this sort was probably that of a group of investigators connected with Clark University, the impetus coming from President G. Stanley Hall, important results being obtained by Leuba ("The Psychology of Religious Phenomena," *Am. Jour. of Psy.*, 1896, and other articles) and Starbuck (*The Psychology of Religion*, 1899). The principal subjects investigated by this group of psychologists were connected with the development of the religious life of the individual, in childhood and particularly during adolescence, the chief emphasis being put upon the phenomena of conversion. Further work was done upon the latter problem by Coe (*The Spiritual Life*, 1900) and James (*The Varieties of Religious Experience*, 1903). James's data were drawn chiefly from the study of unusual individuals—a disadvantage largely counterbalanced by the insight and suggestiveness of the treatment. In connection with the study of conversion some work has also been done on the psychology of revivals (notably by Davenport, Fryer, and Fursac).

The first psychological studies of mysticism appeared in France, at the end of the 19th. century. The most important of these were from the pens of Murisier (*Les maladies du sentiment religieux*), Leuba ("Tendences fondamentales des mystiques Chrétiens," *Revue. Phil.*, 1902), and Delacroix (*Études d'histoire et de psychologie du mysticisme*, 1908). James's *Varieties* was also chiefly a study of mysticism, and differed from the three other works named in giving a less naturalistic interpretation to the phenomena concerned. Recent writers on the subject are still divided on this question of interpretation, Boutroux, Miss Underhill, and Mrs. Hermann refusing the naturalistic view, which is supported by Flournoy and various psychiatrists.

A large part of the more recent work on the psychology of religion has been devoted to the question of the origin of various religious phenomena, and to the nature and scope of religious custom, or social habit, in early society. These investigations have been based in part upon the results of historical and anthropological research, in part upon child psychology, and their aim has been to interpret the various sociological and objective phenomena involved in such a way as to throw new light upon the nature and workings of the religious consciousness. In Germany the leader of this branch of research is Wundt (*Völkerpsychologie*, 1909), who maintains that religion can be understood only from the point of view of its origin. Much suggestive work upon the nature of religion has been done in France by Durkheim and his school, which would derive religion from the conscious relation of the individual to the group. The leading American investigators of the social and genetic problems of religion are King (*The Development of Religion*, 1910), Ames (*The Psychology of Religious Experience*, 1910), and Leuba (*A Psychological Study of Religion*, 1912).

Other problems of religion that have been investigated by psychologists are belief (Pratt, Leuba, and others), the subconscious and religion (James, Coe, and others,) religion and value (Höffding, King, Ames, Coe), prayer, religious sects, religious leaders, and allied subjects. Fairly complete surveys of the whole field are Coe's *The Psychology of Religion* (1916) and Pratt's *The Religious Consciousness* (1920).

III. Significance in the Interpretation of Religion.—The psychology of religion has thrown new light upon the nature of religion and upon the principles that govern the religious consciousness. It has shown religion to be deeply human, and no mere extraneous phenomenon which might well be outgrown. At the same time it has made it plain that religion cannot be identified with any creed or practice but is rather an attitude of the entire human mind, reacting toward the Cosmos and toward society. The essentially social (as well as individual) nature of religion has also been emphasized. That religious mental states obey the laws of general psychology was of course the expectation of the psychologist, and this expectation has been to a considerable extent verified. New laws, moreover, of fairly regular sequence among religious phenomena or between them and certain verifiable conditions have been worked out. Finally, the new science has reached a point where it is able to apply some of its results to religious pedagogy and other practical undertakings.

With the ultimate problems of theology the psychology of religion does not concern itself. It aims to be a science, and when properly pursued it does not seek to go beyond the limits of scientific description and phenomenal explanation. Like other sciences, it presupposes regularity of sequence and the possibility of complete explanation without appeal to anything supernatural, but it is not in a position to demonstrate the truth of its presupposition. On the other hand, it is at least equally incapable of furnishing arguments in favor of the supernatural. But though the psychology of religion cannot be a partisan in theological controversy, theology may well make use of many of the facts which its researches bring to light.

James Bissett Pratt

**PSYCHOTHERAPY.**—A method of restoring health by the use of psychological principles, a form of healing which functions through the influence of the mental life.

Psychotherapy must be carefully distinguished from Psychiatry which treats mental diseases only. The former is a general method of treating mental and physical illness principally through the means of suggestion.

I. Methods and Results of Mental Healing.—Psychotherapy is effective in the correction of all those human maladies involving an unbalancing of the psychophysical organism. Such a disturbance may be accompanied by paralyses of various sorts, a variety of faulty sensory reactions, pains of all sorts or any kind of deficient functioning of the physiological processes such as digestion, respiration, etc. Again there may be present various forms of insomnia, nervousness, spasms of different types or various forms of psychoses such as obsessions and fears. The fundamental method of mental healing is naturally to restore equilibrium between the individual and his surroundings in order to insure proper reactions of the person. The general psychotherapeutic methods which are primarily prophylactic in nature, resolve themselves into a complete regulation of the patient's work and recreation, both of which must be distributed so as to yield the most efficient results. The patient must above all become disciplined so that a proper emotional balance is maintained at all times. In cases of specific disturbance special techniques of various sorts are employed such as hypnotic control in its many forms.

II. History of Psychotherapy. — Psychotherapy has had a long and tortuous development which originated among the vagaries of mesmerism. The application of hypnotism to the needs of medical practice such as the English physicians Elliotson, Esdaile and Braid made in the period from 1837 on, inaugurates the scientific employment of technical psychological methods in therapeutics. In the "School of Nancy" inspired by Liébéault about 1860, Bernheim developed what turned out to be the valuable attitude that hypnotism is the process of suggestion and thereby gave a powerful impetus to the use of hypnotism in medical work.

Coincident with the growth of the Nancy school what became known as the "School of the Salpêtrière" developed in Paris. Charcot who worked at the La Salpêtriére hospital must be credited with the active propagation of the psychological basis of functional disorders. Janet, a pupil of Charcot, developed a very comprehensive theory of the mental causes of the neuroses. Dating from the work of the latter, psychotherapeutics became established upon a definite scientific basis and took its place as a legitimate branch of the medical sciences, as is well illustrated by the surprising effectiveness attained by psychotherapeutic methods in the treatment of war shock cases in the recent war, and in the remarkable development of the mental hygiene movement.

The Freudian movement had its inception in 1895 when Freud developed the psychological conception of nervous diseases, acquired from the French, into a very elaborate technique for the treatment of such disorders. The primary departure of Freud was the substitution of psychoanalysis for hypnotism, which he had employed as a medium of catharsis (elimination of mental conflicts). Later Freud developed the theory of "repression" which traced back the neurotic symptoms to some sexual conflict brought to light through the method of free-association, which consisted in connecting experience with experience until the one which caused the trouble was reached and exposed. The success of the Freudian development of psychotherapy lies in the implicit recognition on the part of the Freudians that mental phenomena consist of specific types of responses to various stimuli. Jung and Adler have attempted to correct the overstressed sexual basis of Freud's theory; the latter has worked out the etiological significance of non-sexual conflicts, and general failures of adaptation in the development of neuroses.

III. The Psychological Basis of Psychotherapy.—Every functional disorder whether nervous or physiological is the failure of an organism to make an adequate response to some definite condition of stimulation; that is, the organism as a whole is improperly functioning, as contrasted with a disturbance involving a structural defect. Thus for example, the failure to see may be owing to the injury of the specific visual organ, or to a general defensive reaction originally developed to avoid some unpleasant sight, such as occurs in hysteria. In the latter case the value of psychotherapy to effect relief may be completely demonstrated because it does not confine itself as does the therapeutics of drugs to the possible effects upon an isolated phase of the organism, but aims to improve the individual mentally as well as physically. As an illustration we might consider the cure of digestive disturbance by psychotherapy. An investigation of such an illness may yield the information that the trouble is owing to a maladaptation to the surroundings. The person may have some difficulty with friends or business relations; he becomes irritable, worries about trifles, exaggerates his troubles, and finally finds himself in a state of impaired health with dyspeptic symptoms. The correction of this illness obviously depends upon a restoration of a proper interaction between the person and his surroundings.

Jacob Kantor

**PTAH.**—God of Memphis in Egypt who created the gods, the world, and all things by his word. He "made that which is loved and that which is hated. It was he who gave life to the peaceful and death to the guilty."

**PUBLICAN.**—One of a body of men in ancient Rome to whom the collection of taxes was farmed out by the state for a certain period and amount. Publicans were frequently unscrupulous extortioners, and the contempt in which they were held is reflected in the New Testament, e.g., Matt. 11:19, 18:17.

**PŪJĀ.**—A Hindu word for religious devotion which may vary in degree from sincere respect to devout worship.

**PULPIT.**—A raised platform with a desk or stand to hold the books and manuscripts used in the delivery of sermons; or the desk only. Formerly the pulpit was an enclosure, frequently having a canopy and sounding board. A similar piece of furniture, the "mimbar," is the pulpit of a Mohammedan mosque.

**PUNISHMENT.**—See Rewards and Punishments; Penology.

**PURĀNAS.**—A collection of eighteen books of the popular religious literature of India. They are in Sanskrit and in their original form are older than the 3rd. century B.C. Cosmogony, theology, history, legends of heroes, theories of salvation and social practice are treated in the works in popular form.

**PURGATION.**—Proving oneself innocent when accused of crime. This proof might be either

unimpeachable evidence in support of an oath of innocence, or might be furnished by ordeal (q.v.).

**PURGATORIAL SOCIETIES.**—In the R.C. church societies or congregations devoted to the task of helping the poor souls in purgatory (q.v.).

**PURGATORY.**—(Latin: "a process of cleansing.") It usually refers to the Roman Catholic belief in a period of discipline after death to remove religious disabilities incurred during life.

1. *Entrance.*—All the unbaptized are barred; but not all the baptized can be admitted, because of mortal sins not absolved.

2. *Duration.*—Souls remain in purgatory for periods varying as the arrears of penance not performed before death. By securing indulgences (q.v.) for oneself or for others one may shorten the stay. In any case purgatory closes on the day of judgment.

3. *Purpose.*—Absolution (q.v.) frees from guilt but not from the temporal penalty due to sin. Just as a murderer, though absolved, must still suffer punishment, one must go to purgatory, there to complete the satisfaction of the justice of God and to cleanse oneself entirely.

4. *Suffering.*—After death one cannot make satisfaction or acquire merit; one must atone by suffering (*satispassio* instead of *satisfactio*). The sufferings are graded. Nearly all the Greek Fathers and many of the Latins held that the fire, though agonizing, is figurative.

5. *Psychological appeal.*—Purgatory suggests a way in which the living can continue to serve their dead, and that in the hour of their direst need. It is also a presupposition of the system of indulgences, and therefore stimulates prayer, almsgiving, and other good works, and the more frequent offering of the sacrifice of the mass.

6. *History.*—Biblical texts adduced include II Macc. 12:43–44 and I Cor. 3:11–15. Under the influence of Plato, the Alexandrians Clement and Origen allegorized the traditional flame and made future punishment purificatory. Purgatory was not defined as dogma till the Council of Florence (1439).

7. *Protestant attitude.*—The Reformers thought purgatory repugnant to Scripture. Some liberal theologians teach that all future punishment should be reformatory. Most Protestants expect immediate stability of status after death.

W. W. Rockwell

**PURIFICATION.**—See Defilement and Purification.

**PURIM.**—(Hebrew: "lots.") A Jewish feast celebrated annually on the fourteenth of Adar, the month corresponding approximately to March, in commemoration of the deliverance of the Persian Jews, as recorded in the book of Esther. It is celebrated by feasting, masquerading, sending presents, and general jollification; and especially, by reading in the synagog the Megillah (i.e., the scroll of the book of Esther).

**PURITANISM.**—The word Puritanism, as it is used today, suggests a body of principles or beliefs concerning the propriety of individual conduct. The Puritan adheres to a strict code of morality, and if the term is used invidiously, as it often is, it signifies one who with unbecoming rigor clings to an out-worn austerity and refuses to recognize the rightfulness of enjoyments that others find innocent. When, however, Puritanism took its rise and when the word was first used, it had no special reference to the morality or immorality of the individual. The term was first applied in the early years of Elizabeth's reign and then described, perhaps rather contemptuously, one who desired a purification of the forms of church worship.

Puritanism in essence was a product of the Reformation ferment. There was in England little desire to break away from an established system in the early days after the separation from Rome (1533). But there was then, among the more earnest Protestants, a turning away from the authoritative leadership of a constituted hierarchy, and there was a tendency to find guidance in the Scriptures rather than rely simply on tradition and established authority. This tendency to rely or largely rely on the "Word" explains much in Puritanism as it does much of the whole Reformation. We may, however, properly pass over the first thirty years after the break with Rome and pass on to the time of Elizabeth, when what was called Puritanism began. Throughout her reign (1558–1603) there was much discussion of ecclesiastical matters, and the Queen was determined to have uniformity and regularity. There was, on the other hand, strong opposition to the preservation of practices and formalities in the Church that were considered relics of popery and mere "popish superstitions"—objection, in other words, to stopping the Reformation by merely casting aside the relations with Rome. An astonishing amount of earnestness and learning was devoted to attack on such things as the use of the cross in baptism and of the ring in marriage, the celebration of saints' days, the wearing of the cap and surplice. At the beginning of James' reign (1603–1625) the Millenary Petition was in part directed against such practices; and this aspect of Puritanism at no time disappeared.

Objection to the form of church organization marks the second period, which began about 1570; though of course this objection was organically connected with opposition to ceremonials and with a desire to approach the primitive forms and practices of the church. Even this movement did not generally aim at breaking down the established church; many desired the Presbyterian organization; archbishops and arch-deacons and chancellors were names, said the reformers, "drawn out of the pope's shop," and the government which they used was denounced as "anti-Christian and devilish." A few there were who were set upon building up churches separate from any state establishment; they were the "separatists" or "Brownists" who contended that any number, however small, could of their own motion form a church. Elizabeth turned upon the Presbyterians and Separatists with almost, if not quite, as severe rigor as against the Catholics; Separatism nearly altogether disappeared from view, to reappear in the next century as a great force in the Puritan Rebellion. Presbyterianism likewise, though vigorously attacked, was not altogether wiped out, but arose in force in the time of Charles (1625–1649) and of the Commonwealth.

The aspect of Puritanism, asceticism and austerity, of which we have already spoken, did not become prominent till toward the end of the 16th. century. It had its connection with the whole hostility toward "idolatry" and with the zeal for adherence to the scriptural injunctions, a zeal shown most clearly in insistence upon the observance of the Sabbath. Under such influences, severe attacks were made upon various immoralities as well as upon practices that might now be thought innocent. The qualities and characteristics of Puritanism in its various aspects are most clearly seen in the New England colonies of the 17th. century, among those men and their immediate

descendants who came to America to build a bulwark "against the kingdom of antichrist."

ANDREW C. McLAUGHLIN

**PUROHITA.**—The general term for the family priest in Hinduism.

**PURUSHA.**—In an early Vedic hymn *Purusha* is spoken of as a gigantic being from whom all the universe was formed. The word is used in the *Upanishads* as synonymous with *Brahman*, the Supreme Soul. In the *Sānkhya* system it means the individual soul, of which there are an infinite number. Commonly it designates soul, whether the soul of the universe or of the individual, though the general term for the human soul is *ātman* or *jīwātman*.

**PUSEY, EDWARD BOUVERIE** (1800–1882).—English church theologian, the leader of the High Church party whose influence in the Oxford Movement (q.v.) was very extensive. He sought to revive the doctrine of the real presence of Christ in the eucharist and the practise of the confessional.

**PŪSHAN.**—A sun-god of Vedic religion who became specialized as the guide of travellers, warder of flocks, finder of lost articles, a god of the roads.

**PYRRHONISM.**—The philosophical doctrines taught by the Greek philosopher, Pyrrho of Elis (ca. 360–270), the main tenet of which was a thorough-going skepticism. The impossibility of knowledge led to an emphasis on imperturbability as the ethical norm.

**PYTHAGOREANISM.**—The philosophical system of Pythagoras, the Ionian Greek philosopher (6th. century B.C.) and his followers, the main tenets of which were the immortality and transmigration of the soul and the mystical use of number as the rational principle of the cosmos.

**PYX.**—See TABERNACLE (5).

## Q

**Q.**—An abbreviation for the German word *Quelle*, meaning source. It is used to designate the lost document or documents from which the writers of Matthew and Luke are commonly supposed to have derived their non-Markan materials.

**QADARITES.**—The name applied in Islam to those who believed that man has power (*qadar*) over his own actions and is not in all things subject to the absolute predestination of God. This was also one of the doctrines of the *Mu'tazilites* (q.v.).

**QADI.**—A Moslem official appointed by the government whose duty it was to decide cases involving religious duties in such matters as laws of inheritance and marriage.

**QARMATIANS.**—See ISMĀ'ĪLĪS.

**QUADRAGESIMA.**—The Latin name for Lent (q.v.).

**QUADRATUS.**—The earliest Christian apologist who lived in the reign of Hadrian (117–138) to whom he addressed a defence of Christianity.

**QUAKER.**—See FRIENDS, SOCIETY OF.

**QUARTODECIMANS.**—Those Christians in the early church who commemorated the death and resurrection of Christ in a period beginning on the 14th (*quartus decimus*) of the month Nisan (the date of the Jewish Passover). This brought the celebration on different days of the week in different years, hence introduced confusion. At the Council of Nicaea in 325 the quartodeciman practice was condemned, and it was made obligatory to commemorate the death of Christ on Good Friday, and to celebrate the Resurrection on the following Sunday. See EASTER.

**QUESNEL, PASQNIER** (1634–1719).—French theologian, for a time regarded as the leader of the Jansenist party. His *Moral Reflections on the New Testament* was one of the most important Jansenist books, its propositions being condemned in the bull, *Unigenitus* (q.v.).

**QUETZALCOATL.**—A pre-Astec god of Mexico whose name means "Feathered Serpent." His symbols would indicate that he combined the fertility powers of sun, wind, and waters. He is the teacher of arts and patron of agriculture. With the coming of the Mexicans he departed to the east. The Spaniards were welcomed as the return of the god.

**QUIETISM.**—A type of mysticism which developed in the 17th. century, in Italy, France, and Holland, out of the Counter-Reformation.

Quietism is the most acute stage of European mysticism. It sprang out of an absolute despair of human nature, an extreme form of the doctrine of the utter ruin of fallen man. It began with the fundamental assumption that nothing of spiritual value or significance can originate in man. The only hope of salvation or of a true religious life lies in a divine movement, a supernatural action within the soul. The Quietist endeavors to secure a silence of all flesh, an absolute calm, the annihilation of self-will, in order that God may act within the soul and bring forth the spiritual results which he wills. The highest spiritual states are believed by the Quietist to be "pure" states, unmixed with anything of self. "Pure" prayer is prayer without words or even thoughts—a state of complete absorption in God. "Pure" love is a love which loves nothing finite or particular. It loves for love's sake alone. "Pure" faith is intense consciousness of God, but without definite ideas or beliefs or expectations.

The great Quietists were: Miguel de Molinos (1627–1696); Jeanne Marie Bouvier de la Mothe Guyon (1648–1717); François de la Mothe Fenelon (1651–1715); and Antoinette Bourignon (1616–1680).

RUFUS M. JONES

**QUINQUAGESIMA.** — (Latin: "fifty.") Formerly the period from the Sunday preceding Lent to Easter Sunday. *Quinquagesima Sunday* is the Sunday immediately preceding Lent, being the fiftieth day before Easter.

**QURAN.**—See Koran.

**QUTB.**—The "Axis," the most perfect saint of the age who, according to dervish belief, is at the head of the hierarchy of saints directing human affairs, though he may be unknown and unseen. The term is used generally to describe a saint of very superior holiness of life.

# R

**RA.**—See Rē.

**RABBI.**—(Hebrew: "my master" or "teacher." Sometimes also **RAB** or **RABBAN**). A recognized master of Jewish learning. The title applied in ancient and modern times to the Jewish spiritual leader.

**RABBINISM.**—The neo-Hebraic word "Rabbi" (my master) is the title given since the 2nd. century to the authorized teachers in Israel, whose opinions are laid down in Talmud and Midrash. The word Rabbinism includes also the views of all the later authorities based on the Talmudic literature. See JUDAISM; MISHNAH; TALMUD; MIDRASH, etc.

**RACOVIAN, or RAKAUER CATECHISM.**—See SOCINIANISM.

**RAGNAROK.**—The time of doom of the gods in Norse mythology. In a great battle with the powers of evil the old Aesir gods, doomed because of broken faith, are destroyed and with them the earth and heaven. After the fire has passed, however, the earth rises purified from the deep, a new firmament appears, the pure ones of the old gods come back and a new race of men begins. The world enters upon a new era of peace and purity.

**RAINY, ROBERT** (1826–1906).—Scottish Presbyterian minister, professor of church history and principal of New College, Edinburgh. He was very influential during a period of controversy in Scotland over questions of biblical and historical scholarship, helping to establish confidence in critical method. He also was instrumental in securing the union of the Free Church with the United Presbyterians.

**RĀKSHASAS.**—A class of dangerous demons in Hindu folk-belief, ugly in appearance and of great power, who constantly trouble and terrify human beings, causing storms, carrying men away, devouring them or changing shape to lead them to destruction. They have a long history in India from Vedic to modern times. The Rāmāyana deals with the struggle of Rāma with one of these demons.

**RAM MOHAN ROY** (1772 or 1774–1833).—Founder of the Brahma Samaj (q.v.). He was reared a Vaishnavite, and abandoned his home when his parents proved unsympathetic toward his monotheistic ideas. He led a movement of reform against degraded forms of Hinduism, and was active as a translator. He was the first modern Brahman to break the rule against crossing the ocean.

**RĀMA.**—The hero of an epic poem in Sanskrit whose noble character and exploits in defeating the demon, Rābana, made him a popular heroic figure. He was later deified and then recognized as an *avatar* of Vishnu. About the 8th. century the Rāma sect of Vaishnavism took form parallel to the Krishna sect. The great popularization of the religion was accomplished by Tulsī Dās in his Hindi adaptation of the *Rāmāyana* in the 16th. century. The sect claims some 90 millions of the Hindu people today. See RĀMĀYANA; RĀMĀNANDA; RĀMĀNUJA.

**RAMADĀN.**—A month observed as a time of fasting by Moslems. Each day, from the time when a white thread may be distinguished from a black one at sunrise to the coming of night there must be complete abstinence from eating and drinking. The night is free but must not be spent in frivolity. Moreover, the fast is worthless to a man who does not perform it willingly, desiring to receive reward from God for his deed.

**RĀMAKRISHNA** (1834–1886).—An influential ascetic mystic of modern Hinduism. He had little knowledge but an intense religious emotion which in his youth found expression in devotion to the goddess Kālī. Later he was trained in *Yoga* and initiated as a religious devotee. Instructed in the *Vedānta* he henceforth thought of ultimate reality as impersonal and knowable only in phenomenal manifestations. Coming under the influence of the sectarian religions of Krishna, of Islam and of Christianity he found it possible to enjoy the mystic union with God under any of these forms. As a consequence he taught that the form of religion and the manner of worship are indifferent; all religions are true since in any one of them men come into relation with the one God. He urged that Hinduism was the Aryan way and should be maintained for India. Vivekānanda (q.v.) was his greatest disciple.

**RĀMĀNANDA.**—An important leader of the Ramaite movement in India during the 15th. century. He threw his influence on the side of tendencies at work to bring a theistic religion of salvation to the common people, emphasizing the personal god, Rām (Vishnu), rather than monism, using the vernacular Hindi rather than the Sanskrit, relaxing the rigid rules regarding food, extending the free fellowship of the sect to all classes of people who sought salvation regardless of easte. Through his great disciples and their followers he has exerted a vast influence in India. Kabīr, Nānak, Tulsī Dās are his spiritual heirs.

**RĀMĀNUJA.**—A learned teacher of Vaishnavism (q.v.) who flourished in S. India in the latter part of the 11th. century. He was a Vedāntist philosophically and made his life work the transformation of the Vedānta into a philosophical religion capable of coming to terms with the needs of popular worship. While maintaining that Vishnu is alone real he made a place within this Absolute for the supreme personal spirit, eternal souls and the material world all evolving in an apparently real sense yet all part of and one with the Absolute. Entirely within the impersonal divine unity he set the cosmic drama with its many grades of souls, the various modes of manifestation of the Supreme, the round of transmigration and the heaven of eternal bliss in the presence of Vishnu. Yet God is the only reality. All this apparently real universal evolution takes place within the bounds of his being.

**RĀMĀYANA.**—One of the two great epics of Hindu sectarian religion. Originally written (6th.–4th. century B.C.) as a popular epic by Vālmīki setting forth the heroic deeds of the noble human prince Rāma it was transformed, about the 2nd. century B.C., by interpolation, into a sectarian poem exalting Rāma as an *avatar* of Vishnu. From the 10th. to the 18th. century many versions have been produced in the vernacular languages of India. The work tells the story of the victory of Rāma over his enemies, human and demonic, in protection of his chaste wife, a model of womanhood. The modern versions emphasize the divine love of Rāma-Vishnu toward men who trust his saving power. See RĀMA.

**RAMMON, RIMMON.**—See ADAD.

**RANTERS.**—A 17th. century sect in England who professed immediate contact with God, and rejected the authoritative control of Bible, church, or ordained ministers. They developed eccentric and fanatical traits. The Primitive Methodists (q.v.) were sometimes called ranters because of their noisy and passionate preaching.

**RASHI** (1040–1105).—Solomon bar Isaac, a French Jewish commentator on the Bible and Talmud. Based upon a thorough and comprehensive knowledge, and clearly and concisely expressed, his talmudic commentaries are of inestimable value to all students of the Talmud, which indeed is now invariably printed with Rashi's commentaries. Other Jewish writers have made more original contributions to the sum of knowledge; but none has had so widespread an influence among the Jews as Rashi.

**RASHNU.**—One of the Yazatas (q.v.) in Zoroastrian religion. He is the spirit of truth who holds the balance to weigh the good and evil deeds at the judgment of souls.

**RASKOLNIKI.**—See RUSSIAN SECTS.

**RATIO STUDIORUM.**—The designation in brief for the pedagogical system of the Jesuits (q.v.). The designation in full (translated) is *Method and System of the Studies of the Society of Jesus.*

**RATIONALISM.**—A method of philosophizing which makes reason the ultimate source and criterion of truth.

As opposed to empiricism (q.v.), rationalism insists on certain innate ideas or a priori philosophical principles as fundamental in knowledge. The great systems of Descartes, Spinoza, and Leibnitz are rationalistic in this sense.

The term Rationalism is employed in theology to indicate the exclusive use of reason in constructing religious beliefs. The positive aim of rationalism is to maintain religious doctrines on grounds acceptable to all men. See NATURAL RELIGION; DEISM. The negative aspect of rationalism is seen in its uncompromising hostility to mysticism and to supernatural revelation. If reason alone is to determine truth, there can be no authority "above reason." Rationalism thus eliminates many elements which Christianity has declared fundamental, such as the doctrines of the Trinity, the Incarnation, original sin, the vicarious atonement of Christ, and the miraculous. During the 18th. century rationalism came to be so absorbed in negative criticism of Christianity, that it lost all capacity for appreciating the mystical religious values which are preserved in the doctrines criticized. It grew shallow and flippant; and during the 19th. century ceased to be influential. Thomas Paine's *Age of Reason* is the best known example of the "smart" character of later rationalism.

The fundamental defect of rationalism lies in its exclusively intellectualistic conception of religion. It assumes that men will be content with mere logical consistency. But emotional and mystical experiences constitute the very life of religion. Doctrines are admittedly imperfect means of enabling men to realize emotional and mystical satisfaction. Modern psychology has undermined the epistemology of rationalism. Thus it is both philosophically and religiously discredited.

GERALD BIRNEY SMITH

**RAUSCHENBUSCH, WALTER** (1861–1919).—Baptist minister and professor of church history in Rochester Theological Seminary, N.Y. He was one of the foremost advocates of a social interpretation of Christianity, incisively and vigorously assailing current social injustice. His most important books are *Christianity and the Social Crisis* and *Christianizing the Social Order.*

**RĒ.**—The sun-god of ancient Egypt. The greatest figure of the cult, rising under Ikhnaton to the grandeur of an only God.

**REAL PRESENCE.**—The doctrine that the body and blood of Christ are actually present in the bread and wine of the Lord's Supper. The belief is held in the Greek Orthodox, R.C., Anglican, and Lutheran churches, though with differences of theological interpretation. See EUCHARIST; TRANSUBSTANTIATION; CONSUBSTANTIATION.

**REALISM AND NOMINALISM.**—Realism is the doctrine of Plato that universals—general notions and class concepts—have an independent existence, and are more real than are particular objects. Its formula is, *universalia sunt realia ante res.* Nominalism makes universals mere names, and denies them other existence than they have in our minds.

Realism was dominant in the early period of scholasticism. Anselm (1033–1109) held realism to be essential to orthodoxy. Nominalism seemed destructive of certain important dogmas. Adam's sin, for example, was his individual deed according to nominalism, whereas realism made it an act of the race, of *humanitas tota* present in Adam. The unity of the God-head could be maintained by realism, but tri-theism was the logical consequence of nominalism. Abelard (1079–1142) gave a modified form to realism, which was also accepted by the great schoolmen of the 13th. century. The independent existence of universals was no longer held. The formula now became *universalia in rebus.* But criticism of realism was carried farther, especially by William of Occam in the 14th. century. He asserted that universals are only terms which arise in the mind *post res.* The decline of realism meant the growing extension of the scientific temper which gave new value to the study of individual things.

WALTER GOODNOW EVERETT

**REASON.**—The capacity to form clear ideas, to compare ideas, and to form conclusions on the basis of such comparison. It represents the deliberative and critical aspect of consciousness in contrast to the more direct emotional and instinctive reactions of men.

Reason translates the deliverances of the senses into definite ideas which may be held in consciousness and subjected to careful examination. It is thus the primary means of organizing our experience so as to make possible a critical education, and it makes possible the science and the philosophy which lie at the foundations of culture. It is therefore highly prized. In the realm of behavior, to "be reasonable" means that the impulses are subjected to a control in the interests of principles which may be objectively set forth. Reason thus furnishes an objective standard by means of which men may come to a common understanding and a common program of action.

But since reason necessarily makes use of *ideas,* which are secondary products of experience, it is always working at one remove from the primary data of life. It is possible for ideas to be taken as objects of thought apart from the sensory experiences from which they sprang. In such a case, reason builds up a speculative world, in which logical consistency of ideas is the sole test employed. Rationalism (q.v.) represents such a supremacy of abstract

concepts that the concrete aspects of experience are not allowed to come to their rights.

Christian theology has, as a rule, regarded reason as a divinely given endowment through which men could discover the truth. On the basis of reason a "natural theology" (q.v.) was constructed which was supplemented by the doctrines furnished by revelation. Where reason and revelation did not seem, at first sight, to agree, the attempt was made to discover an interpretation in which both should concur. In rare instances, when a discrepancy has been discovered, theologians have defied reason, asserting the authority of revelation even if its deliverances seemed to be irrational. But generally speaking the desire to find rational as well as authoritative support for doctrines has prevailed. See NATURAL THEOLOGY; RATIONALISM; PHILOSOPHY IN RELATION TO RELIGION.

GERALD BIRNEY SMITH

**RECAPITULATION.**—1. The theory advanced by Irenaeus that the Logos passed through all phases of human experience so as to confer complete salvation on every aspect of human life, by reversing the evil processes due to man's sinfulness.

2. The pedagogical theory that the growth of the individual human organism up through childhood passes through the biological and social development of the human race.

**RECLUSE.**—One who lives in seclusion from the world, particularly for religious purposes. See ASCETICISM; MONASTICISM; ANCHORITES.

**RECONCILIATION.**—(1) The act or process of bringing into harmonious relationship those who were alienated. When used of the relation between God and man it expresses the purpose of the Atonement (q.v.). (2) In R.C. terminology, the cancelling of an interdict, or of a decree of excommunication; or the rededication of anything which has been profaned.

**RECTOR.**—In the Anglican church, the clergyman who receives the income of the parish, and is nominally responsible for maintaining the church services. Laymen, designated as *lay rectors* are sometimes granted the freehold and unappropriated income of a parish without pastoral obligations. In the Protestant Episcopal church of the U.S.A., a clergyman who is officially in charge of a parish. In the R.C. church, the clergyman presiding over a congregation, college or community; in Great Britain and the U.S.A., a priest in charge of an important mission, as a *missionary rector*.

**RECUSANT.**—The designation in the 16th. and 17th. centuries in England for those who refused to attend the services of the established (Anglican) church. Roman Catholics were usually designated by the name.

**RED CROSS.**—The Red Cross, spiritual descendant of the Knights Hospitallers of the Crusades, the nursing sisters of Saint Vincent de Paul in the Napoleonic wars, and Florence Nightingale and her heroic band of nurses in the Crimea, was founded at Geneva, in 1863, through the efforts of Henri Dunant, a Swiss physician. It was after ministering to the wounded at the battle of Solferino, Italy, in 1859, that he conceived the idea of an international understanding whereby the sick and wounded and enemy prisoners of war would receive humane care under a common mercy flag, and sought assistance of the Geneva Society of Public Utilities.

An international conference of fourteen nations adopted the treaty of Geneva, or Red Cross treaty, in 1864, which has been ratified subsequently by all civilized nations. This instrument provides that in war, hospital formations and their personnel shall be treated as neutrals and that every nation signing the treaty shall have an association of volunteers to assist and supplement the medical services of the fighting forces. Accordingly, the chief duties of the International Committee of the Red Cross are to promote the formation of relief societies in countries where they do not exist, to serve as an intermediary for the national societies, to foster development of the principles of the Geneva Couvention, and, within the limits of its authority, perfect and carry out the terms of the treaty. The Red Cross emblem, which is the Swiss flag reversed, was adopted as an enduring tribute to Henri Dunant.

The organization has amply proved the value of its work in every war, disaster and pestilence all over the world from the time of the convention. When the World War broke out in 1914, every European nation, those of the Americas and some of those in the Orient were supporting Red Cross societies which responded at once to the call to service. During five years of horror they proved for all time that the Red Cross is the practical expression of the universal ideal of mercy, knowing neither race nor creed. The plight of the inhabitants in the vast theater of conflict made evident the necessity of a program of immediate post-war peacetime reconstruction and succor, taxing the utmost energies and resources of helpful agencies. To prepare and put into effect such a program, there was formed at Cannes, France, in May, 1919, the League of Red Cross Societies, whose peacetime duties would be equivalent to the wartime duties of the International Committee.

The American Red Cross, of which the United States Sanitary Commission of the Civil War was the forerunner, was incorporated in the District of Columbia in July, 1881, under the name "The American Association of the Red Cross." The Treaty of Geneva was confirmed by the Senate in March, 1882, and in June, 1900, the American Red Cross was incorporated by Congress. It was re-incorporated in January, 1905, and given the charter now in force.

Not a government department but a relief organization having a governmental status, the American Red Cross, under its Congressional charter, has the following functions: (1) The furnishing of volunteer aid to the sick and wounded in time of war in accordance with the Geneva Convention. (2) Acting as a medium of communication between the people of the United States of America and their army and navy in matters of voluntary relief, and between similar national societies of other governments and this country. (3) Carrying on a system of national and international relief in time of peace, applying the same in public disasters, and devising and carrying on measures for their prevention. Representatives of the State, Treasury, War, Justice and Navy departments are members of the Central Committee of the American Red Cross, all Red Cross accounts are audited by the War Department, and the Secretary of War makes an annual report of its activities to Congress.

On May 1, 1917, the American Red Cross had an enrolment of 486,000 members in 562 chapters, and on February 28, 1919, the enrolment stood at 20,000,000 adult members in 3,724 chapters with 17,186 branches, and 11,000,000 junior members among school children. During the twenty months ending on the latter date the total revenues were in round numbers $400,000,000; while the expenditures were $273,000,000—for relief abroad $164,000,000, and for relief in the United States

$119,000,000. The remaining $127,000,000 was expended during the succeeding months in both foreign and domestic relief.

The peace program of the organization includes continuation of aid to needy and disabled veterans of the World War, service for the peace time Army and Navy, development of stouter national resistance to disease through health centers, increase of the nation's nursing resources and co-operation with official health agencies; continued preparedness for relief in disasters; Home Service and community work, and completion of relief work among war-exhausted and disease-ridden peoples abroad.

As formally described, the League of Red Cross Societies, founded by the national organizations of the United States, Great Britain, France, Italy, and Japan, will "encourage and promote in every country in the world the establishment and development of a duly authorized voluntary national Red Cross organization, having as purposes the improvement of health, the prevention of disease and the mitigation of suffering, and to secure the co-operation of such organizations for these purposes; will promote the welfare of mankind by furnishing a medium for bringing within the reach of all peoples the benefits to be derived from present known facts and new contributions to science and medical knowledge and their application; and will furnish a medium for co-ordinating relief work in case of great national or international calamities." Besides the founder members, the League now includes the Red Cross organizations of Argentina, Australia, Belgium, Brazil, Canada, Czecho-Slovakia, Chili, China, Cuba, Denmark, Greece, Holland, India, New Zealand, Norway, Peru, Poland, Portugal, Roumania, Serbia, South Africa, Spain, Sweden, Switzerland, Uruguay and Venezuela. Control of the League reposes in a General Council composed of representatives of all member societies, a governing board of fifteen members, and two ex-officio members.

W. S. Odlin

**REDEMPTION.**—(Latin: *redemptio*, a buying back, or repurchase.) The term expresses in religious thought the act of placating an offended deity and averting the consequences of error or sin. Among primitive men sacrifices did not ordinarily have a redemptive significance (see Sacrifice), but in many parts of the world piacular sacrifices were offered on occasions of great peril or distress, to placate the deity that was supposed to be offended. If the peril or distress was averted, the sacrifices were supposed to have had a redemptive efficacy. Among the Hebrews *gāall*, "to buy back," was employed of redeeming estates, but its participle had a wider meaning; thus *gōēl hăddām* designated the avenger of blood (Num. 35:19 ff.). As the *lex talionis* was regarded as a means of obtaining justice, we find *gōēl* in Job 19:25 applied to God as the being who will secure final justice for Job. In Isaiah 40–66 much is said about the redemption of Judah from her exile. The redeemer is in all cases Yahweh himself. As Judah was believed to have incurred her exile by her sins, her redemption was to be accomplished by Yahweh's gracious love.

Israel's national misfortunes—the exile and loss of independence—led to the development of an intense realization of the need for redemption from the ills of the present world-age. The result of this was the development after about 200 B.C. of the apocalyptic literature, which is devoted mainly to the redemption of the chosen people from their present ills and the destruction that awaits the wicked. This redemption was expected to be accomplished through divine intervention in a cataclysmic upheaval. The agent of the redemption was sometimes God and sometimes an expected Messiah. See Apocalyptic Literature.

The fullest development of the idea of redemption is in Christian theology, but the Christian ideas are fully treated under Atonement (q.v.).

Next to Judaism and Christianity the most complete development of redemption is found in the mystery religions of Greece and the Roman empire. The cult of the Thracian god Dionysos, introduced into Greece in the 7th. and 6th. centuries B.C., became a cult for individuals in contrast to the native religions of the country, which were elan religions. Before this time the dead were believed to pass a wretched existence in Hades, such as is portrayed in the 11th. book of the *Odyssey*. The mysteries of Dionysos were believed to secure certain benefits, one of which was redemption from the wretchedness of Hades to a happier life. Similar cults of a more refined nature were that of Demeter at Eleusis and the cult of Orpheus.

Similarly into the Roman empire during the first three centuries of the Christian era three foreign religions, detached from their home lands, were introduced as mystery religions, and became very popular. These were the cults of the Phrygian Cybele, the Egyptian Isis, and the Persian Mithra. Each possessed mystic rites, and each promised personal regeneration and salvation. Among the mystic rites of Cybele was the *taurobolium*, which required the devotee to stand in a pit above which a bull was killed. The blood trickled through crevices in the covering of the pit and drenched the worshiper. When he emerged he was believed to have put away his old nature and to be united to the goddess.

Among backward peoples it is often believed that it is necessary for deities to be propitiated by beholding suffering to keep them from inflicting suffering on the community. For example among the Dravidians nine victims are each year impaled on as many sticks which rise from a rude cart, which the priest then drives for a mile or more to the sanctuary. The writhing of the victims is supposed to redeem the community from visitations of the divine anger.

If the etymological meaning of redemption be disregarded, and it be interpreted as the freeing of human life by religious practices from ills that would otherwise overtake it, then all religions are redemptive. In India it has been believed since about the 8th. century B.C. that redemption from reincarnation is the great desideratum. Jainism and many other sects believe that this can be accomplished by asceticism; Hinayana Buddhism, by following the Noble Eightfold Path of ethics; the followers of Krishna, by sacrificing one's lower to one's higher nature; the Çivaites by imitating the not-too-moral Çiva. Mahayana Buddhists in Tibet believe that redemption is accomplished by the up-bearing of prayers many times, even if the up-bearing is done by a wheel; sections of Chinese and Japanese Buddhists hold that it is accomplished by faith in Amida Buddha, the Savior. Confucianism and Zoroastrianism look for deliverance from the ills of humanity through ethical endeavor; early Taoism, through a quiescent sympathy with nature by which one regains the condition of primitive man. The Mohammedan believes that Allah predestines some men to hell and others to heaven, but even he holds that the saying of the appointed prayers, fasting, and alms-giving result in a store of merit that a merciful God will respect. Interpreted in this broad way all religion is redemptive.

George A. Barton

**REDEMPTORISTINES.**—A R.C. congregation of women, founded by Thomas Falcoja of Castellamare for contemplation and education. The rule was approved by Benedict XIV. in 1750.

**REDEMPTORISTS.**—A R.C. religious order founded 1732, by St. Alfonso Maria de Liguori, with the object of prosecuting missionary work, particularly among the poor.

**REFORMATION.**—The name which came very early to be applied by historians, in a particular or technical sense, to that important 16th. century movement which began with attacks upon a few doctrines and practices of the medieval, hierarchically organized, Christian church and which culminated in the separation from this organization of multitudes of individuals, either as a result of deliberate, personal choice or as a result of more or less involuntary obedience to royal, princely or municipal governments. At present there is a growing tendency to apply the term Protestant Revolt to this movemeut, retaining the word Reformation also in the phrase Catholic Reformation used to designate the more conservative and reactionary movement for reform which found definite expression in the doctrines of the Council of Trent (1545–63). See COUNTER-REFORMATION; TRENT, COUNCIL OF.

I. BEGINNINGS OF THE REFORMATION.—The event usually selected by historians to mark the commencement of the Reformation is the posting by Martin Luther of his Ninety-five Theses on Indulgences on the door of the castle church in Wittenberg, in October 1517. See LUTHER; INDULGENCES. The Reformation was the direct or indirect result of several co-operating forces long at work in western European Christendom prior to Luther.

II. THE CAUSES OF THE REFORMATION.—During the two or more centuries just preceding the Reformation, there had been considerable opposition on the part of individual ecclesiastics to the concentration of ecclesiastical power in the hands of the Bishop of Rome or Pope. Such opposition found excellent opportunities for expression and for growth in consequence of the Babylonian Captivity of the papacy at Avignon (1305–77), of the ensuing Great Schism (1378–1417) and of the 15th. century oecumenical councils summoned not only to heal the Great Schism but also to reform the church in head and members. The rise of strong royal, princely, and municipal governments and the frequent clashes between their interests and those of the popes and clergy led to the striking of many a hard blow at the papal, universal monarchy or Roman Catholic Church. Particularly the conflicts over appointments to ecclesiastical benefices, over the jurisdiction of ecclesiastical courts and over the right of governments to tax clerical property, tended to restrict the privileges of popes, priests, and monastic organizations and to kindle bitter enmity against them. The growth of national sentiment further strengthened the governments and tended to make anti-clericalism a popular as well as a governmental attitude. Economic self-interest contributed also to the disruption of the medieval ecclesiastical system, not only because rulers quarreled with the church over money matters but because the financial policies of popes, clergy, and orders bore heavily upon the people.

Another factor which aided in producing the Reformation is found in the intellectual development of western Europe. The Renaissance or rebirth of Graeco-Roman culture contributed somewhat to the rise of Protestantism because of its anti-ascetic tendencies or opposition to otherworldliness; its scorn for scholasticism—the characteristic clerical learning of the day; its destructively critical attitude toward many church beliefs and practices; its revelation of man to himself, and its strong emphasis on an enlarged scope for individual achievement. Still another cause is to be found in the rather revolutionary type of scholastic theology taught by William of Occam and his Nominalist followers, which, while not then considered heretical, tended nevertheless to discredit the realist and more rationalistic older Schoolmen. See SCHOLASTICISM; REALISM AND NOMINALISM; OCCAM. Also, in certain phases of later medieval Mysticism, historians discover influences contributory to the Protestant schism. The emphasis which Mystics like St. Bernhard, Tauler, Thomas à Kempis and others of the Brethren of the Common Life put upon a non-intellectual faith or trust, upon immediate personal communion with God, upon the priesthood of all believers, upon the study of the Scriptures by all and in the vernacular, and upon the loving and forgiving character of God, tended to depreciate the mediatory function of the church and clergy and to undermine belief in the efficacy of sacramental ceremonies. Such late medieval anti-papal or anti-hierarchical religious sects as the Waldenses, the Lollards and Hussites gave expression to the same dissatisfaction with the external, mechanical conception of Christianity which had become dominant in the papal church as well as to their dissatisfaction with the lack of religious fervor and moral earnestness among the secular clergy and conventuals. See WALDENSES; WYCLIFFE; LOLLARDS; HUS.

The scandalous living of many of the popes, the notorious corruption of the papal court, and the worldliness, all too common if not universal, among all kinds and classes of ecclesiastical persons furnished another potent cause for the Reformation, as did also the ignorance of many conventuals and secular clergy of lower rank. The improvement of the printing-press and the increased dissemination of printed matter supplied conditions eminently favorable for the success of a propaganda such as the Reformation. To these factors must be added the personality, zeal and persuasiveness of the Reformers. It is evident, however, that the Reformation was not the work of a few men but the product of a very complex and long-continued historical process.

III. ESSENTIAL CHARACTERISTICS OF THE REFORMATION.—The Reformation was essentially a religious movement. It was interested primarily and almost exclusively in the relations of God to man and of man to God; in doctrinal or theological formulas; in ecclesiastical organization and functions; and, because Christianity in preceding ages and in all its varied forms had maintained some connection between religion and ethics, in good morals or upright living. Wherever the Reformation manifested itself, there one finds these elements particularly emphasized, notwithstanding the efforts of humanists to direct this religious movement in behalf of intellectual emancipation; notwithstanding the readiness of kings and princes to increase thereby their political power and incomes, or attempts of social classes like the German knights or the German peasants and proletariat to gain through it material advantages, and however much its successes may have involved other changes than those sought by the religious leaders of 16th. century Protestantism.

At the basis of Martin Luther's labors as a Reformer lay his peculiar religious development and the convictions gained therein. Vitally important for him personally and for the Reformation as a whole was his rediscovery of the largely, if not wholly, obscured conception of the loving, forgiving character of God as well as his slowly developed conviction that sinful man is made just or righteous before God simply and solely by trust in the Father's love as manifested in Christ's sacrificial life and death. These ideas, together with insistence on

the Bible as the sole authority for the Christian in religious teaching and practice, furnished the fundamental principles of Luther's religious propaganda. They form the essence of all his Reformation writings, although these contained also much vituperation of popes, clergy, and monasticism as a result of their opposition to him. Huldreich Zwingli, the foremost leader of the Swiss Reformation, was not a little influenced by these Lutheran ideas, although he was first brought into conflict with the papal church in consequence of his critical, humanistic (i.e., intellectual rather than religious) and local political environment. See ZWINGLI; ERASMUS; HUMANISM. These fundamental Reformation doctrines struck at the roots of Roman Catholic theology and practice. Their acceptance involved a rejection of the entire Catholic conception of the sacraments. Grace, according to the Reformers, was not something infused into man by the church or its sacraments, but was merely God's attitude of forgiving love. Justification by faith alone involved a rejection of penances, of purgatory and of all works of satisfaction. According to the Reformers, good works followed necessarily wherever there was true faith, but these good works had no influence in securing man's salvation. They were effects, not causes, of salvation. The priesthood of all believers was another much emphasized tenet of the Reformers, involving rejection of a professional priestly class, of the monastic ideal and practices, and of all mediators between God and man—the church, the saints or the Virgin Mary.

The Reformation was also an attempt to re-establish primitive, New Testament Christianity in the place of an existing, so-called Christianity which had departed far from the teachings of the early Apostles. Yet, in the nature of the case (i.e., the 16th. century being what it was), such an attempt could be at most only approximately successful. It may be said also that the Reformation was in its essence the assertion of the principle of individuality in the sphere of religion. For a little while, at least, it did seem as if the Reformers stood for complete religious liberty for all individuals. But, alas, none of the leading Reformers—certainly neither Luther, nor Zwingli, nor Calvin—could rise sufficiently above the environment in which they had been reared to grasp fully their own fundamental principles or reach the very modern and not yet universal conception of complete, individual religious liberty. Each Reformer stood for liberty to accept his particular interpretation of Christianity and sought to crush all who failed to agree therewith. However, since the successful leaders of the Reformation—those who secured governmental and large popular support—did not agree among themselves, a door was left open for the later gradual growth of a spirit of religious tolerance and of individual liberty. Notwithstanding the emancipating elements in early Protestantism the Reformation was in reality a conservative and more or less reactionary movement. It reacted against the liberalizing tendencies of humanism or the intellectual trend of the times. It retained most of the dogmas which had been fastened upon Christianity by speculative Greek and legalistic Roman theologians of the 3rd. and 4th. centuries. It resulted in a revival of dogmatism and the rise of a new scholasticism. It reaffirmed the principle of authority in religion. While it rejected monastic asceticism, it retained a fundamentally ascetic attitude toward life in this world, merely introducing a new type of other-worldliness.

IV. THE PROGRESS OF THE REFORMATION AND ITS RESULTS.—With the help of royal, princely, or municipal governments, and especially favorable political and economic conditions, the Protestant Revolt spread and established itself in the greater part of the German Roman Empire, in Switzerland, Sweden, Denmark, Norway and Iceland, in England and Scotland, in the Dutch Netherlands, and, with less success, in parts of France. It had to wage at times fierce struggles for existence and lost some of its earlier conquests as a result of the Counter-Reformation and successful Jesuit propaganda. But, in consequence of the Protestant Revolt, the one visible, indivisible, holy, Roman, universal church was rent asunder, it seems, for all time. While the medieval church persisted, essentially unchanged, if morally and administratively renovated, at its side arose numerous state churches non-papal and more or less fundamentally Protestant in character.

It has been common for Protestant historians to exalt and exaggerate the beneficent results of the Reformation. And it did revivify religion for many. But it set up new barriers in the path of intellectual progress. It strengthened absolutism or royal and princely power. It aided the landed aristocracy and the rising bourgeoisie to maintain social and economic supremacy. Although modern democratic trend toward greater social equality and economic justice and even modern intellectual liberty may have some roots in the Reformation, yet it is much more the outcome of other movements than of the Protestant Revolt. Faint indications of the modern trend away from intellectual dogmatism and external authority in religion may, it is true, be found in the 16th. century schism, but these tendencies of today have made headway in spite of rather than because of the Reformation, regarded as a specific movement and in its entirety.

A. E. HARVEY

**REFORMED CHURCHES.**—Protestant Churches, organized in the 16th. century, in distinction from Lutheran churches; particularly churches following Zwingli and Calvin in France, Germany, Switzerland and Holland, and subsequently in Great Britain, the U.S.A. and other countries.

I. THE REFORMED CHURCH IN AMERICA is a lineal descendant of the Reformed Church of Holland. The first congregation was organized in 1628 by Dominie Jonas Michaelius in New Amsterdam (New York). Other congregations, composed mainly of Holland settlers, were established in the surrounding regions and all of them came under the supervision of the Classis of Amsterdam until the colonies became independent of foreign control. Under English rule the Reformed congregations asserted their independence because of an attempt to incorporate them with the English Church. In self-defense they organized a classis in 1679, and obtained a charter to manage their own affairs. In 1696 the mother church secured full posession of her constantly growing property and complete ecclesiastical freedom. Friction between the Reformed congregations and the civil authorities, however, led many Dutch families to cross the Hudson into New Jersey and to settle in the region drained by the Raritan River, which is still a center of Dutch Reformed institutions and congregations.

After the capture of New Amsterdam, by the English, Dutch immigration ceased, but the Reformed churches gained accessions from two sources. The Huguenots flocked to America (ca. 1680) and readily amalgamated with the Dutch Church. A quarter of a century later the German Reformed group from the Palatinate found an asylum in New York. Settling mainly beyond the Dutch parishes, in the valley of the Mohawk and the upper Hudson, their congregations came

under the supervision of the Classis of Amsterdam. The difference in language was not much of a hindrance. Many ministers could officiate in both languages, while in doctrine and polity the churches were essentially the same. In 1755 the first step to educate a native ministry was taken by the establishment of a professorship of divinity in connection with King's (Columbia) College, an Episcopal institution, but the arrangement caused a split in the Church. Then the American classis in 1766 secured a charter from the governor of New Jersey and founded Rutgers College in New Brunswick.

In 1747 a coetus was organized for the churches of New York and one for those in New Jersey, and in 1771 an organization was effected which in a few years became a synod and five classes. The former had the right to license and ordain men to the ministry. This preparation for progress was made ineffective by the breaking out of the Revolutionary war. The Dutch Church occupied much of the territory that now became the scene of strife and suffered its full share of desolation. With the return of peace and the separation from foreign political subjection, ecclesiastical bodies severed their ties with Europe and obtained full liberty to develop their institutions and carry forward their benevolent enterprises. At a general convention of the Dutch Church in 1788 provision was made to translate into English its standards and church order, omitting everything that characterized a state church. To express the fact of its complete Americanization its name was changed in 1867 from "The Reformed Protestant Dutch Church in North America" to "The Reformed Church in America."

In 1846 a new immigration from Holland began. The principal settlement was made in Michigan where Hope College and the Western Theological Seminary were founded and located at Holland. Smaller colonies went into adjoining states and since then to more distant parts of the country, so that now its congregations are scattered from the middle west to the Pacific and southward to Texas.

The standards of doctrine are the Belgic Confession, the Heidelberg Catechism with the Compendium of the same, and the Canons of the Synod of Dort. The government of the Church is based on the Articles of Church Government adopted at Dort in 1619, and the Explanatory Articles adopted in 1792. The last revision of the Constitution was adopted in 1874. In 1919 there were 727 churches with 133,783 members .

II. The Reformed Church in the United States.—The founders of this Church came to the American colonies from the Rhine provinces of Germany and from the German cantons of Switzerland. Among them were also influential French and Dutch families of the Reformed faith. They arrived in considerable numbers from 1710 to 1770. Reformed congregations were established by the Palatines or the Swiss in the colonies of New York, Pennsylvania, Maryland, Virginia, Carolina, and Georgia. The Reformed congregations in the colonies, barring those in Pennsylvania, were not organized into a denomination; but, in the second or third generations following the pioneers, they were gradually absorbed by neighboring Presbyterian, Episcopalian, or Lutheran churches. The Church became a denominational organization in the German and Swiss settlements of Pennsylvania in the region of Montgomery, Bucks, Lancaster, and Lebanon counties.

The congregations were united into a coetus (synod) 1747, under the leadership of the Rev. Michael Schlatter (1716–1790), who was sent to this country by the synods of North and South Holland to look after the German Reformed people of Pennsylvania. During the coetal period the Church was under the jurisdiction of the Holland synods. The coetus became independent of Holland in 1793 by turning into a synod, adopting a constitution of its own, and assuming the name, "The Synod of the Reformed (High-) German Church in the United States of America." In the absence of definite statistics historians have computed the number of congregations at that time to have been about 178, and of communicants about 15,000. The great majority were located in Pennsylvania. Yet more or less prosperous congregations were also found in New York, New Jersey, Maryland, Virginia, North Carolina, and Ohio.

The prospects of the Church brightened with the awakening of a missionary and educational spirit in the second and third decades of the 19th. century. The first missionary committee was appointed by the synod in 1819 and the first missionary society was organized in 1826. In 1824 the Synod of Ohio was organized. The first theological seminary was opened in 1825 at Carlisle, Pa., now located at Lancaster, Pa.; and Marshall College at Mercersburg was chartered in 1836, now Franklin and Marshall College at Lancaster, Pa. The General Synod was organized in 1863, including, at the present time, eight district synods and sixty-two classes. Since the organization of this judicatory the Church has made remarkable progress, both at home and abroad.

The Heidelberg Catechism serves both as a confession of faith and as a book of instruction. The polity of the Church is presbyterial. In its mode of worship it is bound neither to a ritual nor to a free service. It has liturgical forms for morning and evening worship and for the special services of the Lord's Supper, Baptism, etc., but it allows congregations the use of a free service. In 1920, there were 1,751 churches, and 329,937 members.

George W. Richards

**REFORMED EPISCOPAL CHURCH.**—A body which separated from the Protestant Episcopal Church in protest against sacramentalism. The church was organized Dec. 3, 1873, in the city of New York by prominent clergymen and laymen of the Protestant Episcopal Church, with the Rt. Rev. George David Cummins, D.D., of the Diocese of Kentucky as its first bishop.

This formal separation from the mother church occurred as claimed because of the rapid growth of extreme ritualistic or sacramentarian doctrines and practices in the parent body which were contrary to the constitution of the true Reformed Church of England, and which formed a barrier to full ecclesiastical and Christian fellowship with other Evangelical organizations.

The name Reformed Episcopal was chosen to conform to the legal title of the Anglican Communion which is "the Reformed Church of England."

It claims the great English Reformers of all communions and the Protestant martyrs, as preeminently its spiritual progenitors. It also asserts it is the Protestant Episcopal Church Evangelical as a distinct body.

It repudiates the doctrine of the so-called "Apostolical Succession" (q.v.). But it has carefully preserved through its Bishops whatever Historical Succession there may be in the Anglican Communion.

It holds that the Episcopate is not a separate order in the ministry, and that the Bishop is first among the Presbyters in office. It recognizes the validity of the Presbyterial orders of other Christian churches. It freely exchanges pulpits with them. It receives members by letters dismissory and dismisses them to these churches. It receives communicants from these bodies without re-

confirmation and dismisses them as to parishes within its own jurisdictions. It admits by the rite of confirmation by its Bishops those who for the first time profess their faith in Christ. It uses the term Presbyter in place of Priest. It denies the dogma that Regeneration is inseparably connected with Baptism, termed "baptismal regeneration." It has eliminated everything savoring of transubstantiation from its Communion Service.

Its Prayer Book is modeled on the first American Prayer Book of 1785, known as "The Bishop White Prayer Book." Its liturgy can be used by a layman in conducting the devotions of the people.

By an overwhelming vote the General Council of 1918 removed all distinctions of sex in the lay administration of the affairs of the church, so that women can be wardens and vestrymen, also deputies to Synodical and General Councils. The needed affirmative action of the General Council of 1921 will undoubtedly be given to this just measure.

Steps are now being taken in Great Britain to form a union of the Reformed Episcopal Church with the Free Church of England which will add a large force of clergymen and laymen to its numbers.

There are now four Bishops in America and two in England. One of the American Bishops has charge of a large number of colored communicants in the South.

In India an important mission work is carried on at Lalitpur including orphanages and schools. And at Lucknow is a widely known hospital and dispensary.

Its chief organ is *The Episcopal Recorder* published weekly in Philadelphia. Its well endowed Theological Seminary at Philadelphia is open to all evangelical students.

It has a total clergy list of 124, and of communicants and adherents about fifty thousand.

SAMUEL FALLOWS

**REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.**—Organized in Scotland (1743) as a protest against the compromised character of the State church, reestablished in the reign of William and Mary, it appeared in America in 1752, where it has undergone reorganization in 1798 and 1833. Distinctive features are its refusal to accept slave holders as church communicants, its recognition of "Jesus Christ as the ruler of nations," and its disinclination toward the use of the franchise and the holding of public office. It has 133 churches and 16,564 members.

**REFORM JUDAISM.**—A type of Jewish faith and practice freed from vigorous subjection to external authority, and aiming at a religious interpretation of liberal culture.

Like all other religions Judaism is capable of different interpretations, ranging from blind submission to ecclesiastic authority to the recognition of individual conscience as the sole arbiter between God and man. The unquestioning acceptance of both Scriptural and ecclesiastic authority may be called the rule in Judaism from the beginning of the Pharisaic movement in the 2nd. century B.C. to the end of the 18th. century, although the feeling was never lacking that religion is a matter of the individual conscience and its practices are bound to change with time and environment. As typical may be quoted the Talmudic statement: "The Torah is given to individual conscience" (*Mishnah*, Shebi'it, II, 1).

The liberal interpretation of Judaism is more clearly expressed in the works of the mediaeval philosophers, among whom Maimonides (1135–1204) stands foremost. He says that he accepts the dogma of *creatio ex nihilo*, not because the Bible teaches it, but because he is convinced of its truth. Abraham ibn Ezra (1092–1167) is more radical. He recognizes that Ecclesiastes shows traces of Mishnaic vocabulary (*Comm. Eccles.* 2:25), admits the exilic origin of some Psalms (*Comm. Ps.* 42) and in veiled language states that some parts of the Pentateuch were written after Moses' death. (*Comm. Deut.* 1:2.)

Renaissance and Reformation stimulated criticism in individual scholars. Azariah dei Rossi of Ferrara (1511–1578) boldly declared that rabbinic authority is confined to religious practice, but cannot be decisive in scientific questions. Leon Modena of Venice (1571–1648) went still farther, attacking the practices of Judaism as petty, superstitious, and often conflicting with the Bible.

The Jewish masses were not imbued with the necessity of revising their religious ideas, until the French Revolution, by a law passed Sept. 27, 1791, gave them full civic and political rights. Some progressive minds had paved the way by literary activity. Moses Mendelssohn (1729–1786), a popular expounder of the Leibnitz-Wolff school of philosophy, successfully advocated secular education, though he remained an observant Jew.

The leading problem in this new religious movement was the eschatology of Judaism which taught that the Messiah would re-establish the Jewish kingdom in Palestine. This dogma was the main argument used by those who opposed the emancipation of the Jews, declaring that the liturgy, expressing this Messianic belief, makes the Jew a self-confessed alien. In addition the separate day of rest, the dietary laws, and the use of the Hebrew in the synagog drew a dividing line between the Jews and their neighbors. The first to draw practical consequences from this theory was Israel Jacobson, a wealthy philanthropist of Cassel (1768–1828) who introduced the vernacular in the synagog which he established in connection with a school, founded by him in Seesen (1810). The first synagog to carry this principle into practice was established in Hamburg, 1818. It introduced besides services in German, instrumental music and omitted from the ritual all expressions of the hope of a renationalization in Palestine.

For twenty years this example remained isolated, but afterwards found rapid imitation in connection with the political movement for the abrogation of the Jewish disabilities then existing all over Europe with the exception of France. In the United States the principles of the Hamburg "Temple" were first introduced in Charleston, S.C., 1841, and in time were accepted in practically all synagogs formed by natives or Americanized immigrants. The departure from tradition differs in degrees. The most decisive radicalism is the abandonment of the Seventh Day Sabbath as the day of public worship, first introduced by the Berlin *Reformgemeinde* in 1845.

Attempts to lay down theoretical principles for liberal Judaism have not been successful probably because Judaism lacked an ecclesiastic organization, and its theologians were always more concerned with religious practice than with the definition of dogma. In general we may divide liberal Judaism into three classes: the radical element, headed by Samuel Holdheim (1806–1860) which abandons the traditional Sabbath and circumcision; the progressive party whose most scholarly expounder was Abraham Geiger (1808–1874) which, while showing greater respect for tradition, denies the dogma of a personal Messiah and of the restoration to Palestine; and the conservative party, whose leader was Zechariah Frankel (1801–1875), demanding merely freedom in theoretical questions, but conforming with tradition in practice. In the

United States the school of Geiger won the greatest success. Its most popular leader was Isaac M. Wise (1819–1900) and its representatives are organized in the Central Conference of American Rabbis, established in 1889.

GOTTHARD DEUTSCH

**REGENERATION.**—A New Birth, re-creation, a radical renewal of life, conversion. The creation of a new life, whereby one bccomes religiously a "new creature."

The conception of a radical conversion of nature by religious discipline or through the efficacy of a ritual is wide-spread. In the mystery religions in the Hellenistic world, mortals could be initiated into a new type of life which lifted them above the vicissitudes of mortality. Tertullian (De. Bapt. 5) says that baptism in the Eleusinian mysteries is believed by the devotees to effect regeneration. Liturgical fragments which are accessible emphasize distinctly the privilege of a religious rebirth, in which one receives divine power and is assured of immortality. In India, the conception of a rebirth is very common, ranging from mystical initiation in the experience of a living person to the elaborate theories of transmigration (q.v.).

The conception appears in Christianity almost from the beginning. The apostle Paul portrays the process by which one becomes a Christian as a radical transformation wrought by the indwelling spirit of God or by the indwelling Christ. It is this regenerate experience which makes Christianity inherently different from legalistic Judaism. The apostolic tradition carries out this conception of a radical renewal of life as the condition of salvation, Jesus' death and resurrection are regarded as redemptive acts, prefiguring and providing for the death of men to the natural order and their regeneration into a spiritual order. In the Catholic church, the sacraments, especially baptism, as supernatural "means of grace" give men access to a "new life" not continuous with the old.

In the history of Christian doctrine, this vital insistence upon a regenerated life takes the form of a technical doctrine of a literal or metaphysical change divinely wrought. See SALVATION. The Reformation marks a renewed insistence upon a supernaturalistic change, but transfers emphasis from the efficacy of the sacraments to the sole sufficiency of faith in Christ.

Modern interpretation inclines to return to the symbolical use of the conception of Regeneration. Our ethical realities deal with transformed characters. Regeneration expresses thus a radical, vital, ethical change, rather than an absolutely new metaphysical beginning. Regeneration is a vital step in the natural development of the spiritual life, a radical adjustment to the moral processes of life. More commonly a series of ethical renewals is taught. Psychologically, this does not express a miraculous "new birth," but new stages of contact with spiritual reality, new realizations of spiritual power. See CONVERSION. HERBERT A. YOUTZ

**REGENSBURG, CONFERENCE OF.**—A conference held at Regensburg (Ratisbon) in 1545, aiming to restore religious unity to Germany. There were few articles on which the R.C. leaders and the Reformers could reach unanimity, so the Conference ended in failure.

**REGISTERS, PAROCHIAL OR PARISH.**—A book in which the births, marriages and deaths of a parish are recorded; the custom in England dating from Cromwell, 1538.

**REGULA FIDEI.**—See RULE OF FAITH.

**REGULAR.**—In the R.C. church, one bound by the vows regular of a religious order.

**REIMARUS, HERMANN SAMUEL** (1694–1768).—German philosopher, best known by his *Wolfenbüttel Fragments*, published posthumously by Lessing in which religion was explained rationalistically, miracles denied, and current conceptions of historical facts challenged.

**REINCARNATION.**—See TRANSMIGRATION.

**RELATIONSHIP, SPIRITUAL.**—In the R.C. church the priest administering baptism and the sponsors are conceived as standing in such a close relationship to the baptized child and its parents that the marriage of an individual in one group to an individual in the other is forbidden.

**RELATIVISM or RELATIVITY.**—The philosophical doctrine that reality exists only in relation to or as an object of the thinking subject; synonymous with phenomenalism (q.v.).

**RELICS.**—In the Greek and Roman churches, an object sacred because of its close association with saints or martyrs. A corpse, or a bone, or articles of clothing are the most common objects of reverence. Relics are commonly regarded as possessing miraculous potency.

**RELIEF ACT.**—An act passed by the English Parliament in 1791 whereby Roman Catholics were relieved of certain disabilities pertaining to civil, educational and economic interests.

**RELIEF CHURCH.**—A group which, under the leadership of Thomas Gillespie, separated from the established church of Scotland in 1761, forming the Presbytery of Relief. In 1847 it unitcd with the United Secession Church to form the United Presbyterian Church. See PRESBYTERIANISM.

**RELIGION.**—A function of human life expressing itself in an attitude to environing realities which involves (*a*) a sense of dependence upon the same; (*b*) attempts to gain help therefrom through the establishment of personal relations; and (*c*) thc utilization of social experience, culture, organization and customs in such attempts.

This definition embodies the essential elements emphasized by opposing groups of investigators. On the onc hand are those who like Durkheim see in religion only "a unified system of beliefs and practices relative to sacred things, i.e., things set apart and forbidden; beliefs and practices which unite into onc single moral community called a church all those who adhere to them." On thc other hand are thosc who like Tylor limit religion to "a belief in spiritual beings" or even one Supreme Being. The general tendency of opinion, however, scems to be toward conceiving religion as the extension of the process of biological adaptation into man's personal rclation with the cosmos. Social experience furnishes the materials for making such adaptation. In the case of several authorities (e.g., Höffding) philosophical intercsts lead to a dcscription rather than a definition of religion as the preservation of permanent, especially social values.

The student of religion must guard against limiting his induction to primitive religions exclusively. Developed religion is as truly a matter for observation as is primitive. It is as misleading to neglect developed religious systems like Hinduism, Buddhism, Judaism, Mohammedanism, and Christianity, as it would be to omit constitutional

governments from the discussion of the nature of the state.

For the sake of clarity it may be added that religion as a psychological attitude can be understood only through a study of social data found in different religions. Even mysticism cannot be properly understood apart from the group life from which its thought forms are derived. In the present general article no attempt is made to describe separate religions. For such information reference can be made to articles on various religions, e.g., ISRAEL, RELIGION OF; JUDAISM; CHRISTIANITY; MOHAMMEDANISM; CHINA, RELIGIONS OF; BRAHMANISM; BUDDHISM; HINDUISM; INDIA, RELIGIONS AND PHILOSOPHIES OF; JAPAN, RELIGIONS OF; ZOROASTRIANISM, etc.

I. ORIGIN OF RELIGION.—Various theories have been suggested to account for the origin of the beliefs and practices to which the term religion is applied. Perhaps the oldest is that "fear made the gods." Less naïve are those modern explanations which regard religion as an organization of social customs around life interests accompanied with the personifications of social beliefs. Other origins are found in fetishism (q.v.), totemism (q.v.), naturism (see NATURE WORSHIP), *tabu* (q.v.), sex, dreams (q.v.), animism (q.v.), ghosts (see ANCESTOR WORSHIP), *mana* (q.v.) (see MAGIC) or mysterious power. Each of these theories recognizes some element in the religious life, but none accounts for the attitude which each implies. That can be found only in life itself. Of the two ultimate forces assuring the continuance of life, viz., self-preservation and race-propagation, religion may be said to be a development of the former. It is as indistinguishable from human life as is any other expression of the same impulse, e.g., the search for and preparation of food, which in its developed form is seen in agriculture, meals, and scientific investigations of various sorts. That is to say, religion is a function of human life, and its expression is as varied as the human interests expressed in various social environments. As distinct from magic it is always social and is the product of and ministers to group life. In this particular, also, it differs from philosophy except in certain cases when a philosophy becomes a religious activity of a group.

II. PRIMITIVE RELIGIONS.—Religions reflect the general status of a civilization. In the most primitive they consist of little more than simple customs by which the tribe seeks to gain help from aspects of its physical environment. Thus religious activity includes and provides for all elemental needs such as hunting, fishing, grain-raising. Each of these activities prescribes certain rites which constitute no small part of the religion of primitive peoples. Generally such rites involve dancing, music, social practices of a sort appropriate to the social life of a tribe. When the idea of gods exists, either animistic or otherwise, super-human beings are treated as members of the tribe, share in feasts, and are served by special persons. Thus cults, particularly sacrifices, developed, subject to the limitations set by the social life of the worshiping group. Speaking generally, the cult inhibits change and so tends to keep social life at about the level in which the religion became standardized. Religions have developed markedly only during periods of decided social changes. For instance, the passage of a tribe from nomadic to settled habits has often led to the development of polytheism, and an agricultural cultus. See PRIMITIVE PEOPLES, RELIGION OF; AGRICULTURE, RITES OF; FESTIVALS AND FEASTS; FETISHISM.

III. DEVELOPED RELIGIONS.—The development of the social and particularly the political life of a group has affected its religion in still more important ways. Chief among the new elements of the religious life of the group are:

1. *Ritual.*—This is normally composed of customary acts of earlier times which have become hallowed customs. Thus sacrifices, feasts and fasts, *tabus*, domestic ceremonies, sowing and harvest customs are gradually systematized and organized into a definite cult which is increasingly separated from the ordinary social activities of the group. Frequently an inner group (e.g., the church, q.v.) is formed for ritualistic and other distinctively religious purposes.

2. *Priests.*—Such a cult demands professional attention, and in consequence religions have all but invariably given rise to classes of men who are regarded as having particular power and knowledge to win the divine favor. The priest as representative of socially approved rites is thus distinguished from the magician. (Perhaps the word *religio* itself may preserve this power of the priest through rites to *bind* or *compel* the gods to do the will of the worshiper.) Generally these priests belong to an hereditary class which has for generations been the repository of the sacred and secret beliefs of the group. Only in a few religions (notably in R.C. Christianity) have priests been compelled to be celibate, the priesthood thus being kept from becoming a caste (q.v.). See PRIEST; PRIESTHOOD; SHAMANISM.

3. *Myths.*—Most religions embody interpretations of natural phenomena (thunder, lightning, fire, rain, wind, aurora borealis, etc.) in the shape of dramatic narratives of the doings of heroes and gods who are the personification of these forces. In some cases these myths (q.v.) possess great literary excellence.

4. *Gods and God.*—Religions vary from the vast polytheism of Hinduism (q.v.) to the theism of Christianity. In most developed religions, it is necessary to distinguish between the theistic ideals of its better educated adherents and the beliefs of the masses. Because of the difference in intelligence of its members, a people may maintain a superstitious polytheism or a veneration of dead heroes and saints side by side with a noble theology or philosophy. See GODS; GOD.

5. *A sacred literature.*—Practically all developed religions have their sacred books. See BIBLE; KORAN; VEDAS; BRAHMANISM; BUDDHISM; CHINA, RELIGIONS OF. These may be legislative, philosophical, poetical, ritualistic. See SACRED LITERATURES.

6. *Theology.*—The term is here used loosely to indicate a body of standardized doctrine. In many religious groups this tends to become dogma, or beliefs made authoritative by the decision of the group and enforced as a basis of membership. In such dogma dominant social and political ideas and practices are commonly used to describe the relations of men with the deity. Particularly in the Christian religion has theology been a sort of transcendentalized politics, utilizing such ideas as sovereign, law, punishment, pardon, etc. See SCIENCE OF RELIGION; PHILOSOPHY IN RELATION TO RELIGION.

7. *Church.*—These various characteristics usually co-operate to form a group of devotees. This is particularly true of Christianity where the church (q.v.) has only sporadically been identified with society as a whole. SHAILER MATHEWS

**RELIGIOUS CORPORATIONS.**—European law recognizes the church as a public corporation, i.e., an agent of the state existing for a public interest. When church and state are separated the church must live as a purely private corporation as in the United States, i.e., as a society incorporated

by the state to have legal responsibility for making contracts or holding property for a religious use. The corporation as such has no charge of the religious action of the church, since the state cannot constitutionally deal with religion. In some states the act of association of itself incorporates; elsewhere the court must act. The law respects the polity of the denomination in the form of the incorporation.

F. A. Christie

**RELIGIOUS EDUCATION.**—The theory and practice of developing immature persons in the duties, ideas, and ways of living that characterize the religious group. See also Childhood, Religion of; Catechumen; Catechism; Catechetical Instruction; Worship.

I. Relation to General Education.—1. *The dominance of education by religion.*—Until recent times, education has always been religious. Religion was one of the high interests of the group and had gathered about it forms, ceremonies, festivals, liturgies, together with a certain body of ideas found in sacred books and formulated in systems of faith. The morality of the community was intimately connected with religion and indeed was enforced by religious sanctions. Thus the youth growing up in the community required a considerable training to take his place in the religious life and his education was always directed to this end. This is clearly seen in the educational scheme of the Hebrews. It is characteristic of the nations of Greece and Rome. In Christendom education was entirely in the hands of the church down to the Reformation and was largely in the hands of ecclesiastics to the 18th. century. In truth, the Sunday School arose in the field of general education. It was an attempt to give the rudiments of learning on Sunday to those children who were at work on week days and thus had not acquired the ability to read the Bible and the catechism. The Sunday School was adopted and developed as a church institution and came to be regarded as the appointed agency for religious instruction. See Sunday School.

2. *The public school.*—Modern so-called, secular education arose somewhat as a protest against the unpedagogical tyranny of the religious emphasis, partly on account of the rich development in the curriculum of studies concerned with practical life, and inevitably because religious differences produced by sectarianism made it impossible to give religious instruction that would be satisfactory to all. There is constant demand on the part of certain religious people for religion to be "put back" into the public schools. More significant are the experiments, in giving school credit for Bible study in the churches, and in the actual establishment of a week-day religious school supported by the community, but not by taxation, to which the pupils may go at stated times, by arrangement with the public school authorities.

II. The Agencies of Religious Education.—1. *The family.*—Renewed emphasis is being placed upon the family as the fundamental religious group in which the child learns to be religious by sharing the common life. As modern social religion is seen to be quite as much concerned with personal relations as with instructional materials, it is evident that if the family is not religious it is irreligious. There is no possibility of neutrality. The vital matter of sex education is best worked out in the home. The school and the church are therefore concerning themselves with the training of parents as the most effective way in which to train children. The problems of religious education are very intimately related to the changing conditions of modern family life.

2. *The school.*—Education is a unitary process. The elimination of religious instruction from the public school does not absolve that institution from its responsibility in the moral and religious development of its pupils. The whole trend of social education as represented by Dewey and many others is in the direction of the achievement of the fundamental religious values. A monograph by Rugh, *The Essential Place of Religion in Education,* points out clearly and practically how a school in the very organization of its corporate life is teaching religion though it may never use the word. Much closer co-operation between the school and other agencies of religious education are clearly possible.

3. *The library.*—The ideals of children are formed far more by their voluntary reading than by many of their prescribed studies. They turn to the books of high flavored adventure, which often preseut dangerously immoral achievements, because of their craving for a life that is one of movement. Large possibilities of good lie in the direction of wise guidance in the choice of wholesome stories which will meet this eager interest. Public libraries are usually very anxious to co-operate with schools and churches in the matter of securing the best literature and providing helpful direction to readers.

4. *The community itself,* apart from the special institutions already considered, is an educational agency. Its streets, its parks and playgrounds, or the lack of these, its business life, its commercialized amusements, its bill boards, its regulations of public health, its police, all are influences affecting the young life and perhaps very easily doing more to break down the socializing process than all other constructive efforts can build up. Education cannot be considered by itself but must be considered as part of the total social life in which the children grow up.

5. *The church* has its own peculiar responsibility but must act as a correlator of the activity of all the agencies described. Its weakness today is the limitation of its educational efforts to the brief Sunday School hour. The church is composed of families and therein lies its opportunity to make contact with the life of the children and to help in the unifying of their education.

III. The Organization of Religious Education.—1. *Various organizations.*—The worldwide institution which has concerned itself with religious education is the Sunday School. It has had an extraordinary development in practically all denominations and throughout the world. It is not always an integral part of the church but sometimes maintains a semi-independence. In most churches the pastor has very little oversight of the Sunday School. Side by side with this long established organization, there has grown up in recent years, a large number of educational societies and clubs in the church. Most notable are the young people's societies, others are various boy and girl orders founded upon chivalry, and recently, outside the church but often adopted by it, the Boy Scouts, the Girl Scouts, the Campfire Girls.

2. *The correlation of the religious educational agencies in the local churches* is one of the most pressing of our problems. The Sunday School has organized its classes of adolescents, giving to them outside duties, providing through-the-week activities, requiring payments of money, and each of the other clubs and societies, more or less rivals in securing membership, is doing the same thing. Considerable confusion results. There is no proper supervision of the whole educational process and there is no adequate curriculum of instruction and activity through which all the young people pass.

3. *The correlation of the religious education of the community* is a further step that remains to be taken. Is this to be brought about through a

community board of religious education with a professional superintendent corresponding to the superintendent of public instruction? Will the Christian associations with their trained secretarial staff and their well equipped buildings furnish the natural correlating organizations?

4. *Associations.*—The American Sunday School Union is an organization for planting new Sunday Schools. The International Sunday School Association undertakes through township, county, state, and international officers and conventions to stimulate the life and work of the Sunday Schools. Its committee has prepared lessons since 1871. The Religious Education Association seeks to act as a clearing house for all the interests of religious education. It holds annual conventions, publishes a magazine and various bibliographies and conducts investigations. The Sunday School Council of Evangelical Churches is composed of the educational officers of the various denominations who meet annually for conference upon the common interests which they represent. The Council now has representatives on the International Lesson Committee. The Commission on Religious Education of the Federal Council of the Churches of Christ in America is organized to study, investigate and make reports upon the problems of religious education.

IV. The Method of Religious Education.—1. *Instructional material.*—The International Lesson Committee now prepares two sets of Bible lessons—the uniform, which is a continuation of the plan which has been in vogue nearly half a century, and the graded course adapted to the various ages of the pupils. A modified uniform course is also provided which makes some recognition of the principle of grading. Independent course not confined to Biblical material have also been prepared, notably the Constructive Studies of the University of Chicago Press, the completely graded series of Scribner's and the new Beacon series of the Unitarian Society. Beyond these series there is a complete curriculum of missionary studies prepared by the Missionary Education Movement. The Boy Scouts and the Campfire Manuals and the excellent ethical and religious textbooks of the Christian Associations, swell the volume of material.

2. *Training in worship,* a most important duty of the family and of the church, has been little regarded except in the more ritualistic communions. Instruction in the elements of worship, practice in the proper use of those elements, are basal requirements. Then there is needed the proper conditions for worship approximating to those generally provided for adults. It is a question whether the pastor ought not to supplant the superintendent in the conduct of the worship of the children of the church.

3. *Training in religious living* can only take place fully in the actual social life of the young people. But it is possible to create opportunities for social co-operation and service which may be excellent practice in religious behavior.

4. *The training of religious teachers and leaders* is a most urgent need for the betterment of religious education. To a limited extent this will involve the employment of professional religious directors, a policy already adopted by the larger churches. But the volunteer system must continue for the great number of boy and girl leaders, and this requires a far more thorough training system than has yet been employed. Standard teacher training systems are being developed and community institutes are making a beginning in serious work. The church colleges ought to offer courses in theory and practice which may be taken by young people expecting to do lay service in the church.

5. *The Science of Religious Education.*—A beginning is being made in the universities and divinity schools to deal scientifically with the problems of religious education and to train specialists in the field. Tests, measurements, experiments, must be devised and developed, following in general the direction which the science of education is pursuing.

Theodore G. Soares

**RELIGIOUS EXPERIENCE.**—That aspect of experience expressing itself in religious ways.

I. Differentiation of Religious Experience. 1. The kinship of moral experience and religion is notoriously close. "Morality, tinged with emotion" has been accepted by many as a definition of religion. Undoubtedly all profound religious experiences have an indispensable ethical element. But the converse is not true. There are many profound ethical experiences which are not of themselves religious. Nor is it difficult to perceive just what additional factor causes a moral experience to become a religious experience. So long as the self which is passing through a moral experience remains related to its fellow men only, the experience in question is ethical only and not religious But the moment that the whole moral environment widens to include along with men some non-human or extra-human being or beings, that moment the experience has become religious. It has not ceased to be moral, but it is no longer merely moral. Nor is it difficult to see why all profound religious experiences have been by common consent admitted to have necessarily an ethical element or quality. The self that has consciously envisaged an extra-human being or beings has been inevitably modified by that encounter; has found a new self-estimate or self-direction, and such a changed self cannot escape some modification of its attitude toward the other human selves with whom daily intercourse is held. And such conscious modification of one's attitude toward one's fellow men is essentially a moral matter.

2. Another view similar to the definition of religion as "morality tinged with emotion" is that defended by Ames, in his *Psychology of Religious Experience,* namely, that religion is the social consciousness in its most intense form. The great common concerns of humanity, or of a human group, are essentially religious, in this view. And no doubt there is something of truth therein. The great elation of the national spirit in time of war is closely akin to religious enthusiasm. Strong patriotic feeling is often if not always sacramental. But here again, it is possible to distinguish clearly between the religious and the non-religious phases of such social consciousness. In war for example, a nation is soon driven to envisage its own destiny, to see itself in its historic and cosmic setting, to feel, whether mistakenly or not, that the right for which it fights has some sort of universal validity, some not merely mundane sanction. When a nation's consciousness passes into this particular phase, it certainly therein becomes religious. Sooner or later, for instance, embattled democracy comes irresistibly to feel that "the voice of the people is the voice of God." It is not the mere enhancement of community interest as such, that gives the religious quality, but rather the reference of the group interest to some standard or power outside the merely human sphere.

3. There has also been much confusion of religious and aesthetic experience. The foregoing distinctions were made on the assumption that religion is essentially the attitude of a self or of a human group toward some extra-human or not merely human environment. Here again this definition may clarify the question. The aesthetic

consciousness is an attitude of appreciation toward the environment. In this aesthetic mood the sense of ego, the consciousness of self, may be present or absent, or at least may wax or wane. Also the aesthetic object may be a work of art or a part of nature. When aesthetic contemplation of natural objects becomes suffused with a sense of selfhood in the observer, then and then only the aesthetic mood should be said to possess the religious quality. (It should, however, be noted that works of art tend by reason of age, association, and grandeur, to take on a more than merely human significance. In the great cathedral, for instance, the human workmanship may be forgotten in a sense of its unearthly beauty. The mood induced readily becomes religious.) The logic of the situation is that the selfhood, aroused by whatever psychic forces are involved, irresistibly brings with it a sense of otherness in the object, of something personal or quasi-personal in the object or behind it. The beauty of a landscape may be to many beholders merely sensuous. But to certain minds or in certain moods, the sensuous appeal passes into an intensified feeling of personality and this inevitably and unwittingly posits the presence of an animate being somehow revealed by the beautiful object. This is the aesthetic mood that has become aesthetic-religious. The philosophy of Schelling, the poetry of Wordsworth, the nature psalms of the Hebrew seers illustrate the varying degrees to which the aesthetic attitude toward nature passes into the religious phase.

II. The Validity of Religious Experience. 1. The psychological study of religious experience has made two points stand out with supreme ehallenge. One is that religion is as natural and under proper eonditions as inevitable as an interest in baseball, or money, or politics. From this eonviction has sprung the crusade for religious education.

2. The other point is that since the individual's religious experience is eompletely mediated by the experience of the group, and this in turn is universally eonditioned by habitat, the vicissitudes of history and the interplay of social habit (custom) and the innovations due to ehance and human idiosyncracy, religious beliefs and experience would seem to have only a relative validity. However, to those who feel that religion is sick with what we might eall "psychologitis," reassurance will no doubt come from the conceptions of the evolution of religion, the validity of faith as "working hypothesis," and the place of religion as the motive power for human world reconstruction rather than as an exploitation of other-worldly mysteries.

A. Clinton Watson

**RELIGIOUS JOURNALISM.**—The entire work of producing religious periodicals. Religious journalism, however, as usually understood and customarily considered, is more particularly concerned with the product itself than with the processes of production.

It appears to be impossible to state just when religious journalism, as typified by the modern religious newspaper, began. Surely no such publications existed as long ago as two hundred years unless disputatious pamphlets and tracts may be regarded as incipient journalism. Indeed, it was not until 1615, 163 years after the reputed discovery of printing by movable type that the regular publication of news began in *Das Frankfurter Journal*, the oldest European weekly. In the United States rival claims, each vigorously defended, are made for primacy in publishing a religious journal. In any event the newspaper represented by each set of claimants has undergone transformations in form, in contents, in ideals, and in most instances, in name.

The more significant ehanges noticeable in religious journals during the last quarter of the 19th. eentury and the earlier years of the 20th. concern chiefly their mechanical development. The evolution from the huge "blanket sheet" into a size of page more convenient for the reader evidently suggested and facilitated the creation of an increasing number of "departments." In the days of the excessively large type-page it was not infrequent to divide the contents of the journal into "religious" and "secular" departments—the latter presumably prohibited for Sunday reading. The fading of distinction between that which is "spiritual" and that which is "worldly" is seen in the form of the 20th century religious newspaper in which the reading matter concerns itself with all aspects of life, separated by no typographical bulkheads.

The growing eomplexity of religious life is manifest in these sub-divisions of newspaper contents. One of the earlier of them was devoted to the interests of the Sunday school—its aims, its activities, its eurricula. The growth and results of efficient Sunday-school endeavor were markedly encouraged by the regular weekly publication, in advance, of the prescribed Sunday-school lesson-text of the uniform lessons with comments thereon. Such publication was first begun by a Baptist newspaper published in Chicago, later ealled *The Standard*. Its Sunday-school lesson department was soon copied by other religious journals until almost every such paper in the Protestant world provided a similar service for the churches, and eventually, many daily newspapers, once a week, did likewise.

The discovery of photo-engraving and the low eost of illustrations which this process made available, as compared with those produced by the laborious art of the wood-engraver, have enabled the publishers of religious journals to utilize pictorial representations of passing events, both religious and secular. It is conceivable that this adaptation of photography and engraving to illustrative purposes may be one of the causes for an observable shrinkage in the number of denominational organs. Side by side with the increased use of moderate-priced illustrations apparently began the noticeable combination of several groups of smaller newspapers the smaller being merged into a larger one, more prosperous and more frequently illustrated. There are several instances in which one such journal has secured by purchase or arrangement as many as six to eight others. The result of such combinations is the lessening of the number of religious journals, although the number of readers has not been decreased to any appreciable extent. Indeed, the combinations of groups of journals is one of the noticeable tendencies among religious periodicals, while the growth of interdenominational or, more strictly speaking, of non-denominational journals is another. In Great Britain the non-denominational journal has become a recognized power in religious literature and politics to a degree seldom equaled in the United States. In the United States while the number of denominational organs is doubtless decreasing their power in stabilizing the opinions of thinking people remains one of the marked characteristics of American social life. The natural conservatism of religious leaders, their manifest disinterestedness, the greater amount of time permitted by a weekly rather than by a daily expression of opinion and eonviction are elements which may be regarded as explanatory of this power to create right-mindedness, while the popular belief, whether based on fact or not, that the metropolitan press is largely under the influence if not under the control of organized commercialism, may also have, negatively, its share in accrediting to the

weekly journal, and, in particular to the religious journal, this conservation of wise public opinion.

The most reliable statistics available show that in the United States there are about 900 religious periodicals. Of these 422 are published weekly; 300 monthly; 14 bimonthly; 24 semimonthly; 5 semi-weekly; 3 fortnightly; 1 daily; 79 quarterly. A number of those issued less frequently than weekly are merely Sunday-school lesson helps and cannot be regarded as religious journals in the common acceptance of these words. The combined circulation of the whole group has been estimated by experts as nearly 16,000,000 copies. In Great Britain the number of religious periodicals is considerably less but the average circulation of each is greater. In continental Europe there are comparatively few such periodicals, unless there may be included theological quarterlies and the like.

A considerable number of religious newspapers once privately owned, owing, doubtless, to the apparent wane of denominationalism, in order to maintain existence are published by denominational societies or general organizations. In not a few instances papers whose constituency was chiefly confined to a single state have become the property of state missionary societies.

In countries where missionary associations are maintaining missionaries a unique class of periodicals has come to exist. These serve the double purpose of creating an esprit de corps among the resident pastors, teachers and physicians, often widely scattered and seldom gathered in conference, and of giving information of needs and progress to the constituency of the home base.

J. Spencer Dickerson

**RELIQUARY.**—A repository in which relics are preserved. Many of them are artistically ornamented.

**REMONSTRANTS.**—Dutch Protestants who defended Arminian views after the death of Arminius, and in 1610 presented a "remonstrance" (whence the name) to the states of Holland and Friesland, which stated their adherence to the Five Points of Arminianism (q.v.). They founded a colony in Schleswig in 1621. The *Remonstrants* were virtually condemned by the decisions of the Synod of Dort (1619), but in 1630 were granted religious liberty in Holland. They to-day have 27 vigorous churches.

**RENAISSANCE.**—A transitional movement from the Middle Ages to the modern world, marked by a revived appreciation throughout western Europe of classic culture, a passionate enthusiasm for freedom and spontaneity, and an enlarged range of human interests.

Its chronological boundaries are difficult to limit. Foregleams may be seen in the revived Aristotelianism of the 12th. century, in Abelard, St. Francis of Assisi, Frederick II, and Dante. With the age of Petrarch (1304–74) its characteristic features are clearly defined. Its culmination in Italy may be fixed at the sack of Rome (1527), after which it becomes identified with the transalpine peoples.

An interest early developed and highly characteristic was the archaeological—the study of Rome's ruins, the deciphering of inscriptions, and the rebuilding of her crumbling structures. Literary monuments of the past were zealously sought after, despots and merchant princes, patricians, popes, and monks, all diligently locating and storing manuscripts. With the accumulation of these came the printer, the translator, and the expositor. Inventive genius wrought triumphs with the printing press. The task of translation gave an opportunity for the Greek scholars of the East, notably after the Turkish possession of Constantinople. The enthusiasm for exposition created the expositor, the itinerant professor, the academy, and multiplied universities. Nature also made her appeal to men of this age. In contrast with mediaeval days, men responded to the charm of mountain scenery, waters, flowers, sunsets, and bird songs. This appreciation for beauty found expression in the masterpieces of Giotto, Ghiberti, Raphael, Michael Angelo, Da Vinci. Nothing, however, is quite so significant as the higher evaluation of human personality (see Humanism). Hence the human portrait so prominent in art, the thirst for fame, the confident hope of immortality, the veneration of birthplaces and graves, the beginnings of biography and autobiography, the relish for wit and satire. Men revolted against the regulations and restraints of mediaeval ecclesiasticism. In this exuberant passion for freedom, feudalism was sloughed off, the spirit of nationalism was born, science started on her career, and geographical discoveries were launched.

Among the defects of the movement was a pedantry that jeopardized originality and spontaneity, a tendency to regard the classics as the sole standard of scholarship and means of mental discipline, and a misguided liberty that in many quarters degenerated into immorality and unbridled lust. Beneath the surface of social culture there remained gross appetites and savage passions that have left their record in chapters of violence, poisonings, and assassinations.

Within Italy, the Renaissance effected little toward reforming the church. The "Renaissance Popes" were interested largely in the classical aspects of the awakening, and their court took on added splendor and pomp. Some indeed represented the worst licentiousness of unbridled freedom. Across the Alps it was otherwise. Among these northern peoples with their deeper moral cast the Renaissance caused no divorce of morality nor hostility to Christianity. Suggestive, rather, of a new approach to the problem of reform, it led a group of scholars into the field of biblical and Oriental research, among whom were Reuchlin, Melanchthon, and Erasmus. In others such as Colet and Zwingli it instilled an enthusiasm for biblical exposition.

Through the principle of historical interpretation, their zeal for biblical knowledge, their recognition of the many-sidedness of human interests, and their insistence upon the right of private interpretation, the Humanists undermined the authority of the Church of Rome, laid the foundations for consistent Protestantism, saved the Reformation from some of the excesses of its best friends, and suggested a method by which in the fulness of time the church may be cured of her ills.

Peter G. Mode

**RENAN, JOSEPH ERNEST** (1823–1892).—French theologian and orientalist, educated for the R.C. clergy; but his study of philosophy led to his renunciation of orders, and his devotion to scholarship. His literary remains are numerous and important, the chief being his *Life of Jesus, History of Israel, Future of Science, Studies in Religious History,* and volumes on the *Origins of Christianity.* While critically rejecting supernatural religion, he was an ardent advocate of the esthetic power of religion.

**REPENTANCE.**—A turning about, a radical revision of one's course. Specifically, turning from a sinful to a godly life.

While a definite turning from evil to good is involved in all religions with an ethical import, repentance has received especial attention in Judaism, Christianity, and Mohammedanism. The great prophets of Israel declared it to be the primary eondition of God's favor, and the messages of John the Baptist and of Jesus stressed repentance as the eondition of membership in the Kingdom. The new attitude of heart was supposed to be permanent; but it was soon evident that many persons failed to maintain purity of life. Hence a "second repentance" was early recognized. The question as to how frequently repentance should be valid led to ecclesiastical supervision and regulation, growing into the sacrament of penance (q.v.). The Protestant Reformation restored the personal and purely spiritual meaning of repentance.

Repentance eonnotes both an emotional element and an act of will; a ehange of eourse accompanying a change of mind, sorrow for the past and the facing of a new direction; "Godly sorrow worketh repentance." This eonception of repentance as "a sincere and thorough ehanging of mind" is the indispensable first step of a sinner in the development of a religious life, and is much stressed in evangelieal preaching. HERBERT A. YOUTZ

**REPROBATION.**—A term signifying the fate of those not included in God's election. It involves eternal eondemnation. See PREDESTINATION.

**REQUIEM.**—In the R.C. church a solemn mass sung on behalf of the souls of the departed, so called from the first word of the Latin introit, *Requiem aeternam dona eis, Domine* ("Give eternal rest to those, O Lord").

**REQUIESCAT.**—A prayer for the repose of a departed soul, so called from the first word of the Latin *Requiescat in pace* (May he rest in peaee); frequently abbreviated to R. I. P.

**REREDOS.**—In church architecture, an ornamental screen forming a background for the altar.

**RESCRIPT.**—A reply in writing from the Pope in response to a question of eanon law or ethics. The name is derived from the imperial *rescripts* whereby the Roman emperors answered questions of law, the answer having the force of a decree.

**RESERVATION, MENTAL.**—See MENTAL RESERVATION.

**RESERVATION OF THE SACRAMENT.**—The withholding of portions of the consecrated elements of the eucharist for other religious uses. The eustom arose in the 2d. eentury of reserving portions to be administered privately to sick memhers or those unable to attend the public service. In mediaeval times the use of withheld portions as charms, and the adoration of other portions arose, the latter developing into the feast of Corpus Christi (q.v.). In Protestant ehurches the custom fell into disuse, and where eommunion is administered to the sick, the elements are eonsecrated at the time.

**RESPONSORY OR RESPONSORIUM.**—A term for formal eongregational responses in liturgical services.

**RESTITUTION.**—In theological usage, the ultimate restoration of all things to a state of bliss and righteousness in harmony with God's will.

**RESTORATIONISM.**—The belief that all men, including sinners who die unrepentant, will be saved as a eonsequence of the restitution of all things to the eontrol of God.

Such a view does not involve the denial of divine punishment of sinners, but makes God's love rather than punitive justice supreme. In more or less distinct form it has appeared in Christian teaching since the days of Origen, but has always been regarded as unorthodox. The doctrine of Purgatory (q.v.) while not without some resemblance, is not a form of restorationism since its cleansing discipline is not permitted all men and the R.C. church has taught the endless duration of punishment. The leading Protestant bodies have opposed restorationism as unbiblical, although from the Reformation period it has been advocated by various groups of Christians and by many prominent theologians of the 19th. eentury. It thus became the subject of widespread interest both within and without the Universalist ehurches. At present although not eeclesiastically recognized except by Universalists, it arouses little discussion, doubtless because of the diminishing emphasis laid upon the punitive aspects of God's sovereignty and the use of other than political eoncepts in theology. See UNIVERSALISM.

SHAILER MATHEWS

**RESURRECTION OF THE DEAD.**—See FUTURE LIFE, CONCEPTIONS OF THE.

**RETENTION OF SINS.**—The ecclesiastical denial of forgiveness or withholding of absolution. See KEYS, POWER OF THE.

**RETREAT.**—In religious usage, a time or place specifically devoted to prayer, meditation and self-examination, a custom of long duration in the Roman, and introduced by Pusey into the Anglican church.

**REUCHLIN, JOHANN** (1455–1522).—Noted humanist, whose fame rests primarily on his introduction of the study of Hebrew language and literature in Germany. His defense of Jewish literature in the face of a persecuting attempt to destroy all Jewish writings led to his being represented as denying fundamental Christian doctrines.

**REUSCH, FRANZ HEINRICH** (1823–1900).—Old Catholie divine who, with Döllinger, withdrew from the R.C. ehurch as a protest against the papal infallibility decree; an influential professor at the University of Bonn; retired into the lay communion as a protest against the Old-Catholic enactment permitting the elergy to marry.

**REUSS, EDOUARD GUILLAUME EUGÉNE** (1804–1891).—Theologian in the University of Strasshurg. He was a pioneer in the application of critical historical method to the study of the Bible.

**REVELATION.**—The disclosure to men of the divine purpose or of superhuman knowledge, usually in ways deemed superior to the ordinary processes of reasoning. Used also to denote the body of truth thus disclosed.

1. *The universal quest for revelation.*—The limitations of normal knowledge in the face of pressing needs lead men to seek avenues of special information. The history of religion shows a great variety of such attempts. Tho most important are: (*a*) *Significant occurrences which are considered "signs"* pointing toward the desired information. Colors of objects, direction of movement, peculiar formations, etc., are thus interpreted. Astrology (q.v.) is a highly developed form of this

idea. See DIVINATION. (*b*) *Casting of lots* or *examination of entrails*. (*c*) *Oracles* (q.v.) which mediate the will of the god directly through specific places or persons. (*d*) *Dreams and visions*, which are believed to record realities not accessible to the mind in waking moments. (*e*) *Ecstasy*, in which a prophet is inspired to utter divine truth. (*f*) *Sacred books*, either written by divine inspiration or divinely authorized. With the advance of culture, all except the last two tend to disappear; and revelation is now generally located in the utterances of prophets and the message of sacred scriptures.

2. *The authentication of revelation.*—Whenever stress is laid on superhuman characteristics, revelation must commend itself by divine eredentials. In primitive thinking, abnormal psychical activities (such as trance or ecstasy or "possession" by a spirit) are usually regarded as evidence. But the possibility of malign influences is also recognized. Deception, either subjective or due to diabolical suggestion, may exist. "False prophets" and "magicians" compete for recognition with the "true" prophets. In order to obviate confusion, certain objective tests are demanded. Miracles wrought in conneetion with a message are evidences of divine approval, though even these may be wrought by diabolical agencies. Prophetic prediction of events is another test, whieh may be verified by the fulfilment of the prophecy. Authoritative credentials of inspiration on the part of authors of saered books may be demanded in order to verify subjective claims.

In Judaism and Christianity mueh stress has been laid on authentication by these tests, and the canonical Scriptures have been declared to be the sole utterances completely authenticated. It is granted that there is a revelation to be derived from nature, and that individuals other than biblical writers may have a genuine insight into God's truth; but only in sacred Scripture do we find infallible revelation. Historical criticism, however, discloses facts which make it difficult to maintain this doctrine of external authentieation, and there is a distinct tendency in modern times to appeal to the inherent spiritual power of the biblical message rather than to external credentials.

3. *The relation between revelation and reason.*—Whatever is reaffirmed or endorsed by reason is in a stronger position than that which is liable to adverse criticism. Hence thoughtful men have always sought to show the reasonableness of revelation. Thomas Aquinas taught that while revelation furnishes knowledge otherwise inaccessible to human reason, yet there is nothing contrary to reason in its content. This position has been generally approved both in Catholicism and in Protestantism, although it is often practically repudiated when reason utters criticism of traditional doctrine. So long as "reason" was conceived as a purely speculative process, little difficulty was experienced in harmonizing "right" reason with revelation. But if "reason" is fortified by exact processes of historical and empirical investigation, it may beeome so strong as to compel modifications in the idea of revelation. This has actually occurred in the past century or two. Today there is an increasing agreement that the Bible is not to be taken as teaching a "revealed" science. Even the religious ideals of Scripture are found to be colored by eontemporary conceptions. Consequently, revelation is more and more being considered as exceptional spiritual insight rather than as a non-human communication of truth. The Bible is regarded as a "progressive revelation," culminating in Christ. And the content of revelation is restricted to the realm of religious experience. God's character and purpose are so disclosed in the Bible and pre-eminently in Jesus, that trust and love are made possible, and personal communion with God ensues. See BIBLE; INSPIRATION; INFALLIBILITY; AUTHORITY.

GERALD BIRNEY SMITH

**REVEREND.**—Originally a term of respect, now an honorable prefix to the names of ministers. The term "very reverend" is the formal address of a dean in the Anglican church, or a prineipal of a Scottish university. Bishops are called "right reverend," and archbishops, "most reverend."

**REVERS.**—A written aceeptance of the doctrinal standards of Lutheranism required of ministers and of candidates for ordination.

**REVIVALS OF RELIGION.**—Also called "Missions." Times of special religious interest, marked by the conversion of large numbers. Not peculiar to Christianity, but more or less characteristic of all religions.

The history of Christianity begins with a revival, the gift of the Holy Spirit on the day of Pentecost and the conversion of three thousand in a single day (Acts 2). Ever since, revivals have been frequent and fruitful, and certain centuries have been marked by their recurrence and wide extent. Extensive revivals accompanied the preaching of the Franciscans in the latter half of the 13th. eentury. The Reformation has often been described by historians as a revival of religion. In modern times, the great revival of the 18th. century in England, under the Wesleys and Whitefield was one of the most remarkable movements in Christian history.

The Great Awakening (q.v.) beginning in 1734 at Northampton, Mass., under the preaching of Jonathan Edwards, extended through most of New England, and three visits of George Whitefield to the colonies greatly deepened and extended the movement, which had momentous effects on the Christian history of America. The 19th. century was distinguished by successive waves of revival, which practically determined the progress of American churches and religious institutions. The earliest of these were of the type known as "eamp meetings," held in the open air for several days or weeks in sueeession. Many of these were attended by surprising physical demonstrations, locally known as the "jerks," at the time ascribed by most Christians to the influence of the Holy Spirit, but by some to the devil. Progress in medicine and psychology has made it elear that this was a species of hysteria, and many other phenomena of revivals are now interpreted in the light of what we have learned of the psychology of the crowd.

In the earlier revivals there were no evangelists, in the modern sense. The first, and in some respects the greatest, of this class of preachers was Charles Grandison Finney (q.v.). He worked uniformly in close connection with the churches, and his preaching was doctrinal and argumentative to a degree unapproaehed by other evangelists. He was exceptionally successful in arousing and convincing men—doctors, lawyers, merchants—who had been indifferent or hostile to religion. The churches of towns like Utica, Rochester, Buffalo, for two generations showed the effect of his labors. If he did not introduce, he extended and popularized, use of the "mourner's bench"—the earliest of those deviees of revivalist preachers whose common psychological justification is their effectiveness in leading men to immediate decision when religious feeling and conscience are aroused.

One of the most notable revivals occurred in 1858, following a great financial panic. It began in a noon-day prayer-meeting of business men in the John Street Methodist church, New York, spread like a prairie fire over the country and ceased

almost as suddenly as it began. The converts within a year were estimated at half a million. In suddenness of beginning, extent of progress, number of converts and rapidity of subsidence, this revival stands unique.

Edward Payson Hammond, from 1865 onward, also worked in and with the churches, and was especially successful as a preacher to children. He made the first extensive use of the "inquiry meeting" as a feature of revival work. Dwight L. Moody and Ira D. Sankey were the first great lay evangelists, their predecessors having all been ministers. Two of their methods were novel, and became popular. They reintroduced the practice of Whitefield, in holding their meetings in large public buildings, or in "tabernacles" built for the purpose; and they introduced that form of hymnody known as the "gospel hymn" (the real father of which was William B. Bradbury)—a "catchy" melody, with a spirited refrain and a captivating rhythm. The music has certain obvious merits for popular assemblies, but the accompanying "hymns" are often worthless. The more recent meetings of William A. Sunday in the chief American cities, repeat the features of the earlier campaigns, only substituting the "sawdust trail" for the "mourner's bench" and the "inquiry meeting." There is great difference of opinion among Christian ministers and laymen alike, as to the permanent worth of the revival.

HENRY C. VEDDER

**REWARDS AND PUNISHMENTS.**—Pleasurable or painful experiences which are so related to the commission of certain acts as to serve either as incentives or as deterrents.

Wherever individuals are found whose natural interests are opposed to socially approved standards, conformity must be secured by extraneous means. Acts naturally distasteful will be performed if this performance is the gateway to coveted pleasure; and acts inherently attractive will be refrained from if suffering is anticipated as an immediate consequence. Rewards and punishments are thus important means of moral control.

1. *The moral education of the individual* may be facilitated by rewards and punishments. Habits may be established in this way before the individual is mature enough to make rational decisions. The accumulated wisdom of the race may thus be capitalized. The moral danger here is that mere compliance with custom may be secured without any inner love for ideals. Consequently the aim of moral education is to reduce so far as possible the appeal to external inducements, and to give primary attention to the initiation of the individual into social sympathy with group ideals. The rewards of virtue are thus part and parcel of the practice of virtue. When this attitude is achieved, "virtue is its own reward."

2. *Political organization* is necessarily expressed in specific laws which must be obeyed if public welfare is to exist. Since it is assumed that citizens will be loyal, external rewards usually do not accompany legislation. But punishments play a large part in the administration of law. When the individual has defied public opinion, external restraint becomes necessary. To make such restraints genuinely moral is an exceedingly difficult task, and considerable discretion is usually left to the judge, so that mitigating circumstances may be given full weight. It is increasingly felt that the imposition of quantitatively fixed penalties is too crude to serve the ends of justice, and the "indeterminate sentence" is growing in favor. When a punishment creates or enhances an anti-social attitude its moral failure is self-evident. There is an increasing demand that penalties shall be viewed primarily as means of creating social loyalty rather than as mere retribution. See PENOLOGY.

3. *In religion* rewards and punishments have been regarded as God's way of expressing approval or disapproval. The vicissitudes of ordinary life are frequently viewed as divine "judgments." But wider experience shows the futility of such a theodicy. The Book of Job is the classic protest against it. Hence religion eventually locates the divine rewards and punishments in another world. The ideas of Heaven and Hell (qq.v.) sum up this conception. Christianity has for centuries been conceived as a means of preparing the soul to claim the rewards and to escape the punishments of a future life. Here, too, has been encountered the moral danger involved in externalism, and the great religious leaders have stressed the immediate rewards of an uplifting experience of God's approval rather than the external events of a future life.

GERALD BIRNEY SMITH

**RIDGLEY, NICHOLAS** (ca. 1500–1555).—English bishop, active in the English Reformation, being one of the signers of the decree denying the pope's jurisdiction in England. On religious grounds, he opposed the ascendancy of Mary to the English throne, and with her coming to power, he was excommunicated, convicted of heresy, and burnt at the stake.

**RIGHT.**—As a noun, the standard of conduct; as an adjective, an act or choice or purpose which is in accord with a standard, whether this standard is regarded as set by God, by laws, by social judgment, or by conscience.

In many languages the words for right and law are the same or from the same root, and it is probable that the ethical meaning is derived from social judgments. It is nearly equivalent to "what ought to be done," but not quite, since at a given time it may appear that of two acts either would be right (neither be wrong) although one may have such considerations in its favor as to make it probable that it ought to be done rather than the other. The relation of the right to the good is differently conceived by ethical schools. Teleological schools, such as the utilitarian, consider the good as fundamental and regard the right as the means to the good. Kant on the other hand holds that the only good without qualification is the good will, and the good will is one governed by a right motive. Still another view would maintain that neither can be derived from the other. Sidgwick regards each as too elementary a notion to be resolved into elements, although he holds the final test of an action to be its results measured in terms of happiness; the principle that I must consider the general happiness and not merely my own rests on an intuition of reason. Intuitionists of the rationalist type regard the right as nearly equivalent to the reasonable, and hold that it is determined for us by reason. Westermarck, on the contrary, holds that the emotion of indignation is the primary psychological factor. We are indignant and resent certain acts. If now this resentment is not purely personal but is *sympathetic* resentment, we regard the act as wrong (i.e., we call it wrong because we feel the emotion of sympathetic resentment; not vice versa that we first judge it wrong and then resent it).

JAMES H. TUFTS

**RIGHTEOUSNESS.**—The attitude of loyalty to the Right (q.v.).

The conception of righteousness comes into prominence where social organization is valued. It presupposes certain moral obligations to which the individual is expected to be loyal. The word has received especial emphasis in the Egyptian,

Hebrew, Christian and Mohammedan religions, where divine favor is pictured as being conditioned on man's fidelity to what is right. The apostle Paul, holding that perfect righteousness is out of reach of human effort, proclaimed the possibility of a divinely given righteousness acquired through faith in Christ. See JUSTIFICATION.

Theologically, righteousness is a primary characteristic of God; and also describes the qualities of uprightness. It implies an inner independence of character which guarantees fidelity to the highest justice, and is hence a cardinal virtue.

**RIG-VEDA.**—A collection of 1017 hymns arranged in ten books. They were the gradual product of priestly families who composed and sang them in the conduct of the sacrifices of the early Vedic Aryans. These family books reflect a polytheistic nature-religion, the chief gods addressed being Indra, Soma, Agni and Varuna (qq.v.). See also VEDIC RELIGION, III; SACRED LITERATURES.

**RISHIS.**—A term used of inspired sages in India especially of the ancient seers who were the authors of the sacred books.

**RITA.**—Cosmic order. A Hindu word for the basic moral and physical law of the universe.

**RITES, RITUALS AND CEREMONIES.**—These terms are treated here as practically synonymous. The character which they all share is that of an act or a series of acts performed according to an established order determined by custom or rule. They are not restricted to religious observances though most commonly applied to these. Courts of law have their ceremonies, as do social functions. There are rites of initiation into secular societies and it is not inappropriate to speak of the ritual of college graduation or of inauguration into political office. Many, if not all such customs once had religious significance and religion is the soil in which they flourish.

As compared with the cult (q.v.) rites may be more occasional, lacking periodicity and persistence. The rites signify the formal action of the observances, with less emphasis upon the beliefs or doctrines. A group of related rites belong to the cult. In Christianity we have the "rite of baptism," the "rite of confirmation," the "last rites." Since rites or ceremonies are integral factors of the cult it is impossible to treat them without discussing principles which apply also to the cult.

The origin of rites may be sought in the phenomena of habit and custom. The relation is particularly clear in early society. For example among the Todas the ritual of their most sacred occasions is largely the routine of the dairy, their sole occupation being the care of their buffaloes. The dairies are their temples, the dairymen are their priests and the buffaloes and the dairy products are sacred. The customary procedure in the care of the buffaloes has become fixed and any variation is *tabu*. Among the Australians a clan which has the plum tree for its totem has for one of its ceremonies the dramatization of gathering plums. While the clan sit in a circle two men go into the center, one imitating the knocking down of plums and the other gathering them. The ceremonies of agricultural peoples preserve the form of their occupational labor. Sowing and reaping and harvesting furnish the action of the rituals. The folk-dances of various people are often fragments of their religious ritual now detached and re-enacted for pleasure but preserving the patterns more or less clearly from which they originally sprang. The recurrence of the times of stress and satisfaction, involving the very existence and welfare of the group affords both the emotional tension and the repetition by which habit and custom develop. The ceremonies in turn make their contribution of excitement and thereby enhance the objects and activities in which they center. Recent writers have explained how the performance of rites, before the hunt is started or the grain sowed, heightens the sense of the value of the end. The more elaborate the preliminary performances the more is the appreciation of the object increased. This extension of the mediating activity magnifies the feeling of the importance of the end. In extreme cases the means may become an end in itself and then the ceremony tends to be merely formal.

The occasions on which religious ceremonies occur throw light upon their nature. They do not occur at random nor with reference to an indefinite number of objects and events. These occasions may be grouped into three classes: those which concern the crises in the life cycle of the individual, those related to the seasons and those having to do with strangers. Under the first are the rites enacted at the birth of the child, at puberty, when he is initiated into the tribe, at the time of marriage, in case of illness and at death. These are all of importance to the group and genuine public interest inheres in them. The second class of occasions pertains to the relation of man to Nature, his dependence upon her and her dependence upon him. Magical rites are performed to bring the spring rains, to guarantee the fertility of the earth, the growth of grain, and its preservation. The ceremonies convey to Nature vital energy, warding off evils and insuring safety and plenty. Floods, drouths, famine, earthquakes, eclipses, fire and all dire calamities are dealt with by the all-powerful rites. A third set of events for ritual treatment are contacts with strangers either in war or in hospitality. In either case there is present an alien or foreigner whose presence must be disarmed of danger by the proper usages. Even in developed religions these are the occasions when rites are most in evidence—at Easter and Harvest and Christmas. There are also ceremonies which seem to attach to incidental experiences or to events long forgotten while the rites are maintained from force of custom. Head-hunting among the Dyaks of Borneo seems to persist chiefly as an occasion of excitement or rests upon the impulse of the young men to prove their courage. In some tribes it is believed that after death all the enemies a man has killed will become his slaves. In modern society there are survivals of customs having more or less ritual such as those in connection with May Day, Hallowe'en, and St. Valentine's Day.

A close relation exists between ritual and the various arts. Even the most primitive ceremonies involve features which may be regarded as the elementary forms of the fine arts. There is also some ground for the view that the different arts become conscious and elaborate their technique most fully only when their original social origin and religious unity have begun to disintegrate. At least a survey of any typical ceremony includes the following. There is first of all the sacred place. It may be a spot of natural beauty and seclusion, or a temple. The ceremonial ground acquires its fitness for the purpose in the first instance by virtue of some impressive natural features or because it is the scene of important events in mythical or historical times. But the performance of the ceremony itself makes a place sacred and this quality is intensified by repeated use. In primitive times the ground is often freshly prepared for the rites by making designs of the totem or other sacred object by a mixture of human blood and ochre. In later times

the art of architecture covers the sacred spot by a permanent, symbolic structure. The ceremonial dress of the participants develops aesthetic interest in the direction of textiles and various ornaments of the person. The garments, head dress and insignia of the priests are often intricately elaborated. Usually a story or myth accompanies the performance of the rite. It may be recited by one designated for the purpose or chanted by the group. Lyric and epic poetry have usually had their development in connection with festivals and celebrations. Thus music is naturally elicited especially in the chant and choral accompaniment. Musical instruments are employed to accent the rhythm and heighten the emotional effect. The light and heat and smoke from the ritual fire add impressiveness, especially at night. But the enumeration of these elements separately omits the most important single feature, namely, the dramatic action. It is this which gives life, animation, unity, and meaning to the ceremonial. The action consists of processions, mimetic dancing and dramatizations of the important events or interests concerned. The different artistic aspects are thus blended into a vital whole. So unified is this organic complex that it is frequently forbidden to use any feature privately or outside the ceremonial occasion. For example it would be sacrilege to recite the story of the myth for entertainment or any other purpose. It is sacred to its proper occasion and setting. One reason why modern art at time seems so lost and meaningless is because it attempts to be "art for art's sake" whereas the natural function of any art is in connection with some organic, purposeful, ideal interest in alliance with other arts. It is also an interesting feature of the ceremony that it generally employs an archaic or foreign speech, corresponding to our ceremonial use of Latin or King James English.

Another feature of the aesthetic character of the ceremonial comes out in the play attitude which it manifests. Nothing could be more erroneous than the impression that religious rites are necessarily or predominantly sad. While they are earnest and felt to be of the utmost importance they are yet joyous and lively. This is evidently true of the celebrations of harvest and victory but it is true also that generally there is a high note of exhilaration, of expansion and expectation. The social character of the ceremonies is conducive to this. It is a time of reunion and the holiday spirit prevails. Feasting and drinking and orgiastic dancing are common to the rites. Fear is not so prominent and perhaps never so exclusive an attitude as some of the older views of religion taught.

There are certain practical results of the ceremonies which occur as natural consequences though it is doubtful whether they are consciously sought. One is the discipline and training of the young during the initiation ceremonies. The conscious purpose seems to be to impart by the magical rites the mysterious life of the totem. But the awe inspiring scenes following upon fasting and vigils and direst warnings impress the attitudes and interests of the group in an effective way. Further the social bonds of the tribe are cemented in the furnace of a great emotion. This tends to unity, to the inhibition of unsocial impulses and to the rousing of the greatest loyalty and devotion. The method of this ceremonial control is that of suggestion and arbitrary authority. The ritual group has not been a "deliberative assembly." The demand for more intelligent, critical control of social activity in civilized society at the present time creates a new set of problems for ceremonial religion, but it is believed by many that symbolism and ritual are capable of such purification and adaptation as the growing scientific impulse may rightly demand. At least it is a significant fact that with the development of education and science in modern society ceremonial rituals are undergoing elaboration and refinement.

EDWARD S. AMES

**RITSCHL, ALBRECHT** (1822–1889).—Noted German theologian, who broke with the speculative Hegelian theology and introduced a new critical evangelical method. See RITSCHLIANISM. He was professor at Bonn, 1846–1864, and at Göttingen from 1864 until his death. His most important work is *The Christian Doctrine of Justification and Reconciliation.*

**RITSCHLIANISM.**—A type of theological thinking which originated with Albrecht Ritschl (q.v.) and exercised wide influence during the latter part of the 19th. century.

Ritschlianism can perhaps be best understood as an attempt to conserve the evangelical Lutheran type of piety while repudiating the method of orthodoxy in favor of complete freedom of criticism. Religiously Ritschlianism makes central the inner assurance of divine salvation; but instead of basing this assurance on the mere message of the Bible it derives it from an appreciation of the inner life of Jesus. The following traits of Ritschlianism may be noted:

1. *Complete freedom of inquiry, in opposition to the orthodox demand for conformity.* Faith, it is insisted, must mean personal conviction, not simply assent to authorized doctrines. Critical scholarship is cordially welcomed.

2. *A sharp distinction between the outer world of causal relations and the inner world of experienced values.* Religion rests on value-judgments rather than on objective demonstrations. The religious man is one who feels the power of God over his conscience and will. This inner experience is a sufficient vindication of the reality of the object of faith, even if external evidence be inadequate. This emphasis on the sufficiency of the experience of values led to a sharp polemic against the use of metaphysics in theology. The Ritschlian doctrine of value-judgments has been interpreted by hostile critics to mean metaphysical agnosticism; but the objective reality of God is plainly implied in the Ritschlian exposition. A metaphysical doctrine of God does not supply a Christian *experience* of God—this is the Ritschlian contention.

3. *Emphasis on the historical Jesus as the one historical fact which imparts to men a value-experience of God.* In the place of biblical proof-texts or philosophical arguments, Ritschlianism puts a personal acquaintance with the inner life of Jesus as the source of religious assurance. In Jesus the Christian experiences the power of God to forgive him and to transform him inwardly. The Ritschlian theology is Christocentric, in that it tests all doctrines by the vital revelation of God in Jesus.

4. *The ethical-social content of theology.* The revelation of God's purpose in Jesus is seen in the ideal of the Kingdom of God. The creation of a community of righteous men is God's purpose. Love is the primary attribute of God. Salvation consists in the creation of Christ-like character. The Work of Christ consists in effecting a moral reconciliation between God and man.

Ritschl's influence began to be felt in the 1860's, and between 1870 and 1880 he had stimulated several able scholars, who were later known as "Ritschlians." The most noted of these are Harnack, the famous church historian in Berlin, Herrmann, the influential theologian at Marburg, Schürer, Julius Kaftan, H. H. Wendt, Häring, and Lobstein.

GERALD BIRNEY SMITH

**RITUALISM.**—The assigning of a primary place in religion to prescribed forms of worship, such as sacraments or liturgies.

The social organization of religion demands some forms of common action in worship which shall reinforce and interpret the consciousness of a common religious life. See CULT; RITES, RITUALS, AND CEREMONIES. An important factor in the effectiveness of such rites and ceremonies is the sense of sanctity induced by a minutely exact performance of the required acts. Ancient origin and a sense of mysterious significance are also important aids. This very nature of ritual, however, tends to remove it from the scope of criticism. It thus is an important aid in maintaining the authority of a religious institution, and naturally plays an indispensable part in high-church conceptions of religion. Rationalistic and ethical religious movements have usually objected to ritualism on the ground that an emotional and even superstitious trust in ceremonies and sacraments supplants devotion to truth and righteousness. The word has thus come to have a depreciatory meaning in most Protestant movements.

**RIVER BRETHREN.**—The name of three small sects originating among Swiss settlers in Pennsylvania, U.S.A. Their tenets are similar to those of the Dunkards (q.v.). They teach literal obedience to N.T. commands, and practise foot-washing, strict sabbatarianism and trine immersion. Membership in 1919, 5,389.

**ROBERTSON, FREDERICK WILLIAM** (1816–1853).—Anglican preacher, known as Robertson of Brighton. He was a thoughtful, earnest preacher with liberal but deeply religious views, attracting people of all classes to his church by his oratorical gifts and his spiritual insight. He exercised a profound influence on the religious thinking of his generation.

**ROBINSON, JOHN** (1575–1625).—Educated at Cambridge, associated with the Separatist congregation at Gainsboro, and later with that at Scrooby Manor, he with his flock emigrated (1607) to Holland, disembarking at Amsterdam, from which, shortly after, removal was made to Leiden. There he became the staunch defender of Calvinism, and the leading counsellor of the Pilgrims in their American adventure. Large hearted and sound in judgment, he more than any other man placed the imprint of his personality on the Pilgrim group. He died in Holland before he was able to carry out his plan of joining the Pilgrims at Plymouth Rock. His works (reprint by Ashton, 1851), cover doctrine, church polity, and essays on moral themes.

**ROCHET.**—An ecclesiastical vestment, consisting of a white tunic reaching about to the knees, and worn by prelates and bishops and on special papal sanction by cathedral canons. The earliest use of the *rochet* dates from the 9th. century.

**ROGATION DAYS.**—The Monday, Tuesday, and Wednesday preceding Ascension Day, so designated from the custom of chanting litanies in procession, a custom dating from the 5th. century.

**ROGATION SUNDAY.**—The Sunday preceding Ascension Day.

**ROMAN CATECHISM.**—A catechism authorized by the Council of Trent and prepared under the direction of Pope Pius IV. It was intended to set forth accurately and comprehensively the content of Roman Catholic Faith, and is regarded as a systematic exposition of Catholic doctrine as defined in conscious opposition to the Protestant Reformation.

**ROMAN CATHOLIC CHURCH.**—I. THE NAME consists of three words, each emphasizing special aspects of a logically coherent whole. "Church" here suggests the claim that Christ founded a visible and self-perpetuating society; "Catholic" (Greek *katholiké*, universal), that the church is by intention world-wide; and "Roman," that the pope as bishop of Rome is the divinely appointed center of unity. On such presuppositions the *Larger Catechism* of Pope Pius X. states that "all those who do not acknowledge the Roman Pontiff as their Head, do not belong to the Church of Jesus Christ" (p. 44). The appellation "Roman Catholic" has been used in English legislation since 1791, replacing by request earlier designations such as "papist."

II. THE TERM CATHOLIC CHURCH first occurs about 110 or 115 A.D. in the Epistle of Ignatius to the Smyrneans (8:2): "Wherever the bishop shall appear, there let also the multitude be, even as wherever Christ may be, there is the Catholic Church"; i.e., the presence of the bishop is the visible test which shows that the congregation is part of the world-wide church of which Christ is the invisible head.

This world-wide Church is one and there is none other beside it; the term Catholic implies uniqueness. Paul spoke of the church as the body of Christ (I Cor. 12; Col. 1:18), in whom there is a unity transcending class, nationality, or race (Col. 3:11). Let this unity transcend place, and you have the idea of non-local, or Catholic. The safest definition, then, of the term Catholic as applied to the Church is negative: it means the Church not restricted to any locality, province, or country, but diffused throughout the whole world. The churches in Corinth, Ephesus, and elsewhere, are the local embodiments of this one church, the unity being unaffected by the distribution of the one into the many, which is purely geographical.

The *Larger Catechism* prescribed by Pius X. (p. 43) does not, however, rest in negatives: it defines the Catholic Church as "the Society or Congregation of all the baptized, who, wayfarers on this earth, profess the same Faith and Law of Jesus Christ; participate in the same Sacraments; and obey their lawful Pastors, and in particular the Roman Pontiff." The Catholic Church is here defined as the body of the faithful who share in the grace of the (Catholic) sacraments, accept the (Catholic) creeds, and live in obedience to the (Catholic) hierarchy, whose head is the pope. The real criterion has become subjection to the pope; the other definitions are circular.

III. RISE OF THE ANCIENT CATHOLIC CHURCH.—By the time of Irenaeus (died about 202 A.D.), the corollaries of the universality of the Church had been clearly drawn. As Ritschl and others have shown, the rise of the Ancient Catholic church was the result of controversies acute from about 140 to 180 A.D. The Gnostics were then asserting that their distinctive views, based on alleged secret tradition going back to the earliest days of Christianity, were the only correct ones. Against the Gnostic claim to possess the inside facts about the real nature of Christianity, the churches in centers like Rome, Corinth, Ephesus, where apostles had labored, employed a triple line of defence: the rule of faith, the teaching authority of the bishops, and the canon of Scripture.

1. From the earliest times candidates for baptism had had to profess some formula such as "Jesus is

Lord" or "Jesus is the Christ" (Paul; Acts); and somewhat later they had to be baptized in the name of the Father and of the Son and of the Holy Ghost (Matthew 28:19 f.). This triune formula was expanded at Rome, in the first half of the 2nd. century, into the Old Roman Creed, the nucleus of the so-called Apostles' Creed (q.v.): the added material going chiefly to prove that Jesus had lived a real human life, over against Marcion or similar exponents of docetic views. See DOCETISM. The Old Roman Creed was required of candidates for baptism, and is therefore a "baptismal symbol." When writers about the year 220 speak of a "rule of faith" they either mean such a baptismal symbol, or a similar list of doctrines considered essential.

2. The teaching authority of the bishops was used to show that the rule of faith was authentic; and conversely, that the secret traditions boasted by the Gnostics were unknown in the churches founded by the apostles, and therefore could not possibly be correct. If the secret traditions had actually been genuine they should have been handed down through the bishops of those churches which could trace the succession of their teachers back to the apostles. This style of argumentation had been used by Greek schools of philosophy in repudiating alleged secret traditions; they had emphasized the fact that these were unknown to their publicly acknowledged succession of teachers in centers like Athens. The adoption of this defence made the bishops guarantors of the correctness of the apostolic tradition; and rendered the synods, or councils of bishops, the court of final appeal as to orthodoxy. This development took place in the fight against Montanism (q.v.), and put the bishop into the exalted position of discerner (cf. I Cor. 12:10) or judge of the genuineness of the inspiration of the prophets. The episcopate was regarded as certainly possessing the Spirit, a view which underlies the bishop's monopoly of the right to ordain.

3. Parallel with the emphasis on the chain of witnesses to apostolic teaching was the appeal to the literary remains of the apostles. Their writings, like those of other Christian leaders such as Clement of Rome, had long been sought and collected for purposes of instruction and edification; now all writings not by one of the Twelve, or by Paul, or (as in the case of Mark and Luke) by one whose information came at first hand from the original apostles, were left out of that list which we call the Canon of the New Testament. This process of elimination saved Christianity from accretions of legendary and fictitious material. Even writings bearing the name of apostles were, however, to be rejected if they did not conform to the rule of faith.

IV. THE PRE-EMINENCE OF ROME in the Ancient Catholic Church was inevitable, and that for several reasons: 1. The Roman was one of the largest Christian communities in the world. Its internationalism was shown by its continuing for about two centuries to use the Greek language in its services, instead of Latin. Constantly re-enforced by immigration as well as by conversions, it ultimately overcame the difficulties of the language question, and by the pontificate of Fabianus (236–250) had developed the seven orders of the clergy and, if we may believe a statement handed down in the *Liber Pontificalis*, a scheme of subdivision of church work so elaborate that it probably would have broken down in any but the largest of Christian communities. Just as Rome in the 2nd. century led in the fight against heresy, every exotic variety of which desired to be represented in Rome for reasons both of pride and of propaganda, so in the 3rd. century Rome led in specializing the functions of the clergy.

2. Among the great numbers which belonged to the church in Rome there were probably certain persons of wealth (Flavius Clemens). In the 2nd. and 3rd. centuries several writers mention the charitable aid given by the Roman Church to afflicted Christians, even in places outside of Italy; here as elsewhere service was a root of power.

3. The Church at Rome shared to some extent in the political prestige of the capital of the empire. Itself the shining goal of persecution, it could at times secure valuable information. The transference of the capital to Constantinople in 330, seven years before the baptism of Constantine, made it impossible for the bishops of Rome to base their claim to precedence on the political eminence of their city. It was the patriarchs of Constantinople who plumed themselves on being bishops of the capital, which they called New Rome, as stated by the Council of Chalcedon (451). The pope then reigning, Leo I., publicly based his claim upon the texts for the primacy of Peter (Matthew 16, 18; Luke 22:31; John 21:15 f.), thereby offsetting the passing political distinction of Constantinople by asserting for the papacy a perpetual foundation of divine right.

4. A chief distinction of the Roman Church was the fact that it was the only Christian community in the Latin-speaking world where apostles had resided. Rome boasted of being the scene of the martyrdoms of Peter and Paul, a claim which we do not know was contested by any other locality. With such apostles as its alleged founders, Rome was regarded as a pre-eminent depository of genuine apostolic tradition.

V. REFORM THROUGH THE SECULAR POWER.—During the seven centuries which elapsed between Constantine and Hildebrand, the reform of the church, theoretically left chiefly to provincial synods, was in cases of emergency undertaken on the initiative of the secular power. Kings and emperors were careful to use ecclesiastics, in particular archbishops or patriarchs, to execute their policies; but the fact remains that virtual control of the church by the crown was practiced in most of the states which arose on the ruins of the Roman Empire. After the popes broke away from the power of the Eastern Empire in the 8th. century, friends of order looked to the Carolingians, or to their Saxon and Salian successors, to intervene with military forces in critical emergencies. The donation of Charlemagne (774), the revival of the Roman Empire in the West (800), and the deposition of bad popes by Otto I. and Henry III. in 963 and 1046 are instances of such intervention.

VI. REFORM BY STRENGTHENING THE PAPACY.—The weakness of depending on the secular power for reform was that no emperor whose sources of men and supplies lay north of the Alps could permanently retain control of central Italy. The reformers of the 11th. century, led by Hildebrand (Gregory VII.), insisted that lasting improvement in the state of the church could never be brought about by the secular power; it must come from within.

Hildebrand's plan was reform by centralization. The election law of 1059 put the control of the choice of the pope into the hands of the cardinals, and particularly of the suburban bishops who were habitually the liturgical assistants of the pope. With these were associated the priests of the principal or "cardinal" churches of Rome, and the deacons who were among the major administrative officers. The lay participation in papal elections was reduced to a mere shout of approval; and the influence of the German king was practically eliminated. Secure in the control of the papacy the reformers used legates to break the power of archbishops north of the Alps.

Centralization usually increases the number of officials. To keep them from starvation in lean years it was necessary to bring new kinds of business to the papal court. Appeals and dispensations were multiplied. This process, in full swing under Innocent II. (1130–1143), showed its potency for evil particularly during the Great Schism (1378–1417), when a divided Europe had to support more than one papal court, and exactions multiplied.

During the centuries from the preaching of the first crusade by Pope Urban II. (1095), to the withdrawal of the last Occidental garrisons from Palestine (1291), the attempt to still the jealousies of Europe and to unite its military forces in a series of holy wars against the infidel had strengthened the pope. The financial weakness of the papacy, however, continued to hamper its development as an international power. Though the Fourth Council of the Lateran in 1215 granted the pope the right to tax the church to raise money for crusades, nevertheless in most respects the pope, like many mediaeval kings, was expected "to live of his own." The income from the Papal States, together with certain customary dues, such as Peter's Pence, was quite inadequate to finance an international spiritual empire. In the absence of the power to tax, resort was had to a fee system; so that each item of business was supposed to pay for itself and a little more. The evils of this method are notorious: each hungry official desires to affix his visé to every dispensation or appeal, thus creating unnecessary delay and expense. Add to this the sale of offices and of the right of succession to offices (expectancies), and the efficiency of government is deeply impaired.

In the 14th. century the papacy entered upon two successive periods of misfortune. The Babylonian Captivity followed almost immediately on the struggle of Boniface VIII. (1294–1303) and Philip IV. of France. Philip the Fair, like his antagonist, Edward I. of England, fought many wars and asked for grants from ecclesiastics so regularly that what was nominally a gift became practically a tax. Then in the Bull *Clericis Laicos* (1296) Pope Boniface protested that ecclesiastical property should not be taxed without the pope's consent, a principle which, if it had been accepted, would have given to the papacy a very material part of the power of the purse in every European country.

VII. Conciliar Supremacy.—The return of the popes from Avignon to Rome was followed by a contested election which inaugurated the Great Schism (1378–1417). A disputed succession is the bane of monarchy; the problem the secular states settled by war the church settled by a temporary revival of a theory that the oecumenical council is supreme. In 1415 the Council of Constance took this position. It even adopted a plan for parliamentary government for the church by councils to be convened in five years, then in seven, and then every decade. This scheme broke down, but the question as to whether pope or council is supreme was debatable for more than four centuries. Conciliar supremacy was maintained by the Gallicans, whose essential principles were best formulated in the Declaration of the Gallican Clergy (1682), which says that the pope has no power over civil and temporal matters (outside the Papal States); that oecumenical councils are superior to the pope; and that even in matters of faith the pope's judgment is not irreformable unless ratified by the consent of the church.

VIII. The Victory of Papalism.—The position opposed to Gallicanism is called Ultramontanism; it maintains that the supreme authority in the church is located on the other side of the Alps from France (*ultra montes*). This view is also known as Papalism, in distinction from Episcopalism or Cyprian's theory that the church is an oligarchy of bishops in which the pope is merely first among his peers. On the eve of the Protestant Reformation, the Fifth Council of the Lateran declared (1516) that the pope has authority over all councils, and that he may call, transfer, or dissolve them. This did not settle the question of supremacy, which was so acute that the Council of Trent (1545–63) did not dare to legislate upon it. The definite victory of Ultramontanism came at the Vatican Council (1870); it was possible because the French Revolution had shattered the strongholds of Gallicanism in the Bourbon autocracies, and because Napoleon, through his secularizations, had broken the political power of the great German archbishops. The Vatican Decree asserted that the pope has the supreme power of governing the universal church, not merely in faith and morals, but also in matters of discipline, administration, and pronouncing judgment. It also stated that the pope possesses ordinary and immediate jurisdiction in every diocese. Every cleric holding any position of influence in the Roman Church is now required to "promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ," and (since 1877) also to believe in the Vatican decrees (Canon 1406). The Anti-Modernist Oath of 1910, which must be signed by all candidates for major orders, asserts also that the church was founded by the historic Christ and is built on Peter and his successors to the end of time.

The ecclesiastical sovereignty of the pope is limited by no theory of the separation of powers into legislative, executive, and judicial. As supreme legislator Pope Benedict XV. in 1917 issued a new *Codex Iuris Canonici* on his own authority, received, as he believes, from Christ. This is an admirable codification, such as the papacy had not promulgated for precisely six centuries. With the learned notes and index by Cardinal Gasparri, it is an indispensable aid to all who would understand the rules of Roman Catholicism. Like the Code of Justinian, it is published by authority of an autocrat.

IX. Infallibility.—The pope is not merely supreme; in some matters he claims infallibility (q.v.). This prerogative is limited to the field of faith and morals. Prior to the Vatican Council, some Roman Catholics, particularly in France, had hoped that the pope, when declared infallible, would solve pending political and social questions, by a series of oracles; but this expectation has been disappointed. The popes have not even declared officially which of their own pronouncements during the past three centuries are infallible. In the absence of certainty, the faithful are taught to venerate every official utterance of the pope as the voice of one who may speak with infallibility (cf. Canon 1324), and to obey dicta which may after all be merely what the Pharisees called "a hedge about the Law." The statesmen of the Vatican realize that few positions, particularly in the field of political or social theory, can be irreversible. If the Syllabus of Pius IX (1864) were declared infallible, it might embarrass the papal diplomats in dealing with governments of the 20th. century. Thus the pope's freedom of cathedratic utterance is limited not merely by the infallible declarations of his predecessors (if he will tell which of their pronunciamentos are really infallible), but also by a proper regard for the probable perplexities of his successors in dealing with a world which is in social and intellectual evolution. The Catholic Church is at present guided on the legal fiction of provisional finality.

The actual fixation by infallible decree of any matter open to serious question would endanger the very infallibility on which all depends.

X. Concessions in Science and Economics.—Though infallible, Rome is not always inflexible. It has modified its practical attitude on many questions. In spite of the condemnation of Galileo in 1633 it is no longer heretical to disbelieve that the earth is the immovable center of the universe. Disregarding the Bull of Innocent VIII. against witchcraft, Roman Catholics today prefer to have obnoxious old women investigated by an alienist rather than by an inquisitor. The church now forbids anyone to undertake exorcism (apart from rites such as baptism), except by express license of the ordinary and after diligent investigation that the person is really possessed by a demon—which is difficult to prove (Canon 1151). As regards geology, a latent concession in the phraseology of the "Short History of Religion" (appended to the "Larger Catechism" of Pope Pius X.), says that the creation of the world "occupied six periods of time, which Holy Scripture calls *Days*" (p. 299). In the sphere of ethics the Roman Church permitted first the modification through custom and casuistry of the canonical prohibition of receiving interest on money ("usury"), and then quietly dropped it; so that the new Code permits a not immoderate rate of interest (Canon 1543). Thus the papacy is no longer an enemy of capitalism.

XI. Modernism.—Rome has responded to some extent to the movements of contemporary thought, but certain Roman Catholic scholars have tried to go faster than is compatible with Catholicism. In the later years of the pontificate of Leo XIII., these tendencies developed rapidly, particularly in France and in Italy. The movement was stigmatized in 1907 by syllabus and by encyclical as Modernism (q.v.). It has two principal aspects: the one philosophical, the other historical. (1) Philosophical modernism is rooted in the instinct to defend the faith. He who would convince an opponent cannot shut himself up within a closed circle of Catholic truth and plead "prescription" against heresy; he must find a common ground upon which to argue, and in so doing is likely to make concessions resented by ecclesiastical authority. (2) Historical criticism, particularly under the influence of evolutionary theory, has made scholars increasingly distrustful of the Roman Catholic presupposition that "tradition was, and is, guided in a special manner by God, Who preserves it from being curtailed, mutilated, or falsified" (Pohle in *Catholic Encyclopedia*, XIV, 581d). The anti-modernist oath, since imposed on priests now checks human ingenuity.

XII. Statistics.—Krose in the *Catholic Encyclopedia* (XIV, 1912) gives the total number of Catholics in the world at 264,505,922; Europe, 188,577,058; Asia, 12,661,498; Australia and Oceania, 1,244,055; Africa, 2,689,839; America, 87,614,635. Large figures of this sort are severely attacked by Joseph McCabe in his *Decay of the Church of Rome*. The *Official Catholic Directory* of 1921 gives the following salient facts: the present Pope is Benedict XV., elected Sept. 3, 1914. In the College of Cardinals there are 5 Cardinal Bishops, 48 Cardinal Priests, 7 Cardinal Deacons. In the United States, there are 2 Cardinals, 14 other Archbishops, 93 Bishops, 21,643 Priests, 10,790 churches with resident pastors, 5,790 mission churches, 113 seminaries, 8,291 seminaries, 215 colleges for boys, 710 academies for girls, 6,048 parish schools with an attendance of 1,771,418, 295 orphanages with 46,777 orphans, 118 homes for the aged, and 17,885,646 Catholics.

W. W. Rockwell

**ROMAN RELIGION.**—A term used to cover the religious life in the Roman state for a period of some 1200 years.

I. First Period, from the Founding of Rome (753 B.C.) to the Dedication of the Capitoline Temple (509 B.C.).—A list of festivals, some fragments of priestly chants, a few formulas of prayer and a tradition that is frequently vague or inaccurate are our only sources for the earliest period of Roman religion. With this meagre evidence detailed reconstruction is impossible, but enough information is available to enable us to sketch it in general outline. It was a religion of clearly marked limitations, and reflected the narrow life of a primitive community whose social and private life had as yet shown but little development and whose chief activities were agriculture, stock-raising and war. But within these narrow limits the number of gods included in their worship was very large. To the primitive Roman the world swarmed with spirits, most of whom were definitely associated with some particular function. Saturnus was the god of sowing; Tellus (Earth) was the power who received and nourished the seed; Ceres was the spirit of growth, Flora, of blossom; Pomona, of fruit; Consus, of harvest. Pales was the divinity of the pasture land; Fons, of springs; Volturnus, of rivers. Mater Matuta and Carmenta were connected with birth; Larenta, Carna and Veiovis, with death. In the house Janus was immanent in the door and Vesta in the hearth-fire. There seems indeed to have been no limit to this system of specialization. It was the belief of the Romans that the number of gods exceeded that of men, as is shown by their doctrine of the Genius, the spiritual double who attended and watched over each man, and the Juno who fulfilled a similar function for every woman. There were many other spirits or groups of spirits, like the Lares, who protected the community and afterwards the home, the Penates, spirits of the store-room (*penus*) and Manes, the spirits of the dead. Towering over all was the triad that consisted of Jupiter, Mars and Quirinus. Jupiter was the great sky-god, with whom were associated all celestial phenomena: the bright blue of the heavens, thunder, lightning and rain. Mars, if not originally a war god, was connected with war at an early date, while Quirinus was a counterpart of Mars, whose cult had grown up among the community that dwelt on the Quirinal Hill.

All these divinities were thought of merely as gods of the Roman state. In Roman religious consciousness they were not related to the welfare of other communities, or to the world at large. The original Roman religion had no cosmogony, no myths, no divine genealogies. Moreover, it was not anthropomorphic and had neither images nor temples. On the ceremonial side it was elaborate and precise to an extraordinary degree. The numerous festivals were celebrated according to strictly prescribed forms. No deviation of any kind was permitted. Violation of a regulation pertaining to a procession, sacrifice, prayer or any other ritual detail vitiated the whole ceremony. The purpose of each festival was to maintain right relations with some god or group of gods; and when the ceremony had been scrupulously performed, it was believed that the god would do his part.

Divination also was practiced by the early Romans, and they believed that by watching the flight and noting the cries of birds and by the observation of various other signs they could determine whether the gods were favorable or unfavorable to some plan proposed or project under consideration. This was the institution of the auspices (*auspicia*).

II. From the Dedication of the Capitoline Temple (509 B.C.) to the Beginning of the Second Punic War (218 B.C.).—The temple of Jupiter, Juno and Minerva on the Capitoline Hill, though not dedicated till the first year of the Republic, was begun in the period of the Tarquin dynasty. The Tarquins were Etruscans, and the combination of these three gods in a triad that displaced the earlier group of Jupiter, Mars and Quirinus was one of many manifestations of Etruscan influence in Roman religion. The combination goes back ultimately to the Greek divinities Zeus, Hera, and Athene, but the practice of combining them, or rather their Etruscan counterparts, was much more common in Etruria than in Greece and it was from the former country that the Romans derived it. Moreover the temple itself was the work of Etruscan architects, and the clay statue of Jupiter which it contained was modelled by Etruscan artists. To Etruscan influence must be ascribed also the institution of the triumph with its elaborate procession, and the organization of the great Roman festival (*Ludi Romani*), both of which were connected with the worship of Jupiter. But it was not only from its northern neighbor that Rome was receiving new ideas. From the Greek cities in Southern Italy a stream of religious influences was pouring into the metropolis. The last period of the monarchy saw the introduction of the Sibylline books from Cumae in Campania, and in the first years of the Republic the cults of Apollo, Hermes (Mercury), and Demeter (Ceres) were established. With these began that Hellenization which was the cause of such far-reaching changes in Roman religion.

With the extension of Roman power over Italy many gods of Italian provenance were also added to the list. First among these was Diana of Aricia, the erection of whose temple on the Aventine Hill marked Rome's hegemony in the Latin league. The cult of Fortune (*Fortuna*) was brought from Praeneste; that of Venus (originally a goddess of gardens and the charm of external nature) from Ardea. Castor and Pollux, and Hercules, though ultimately of Greek origin, came to Rome from Tusculum and Tibur respectively and were always thought of as Italic in origin. Throughout the whole period of her political expansion Rome showed the utmost liberality toward the religious beliefs of the peoples whom she conquered or with whom she had political or commercial affiliations. She not only tolerated their cults but in many cases absorbed them into her state religion.

Profound changes took place also in the external forms of worship. The use of cult statues and the building of temples mark the establishment of anthropomorphic ideas, and these steadily increased. The spectacular element became more and more prominent. This tendency is clearly seen in the gorgeous display which characterized the celebration of triumphs and of the Roman games. Notably spectacular also were two other institutions of this period, namely the *lectisternium* and the *supplicatio*. The former was a banquet of gods. On a table were placed food of various kinds and on the dining couches that surrounded it on three sides were laid images of the gods in whose honor the feast was spread. It was one of the shows of Rome and the people came in crowds to see it. A more direct appeal to popular interest was made by the *supplicatio*, for in this the people took an active part. In large numbers, with garlands on their heads and laurel branches in their hands, they passed from temple to temple prostrating themselves and praying to each god in turn for aid in some national crisis or giving thanks for a victory.

III. From the Beginning of the Second Punic War to the End of the Republic.—The *lectisternium* ordered by the senate in 217 B.C. after Hannibal's victory at Lake Trasimennus is a significant event in Roman religion. For in the six pairs of divinities who reclined at that divine banquet, we see the twelve great gods of Greece: Jupiter and Juno (Zeus and Hera), Neptune and Minerva (Poseidon and Athene), Mars and Venus (Ares and Aphrodite), Apollo and Diana (Apollo and Artemis), Vulcan and Vesta (Hephaestus and Hestia), Mercury and Ceres (Hermes and Demeter). This shows how far the process of Hellenization had gone, and in the two succeeding generations its progress was still more rapid. But Roman religion did not confine her list of foreign cults to the gods of Greece. In the year 205 B.C., the Senate, worn out by the long war and discouraged by the fact that Hannibal and his army were still in Italy, decreed that the worship of the Mother of the Gods (also called the Great Mother or Cybele) should be introduced into Rome. This was a Phrygian cult and it was the first of the numerous oriental religions that afterwards played so important a rôle in Roman religious history. This oriental influence developed its greatest strength under the Empire, but the Mother of the Gods was not the only eastern divinity in Rome in Republican times. The Egyptian goddess Isis was already known there in the age of Sulla. Other influences also were at work. As a result of the improved standards of education and the rapid development of Roman literature, the cultured classes became familiar with Greek philosophy, and many now sought in the theories of the Stoics or the Epicureans the answers to those questions which to earlier generations had seemed to lie exclusively within the field of religion.

The conditions so briefly sketched, were bound to react most unfavorably upon the old religion, and it is without surprise that we find on all sides indications of deep-seated decay. Many ceremonies were entirely neglected; numerous Roman divinities were forgotten; the priesthoods became disorganized, and many of the temples crumbled into ruins.

IV. The Reforms of Augustus.—Dismayed by the lamentable state of the national religion, Octavian, shortly after the battle of Actium, proceeded to introduce reforms. He reorganized the priesthoods; filled the office of high-priest of Jupiter (*Flamen Dialis*), which had been vacant for seventy-five years; increased the privileges of the Vestal Virgins so as to induce noble families to make their daughters take the vows; rebuilt eighty-two temples or sanctuaries which had collapsed; and after his division of the city into fourteen wards and of each ward into many precincts (*vici*) he placed in each precinct a shrine of the Lares of the cross-roads (*Lares Compitales*), and between the figures of the two Lares was a representation of his own Genius.

V. The First Two Centuries of the Empire.—The reforms of Augustus were the basis of the religion of the first two centuries, and one of the outstanding features of the period was the sanctification of the imperial idea. The two measures of Augustus which produced the most startling results were the introduction of the worship of his Genius in the cult of the *Lares Compitales* and the institution of the worship of the Emperors (*Divi Imperatores*), which he had initiated by building in the Forum a temple to Julius Caesar (*Divus Iulius*), whom the Senate had declared a god. This was the beginning of a new class of divinities in the Roman pantheon. When an Emperor died, the Senate, except in cases where special odium or

infamy attached to his name, decreed him divine honors. A temple was erected and priests were appointed. In Rome this emperor-worship confined itself to the dead emperors. But in some of the provinces, especially in the East, and in many provincial towns in Italy both Augustus and his successors were worshiped during their lifetime.

Oriental divinities, some of which, like that of the Mother of the Gods and of Isis, had been introduced during the Republican period, became increasingly popular during this period, although we do not hear of many of them obtaining recognition as state cults. Among these were the Syrian goddess who won the favor of Nero, and the Persian god of light, Mithras.

VI. The Third and Fourth Centuries and the End of Roman Religion.—In the 3rd. century the oriental cults reached the acme of their popularity. The Sun-god El Gabal of Hemesa in Syria, the Invincible Sun (*Sol Invictus*) from Palmyra and the Carthaginian goddess Caelestis all had their votaries. None of these, however, could compare in popularity with the three cults already mentioned: the Mother of the Gods, Isis (with Serapis and the other divinities of the Egyptian group) and Mithras. These were the great rivals in the 3rd. century, and they only ceased to contend with one another when they found their prestige threatened by the rapidly increasing strength of Christianity. It is one of the important facts of religious history that the great struggle of the Christian faith was not with the old Roman gods or with the Graeco-Roman divinities, but with these oriental cults, which by their more spectacular ceremonies, their stronger emotional appeal, and their hope of a future life had driven the old beliefs into a distinctly subordinate position. Through some of their doctrines they had even prepared the way for Christianity. The church-fathers described Mithraism as a diabolical imitation of Christianity. There were indeed some points of resemblance between the two, and it is doubtful whether Christianity ever had a more dangerous rival than the cult of Mithras. But the victory of the Christians was assured when in 311 the Emperors Galerius, Constantine and Licinius granted them official recognition. While this edict only gave Christianity equal rights with the cults previously recognized by the state, the favor of Constantine conferred upon the cause an unrivalled prestige. It was the beginning of the end, and within three generations the collapse of paganism was complete.

Gordon. J. Laing

**ROMAN RITE.**—The prescribed liturgical and religious forms of the Roman Catholic Church.

**ROMANTICISM.**—As an art term, Romanticism is contrasted with Classicism and signifies a valuation of the emotional as against the rational factor, of the imaginative as against the actual, of the unusual and adventurous as against the habitual and commonplace, of the individual or unique as against that which is ordered by general rule. As applied to a philosophy of life it is contrasted on the one hand with conventionalism or strict adherence to established proprieties, on the other with the regulation and limiting of impulse and passion by rules of abstract reason, or with expecting the individual to conform to general laws. In the phraseology of Nietzsche, it says "Yes!" to life's urge, whereas conventionalism, puritanism, rationalism, legalism, say "No!"

Historically it was exhibited in a literary, musical, social and ethical movement at the close of the 18th. and the beginning of the 19th. centuries which accompanied the political demand for emancipation and liberty. It rejected the classic rules of the 17th. century which banned Gothic architecture and Shakespeare as irregular and barbarous. It revolted against social distinctions of rank or against legal and ecclesiastical authority when these would interfere with the individual's freedom or his passion. It set the natural as a watchword against the artificial, and identified rules with the artificial.

As an ethical principle, romanticism builds on one of the two factors in life—the factor of newness, variation, originality, uniqueness. Life without these is dull and defective in that richness which is one element at least in perfection. Life which centers its interest on keeping rules tends to be pharisaical or at least too pedantic for generous and heroic and spontaneous activities. The defects and dangers of romanticism are, however, equally obvious. Passion and emotion unchecked by sober reflection, individual impulse unregulated by the experience of the past, and by general rules, are likely to be capricious, selfish, and unfruitful.

James H. Tufts

**ROMANUS.**—Pope for four months, 897.

**ROOD.**—Old English of "rod"; a term used for a gallows, or cross, in particular for the Holy Cross on which Christ was crucified. The screen dividing the chancel from the nave in a church is called the *rood screen* from the crucifix surmounting it.

**ROSARY.**—A string of beads used in devotions by Tibetan Buddhists, Mohammedans, and R.C. Christians. In Catholic devotions, the beads are of different sizes, and so arranged that a complete cycle of prayers may be told off on the rosary.

**ROSICRUCIANISM.**—The name given to a movement in the 17th. century, said to be derived from a society organized by a legendary Christian Rosenkreuz, who imparted to the society occult learning, including the solution of the many problems of mediaeval science, such as the transmutation of metals, the secret of everlasting youth, the philosopher's stone, etc. The history of the movement is very imperfectly known.

**ROTHE, RICHARD** (1799–1867).—Lutheran theologian who studied under Schleiermacher, Hegel, and Neander, professor at the Universities of Heidelberg and Bonn. His great work was the *Theologische Ethik*, an inspiring idealistic system in which he taught that the religious and ethical life are coincident, and that the process of history is the unfolding of the purpose of the absolute, personal God.

**ROUSSEAU, JEAN JACQUES** (1712–1778).—French philosopher and man of letters, one of the leaders of the Romanticist movement in French thought. See Romanticism. His *Social Contract* supplied the social and political motives of the French Revolution. His *Émile* expressed his educational conceptions which laid stress on the inherent goodness of child nature and conceived the task of education as the development of the native desires and capacities of the child rather than the subjection of the mind to the doctrines already formulated by society. Religiously Rousseau has been called a "sentimental deist," placing the emphasis on the emotional side.

**ROYCE, JOSIAH** (1855–1916).—American philosopher, who occupied the chair in history of philosophy at Harvard. He was an influential defender of absolute idealism and contributed to the philosophy of religion from that point of view but with constant emphasis upon social and ethical considerations. He ultimately formulated his ideal

of life in his *Philosophy of Loyalty*, and interpreted Christianity as the religion of "loyalty to the Beloved Community."

**RUBRIC.**—A portion of a manuscript, made conspicuous by red or other distinguishing type. The word is now used to denote the instructions or rules printed in liturgical books directing the conduct of the services, these having been originally printed in red. They now appear in italics in the prayer books.

**RUDRA.**—A destructive storm god of early Vedic religion who was later absorbed in Shiva.

**RUFINUS TYRRANIUS** (ca. 343–410).—Presbyter and theologian, at first a close friend of Jerome. The friendship was broken because Rufinus supported Origen whom Jerome repudiated. Rufinus' great work was the translation into Latin of the great Greek fathers.

**RULE OF FAITH.**—(*Regula Fidei.*) A formulation of authoritative belief designed to secure a correct content of faith in Catholic Christianity and to exclude heresy. The conception appeared in the 2nd. century when it was necessary to define truly apostolic Christian doctrine over against Gnosticism (q.v.). The content of the rule of faith was probably an elaboration of early baptismal confessions, and eventually included the items of the Apostles' Creed (q.v.). The real canon of faith, however, was the total apostolic teaching interpreted by the Apostolic church rather than the creed alone, which has always been used as a symbol of acceptance of Catholic doctrine as a whole, and not as an official compendium of doctrinal beliefs.

**RUSSIAN SECTS.**—The term sects in Russia may be used in a broader, and in a narrower sense. In a broader sense, it means all the Russian sects either derived from the *raskol*, or developed under Western and Judaic influences. In a narrower sense, it means only the latter, with the exclusion of the *raskol* and its ramifications.

I. Raskol.—The term *raskol* means schism, and the *raskolniki* are those Russian Christians who have broken the bond of allegiance to the official Orthodox Church. They are called also *staroobriadtsy* (followers of the old rites), and *staroviery* (old believers).

The *raskol* owes its origin to the correction of the liturgical books, which in the 16th. century were full of mistakes. Various learned monks and priests studied Greek manuscripts for this purpose. Partly because of religious fanaticism, partly because of personal animosity towards Nikon, a Patriarch who organized the great liturgical reform, a group of Russian priests and monks opposed the undertaking and appealed to the Czar against him. Their protests were rejected. Violent measures were adopted by the State to end this opposition. One of the chiefs of the *raskol*, the protopope Avvakum, was burned alive with two of his adherents on the 14th. of April, 1682. A ukaze of Tsarevna Sophia Aleksieevna, issued in 1685, ordered the obstinate *raskolniki* to be put into iron cages and burned alive. As time went on, a whole code of repressive laws against them was compiled by the government under the influence of the Holy Synod, and it was only in 1905 that the severity of the civil power was somewhat mitigated.

The doctrinal features of the *raskol* were already formulated at the end of the 17th century and they have been kept in substantially the same form to this day. In their opinion, the Russian Church has fallen into heresy (Nikonianism): she is the embodiment of Antichrist: the liturgical books corrected and edited by Nikon are filled with heretical doctrines. Old editions and images are to be used in the worship of God. They insist upon the addition of the word "true" to the eighth article of the Nicene creed; the use of two fingers (instead of three) in the performance of baptism, and in the act of blessing; the spelling of the name Isus instead of Iisus (Jesus).

From the outset, the *raskol* separated into two main branches: *Popovtsy* and *Bezpopovtsy*. The former, who may be named in English "the followers of priests," believe in the incarnation of Antichrist in the souls of Nikon, and Peter the Great; still, they do not reject the priesthood and sacraments of the orthodox church, and they accept the services of priests who prefer their financial offers to those of the Orthodox Church. The *bezpopovtsy* (literally "without priests") believe in the full enslavement of the Russian Church to Antichrist, and consequently the decay of the orthodox hierarchy, the necessity of breaking with its representatives and repudiating their sacraments, and of rebaptizing the members of the orthodox church. Both branches split into a considerable number of sects and ramifications, more than 150.

The *popovtsy* had a better organization in the 19th. century. Even from the 18th. century they strove to have a hierarchy of their own, and vainly entreated the Patriarchs of Constantinople and Jerusalem to ordain bishops of their belief. Their efforts were crowned with success in 1847, when the Greek metropolitan Amvrosios of Serajevo agreed to take up his residence in the *raskolnik* monastery of Bielokrinitsa (Bukovina), and to raise to the episcopate and priesthood monks and laymen coming from Russia. Thus the *popovtsy* ceased being dependent on deserters from the clergy of the Russian orthodox church. The so-called hierarchy of *Bielokrinitsa*, contemptuously designated by the epithet of "Austrian" in the polemical writings of orthodox missionaries, increased considerably the power and organization of the *raskol*. At this time, it numbers 15 bishopries, and an arch-bishopric at Moscow. In 1904 the Russian Senate approved a revision of the repressive laws frequently enacted against the *raskol*. The following year the *raskolniki* were granted freedom of worship.

The exact number of the *raskolniki* is unknown, for the intolerance of the old régime forced the members of the Russian sects to conceal themselves. The official statistics estimate their number as 2,200,000. These figures are evidently false. According to other sources, they are 20 millions—clearly exaggerated. The statistics of I. Iuzov give 3,650,000 *popovtsy*, and 7,000,000 *bezpopovtsy*. It is generally believed in Russia that the *raskolniki* amount to 15 millions.

II. Sects.—In a narrow sense, the term sect in Russia implies the acceptance of novelties in the domain of the orthodox faith, and to this extent, it is contrasted to the *raskol*, which professes attachment to the traditional teaching of Eastern Christianity. Russia abounds in sects which deviate entirely or in part from the doctrine of the orthodox church, and which have either had their origin or found much encouragement from Western Reformers. In general, they are either the remnants of the heresies of the primitive church, imported into Russia in the Middle Ages by Bogomils (q.v.), or they are the product of Protestant propaganda. According to P. Miliukov, and other modern students, Russian sects ought to be considered as the spontaneous evolution of the religious feelings of the Russian soul. They are as national as the *raskol;* they mark a movement of reaction against the paralyzing formalism of the official church.

The Russian sects may be divided into two classes, mystic and rationalist. The former go back to the 17th. century, and believe that their members are the incarnation of the Godhead, and possess the inner illumination of the Holy Spirit in their souls. The latter regard reason as the supreme rule of religious belief and reject the dogmas, sacraments and liturgical practices of the organized churches. The most important of the mystic sects are the *Khlysty* and *Scoptsy:* of the rationalistic, *Molokany* and *Stundisty*.

1. *Khlysty.*—The history of Russian sects goes back to the 15th. century, when Matviei Bashkin taught in Moscow that the church was the society of the faithful; that the icons were accursed idols; that the ecclesiastical traditions were mere fables; that the sacraments were forgeries of priests. But, it was in the 16th. century that the seed sown by Bashkin and Theodosii Kosoi developed in the most interesting and mysterious of the Russian sects, that of the "men of God," or of the *Khlysty* (probably a corruption of *Khristy*).

The *Khlysty* arose as a protest against the moral deficiencies of the Russian clergy and the exaggerated ritualism of the Russian church. They began the series of mystic sects of Russia. The first of their many pseudo-Christs was Ivan Timofeev Suslov. After his death, his prerogatives were taken over by Prokopii Lupkin, who spread the sect in the governments of Nizhni-Novgorod and Yaroslav. The civil power spared no efforts nor cruelties to uproot the sect. In 1733 its leaders, among them a nun, Anastasia, were beheaded. Yet the *Khlysty* outlived the persecution. They exist under the various denominations of *Men of God, Montanists, Chaloputy, Searchers for Christ*, etc. They deny the divinity of Christ, whom they consider the Son of God but in a moral sense; they believe in the transmigration of souls, in the immediate fellowship of God with men, in the continuance of the prophetic gifts; they reject the sacraments of the Orthodox Church, particularly marriage.

2. *Skoptsy.*—The *Khlysty* gave birth to another mystical sect, which the Russian government ranked among the most harmful of the Russian empire, the sect of the *Skoptsy* (eunuchs). It was founded in the second half of the 18th. century by a peasant of the government of Orel, Kondrat Selivanov, who declared himself to be the son of God, sent to baptize men with fire. The chief tenet of the sect is castration, as the only way to come back to the purity and spirituality of our first parents. They consider it as the greatest sacrament of God, because they believe that it was practised in the Old Testament, and performed on Jesus Christ by John the Baptist. They were waiting the day when according to the Revelation of St. John, XIV, 1, they will be 144,000. Then the chief of the sect will dethrone the "white Czar" and embody in himself a Russia cleansed of all human passions. They continue their propaganda in Russia, in the utmost secrecy, and it is believed that they have accumulated immense riches. They are divided into various ramifications. The so-called spiritual *skoptsy* reject castration and require only the practice of chastity.

3. *Molokany.*—Rationalistic sects center around *Molokany* and *Stundisty*. Their common feature is the denial of the church, the free inquiry in the interpretation of the Holy Scripture, the rejection of sacraments, hierarchy, the reverence due to saints, liturgical rites and fasting.

The *Molokany* recognize as their founder a tailor of Tambov, Semen Matvieev Yklein, in the second half of the 18th. century. At the beginning, they favored the observance of the legal practices of the Old Testament, and abstained from eating the flesh of impure animals. Further on they denied the equality of persons in the godhead, and the reality of the incarnation. To them, the Sacraments have only a spiritual value: the Lord's Supper means the spiritual assimilation of the Gospel. The true church of Christ survived till the 4th. century when it was corrupted by the Fathers and the Oecumenical Councils. The Bible has but a moral sense. Jesus Christ proclaimed the religious and civil equality of all men: therefore a hierarchy is useless, civil laws are not obligatory: military conscription and war are accursed by God.

The *Molokany* lack doctrinal cohesion. They show the influence of *Khlysty* and *Stundisty* and of Tolstoism. Some of them formed the sect of the Sabbatists, who keep the Sabbath; others fused with the ancient converts to Judaism. In 1820, a member of the sect, Maksim Akinfiev Popov tried to organize the life of his fellow believers on a communistic basis. Others also turned to mysticism, and gave rise to new sects, whose teaching bears the imprint of strong Jewish influences (*Sopuny, Viedentsy, Siontsy*).

4. *Stundism.*—Numerically the most important of the Russian rationalistic sects is that of the *Stundisty* (*Stundism*). This name is derived from the German word *Stunde* (hour), for the followers of the sect meet together in their prayer houses at appointed times. Under the term Stundism are included all the branches of Baptists. The Baptist movement was derived from Germany, spread under the influence of German preachers and colonists. The high moral standards and economic independence of the German Baptists in Russia powerfully contributed to the diffusion of their religious beliefs among Russian peasants. The chief dogmas of *Stundism* are the atonement by the death of Jesus Christ, the participation in the charismatic gifts of the Holy Spirit, and the justification of the soul through faith. They reject the hierarchy, the veneration of the saints, and of the sacred images, tradition, and prayers for the dead. They accept the sacraments merely in a moral sense. Stundism is the most active of the Russian sects. Their adherents are to be found in all the governments of Russia, and many *raskolniki* go over to them. They show a great spirit of solidarity, abstain from intoxicating liquors and smoking, and distinguish themselves by their charity and generosity. It is believed that they number two millions. The former régime tried in vain to stop their progress. The most violent of orthodox polemists however, are forced to do justice to their high morality.

The number of sects, both mystic and rationalist, is steadily increasing in Russia; the ascendancy, however, seems to belong to the rationalist sects. To their expansion Russian missionaries have largely contributed for economic motives.

More than 200 sects have been classified. The most recent, born in the 20th. century, are the "Readers" (*Chtetsy*), who condemn the use of tobacco and intoxicating draughts; the "Prophets" (*Proroki*) who keep the Sabbath and reject the Hierarchy; the *Khekulity*, who refuse the worship of icons, deny the sacraments, and practice public confession of their sins; the *Ivannites*, who adore the famous arch-priest Ivan of Cronstadt (d. 1909) as the reincarnation of Jesus Christ, and his friend, Porphyria Kiseleva (d. 1905), as the Mother of God; the "New Israel," who preach the exodus from Egypt, i.e., the abandonment of the orthodox church; the sect of the *Lazarevtsy*, who venerate a woman of Nizhny-Novgorod as the soul of God. The task of finding out new sects, and outlining their doctrines for many years was fulfilled by a monthly magazine, "The Missionary Review" (*Missionerskoe Obozrienie*) founded in Kiev in 1896, and transferred, to Petrograd in 1899. In 1916 an ex-organ of the

Ecclesiastical Academy of Petrograd, *The Ecclesiastical Messenger*, was transformed into the official organ of *The Missionary Committee* of the Holy Governing Synod, and persistently waged war against all the *heterodox* denominations, and denounced a great number of new sects. After the downfall of Czarism, by a decree issued on May 13–26, 1917, the Holy Synod suppressed "the Missionary Committee" and its organ, and opened the era of the freedom of conscience for Russian dissenters.

III. DUCHOBORS.—The term derived from *dukh* (spirit), and *borets* (struggler) has in Russian a negative and a positive meaning. It means those who fight against the spirit, that is, according to the theologians of the official church, those who deny the vital elements of the supernatural life, and the sacraments. In a positive sense it means the champions of the spirit, those who fight for its emancipation from religious materialism, the formalism of the organized churches. The origin of the Duchobors is wrapped in mystery. Some find the traces of the sect in the Quakerism preached at Kharkov by a Prussian officer in 1740, or at Moscow in 1737, or in the sect of the *Khlysty* in 1717. At the end of the 18th. century they were scattered throughout all Russia, especially in the governments of the Don, and of Kharkov. Many of them were cruelly persecuted and exiled to Siberia. Alexander I permitted them to establish themselves on the borders of the river Molochnaia, and here, between 1805–1808 they founded nine villages, practiced community of goods, and reached a high degree of economic independence. They numbered 6,000. In 1841 Czar Nicholas I ordered them to be transferred to the desert regions of Transcaucasia. They obeyed, and under the direction of a energetic woman. Luceria Kalmykova, and a peasant, Peter Vasilevich Verigin, they revived their economic prosperity.

After the death of Alexander II., they were fiercely persecuted. Verigin was sent to Siberia, and passing through Moscow, became acquainted with Leo Tolstoi, and accepted his theories about war. In 1894 and 1895 the Duchobors, in spite of severe repressions, refused to be enlisted into the army. By order of the government they were expelled from their villages, and many of them died of starvation and ill-treatment. Thanks to the pleas of Tolstoy and the pecuniary help of English Quakers, several hundred of them left Russia in 1898 and emigrated to the Island of Cyprus. The failure of that emigration led them to search for a better home, and in 1899–1905 they established themselves in Canada, where they reach at present the number of 10,000. They attempted to apply their communistic doctrines, and their theories about marriage, but they met with the opposition of civil authorities, who revoked most of their concessions of land. The problem has not been solved, the Duchobors preferring material ruin to the repudiation of their theories. The Scriptures are regarded by the Duchobors as a dead book, corrupting the mind. They accept some narratives and maxims of the Gospel and interpret them in the light of the inner inspiration of the Holy Spirit. The Trinity is not real, but a symbol of the faculties of the soul. Jesus Christ is a man in whom the divine intelligence flashes with greater intensity. His Gospel is like a diary of our own life. Like Christ, we are born, we teach, suffer, die, and are resurrected. Christ is the eternal Gospel, living within our souls. After death, good souls transmigrate into the bodies of the saints, and the wicked into the bodies of beasts, where they lose their consciousness. The church is invisible; creeds are useless; priesthood an evil institution, Jesus Christ being the only redeeming priest. Sacraments are worthless ceremonies. There is no need of churches for the religious life. The worship of icons is detestable. Marriage consists in the promise of reciprocal love between husband and wife and divorce is granted in the case of adultery.

AURELIO PALMIERI

**RUTHENIAN RITE.**—The liturgical forms prescribed by the Ruthenian Catholic church. The old Greek Slavonic liturgy is used, although the headship of the Pope of Rome is acknowledged.

**RUYSBROECK, JAN VAN** (1293–1381).—Dutch mystical teacher and author known as the "Ecstatic Teacher," whose teaching influenced two sects, Friends of God and Brothers of the Common Life (qq.v.).

## S

**SAADIA BEN JOSEPH** (892–942).—Jewish philosopher, *gaon* (q.v.) of Sura, Babylonia. His great literary work embraces Hebrew grammar, translations of the Bible into Arabic, *piyyutim* (q.v.), legalistic tracts, polemical writings, especially against the Karaites (q.v.) and philosophic books especially the *Sefer Emunot we Deot* (Book of Faith and Doctrine) in which he reduces Jewish doctrine to a system, and verifies its revealed truths through rationalistic speculation. Saadia brought into Jewish life and study the fruits of the rich Mohammedan Arabic civilization of his time.

HAROLD F. REINHART

**SABAISM or SABIANISM.**—The beliefs of a semi-Christian sect of Babylonia, resembling the Mandaeans (q.v.), the earliest mention of which is in the Koran (2:59; 5:73; 22:17).

**SABATIER, LOUIS AUGUSTE** (1839–1901).—French Protestant philosopher and theologian; taught in Strassburg until the German conquest of Alsace, then in the Protestant theological schools of Paris. He advocated a liberal type of theology, showing the influence of Schleiermacher and Ritschl. His best known works are *Outlines of a Philosophy of Religion*, and *Religions of Authority and the Religion of the Spirit.*

**SABBATARIANISM.**—A term for the doctrine advocated by certain Christian sects, such as the Seventh-day Baptists, that the seventh day or Jewish Sabbath should be observed as the Christian day of rest; used also to characterize the ideal of a rigid observance of Sunday as a sacred day.

**SABBATH and SUNDAY.**—The two words are often confounded, but they are really quite distinct: Sabbath, the Jewish holy day, is the seventh day of the week; Sunday, the Christian day of rest and worship, is the first day. The institutions are as distinct in origin and purpose as the days.

Traces of a weekly holy day are found among other ancient Semitic peoples, but the Sabbath is a Hebrew institution, of which we first read, as of something long established and well known, in Exod. 16:23. It evidently antedated the Decalogue. The day has a divine origin, in the sense that men were guided to establish an institution that meets a fundamental and permanent human want—the need of periodic rest to offset cumulative fatigue. The original idea of the Sabbath was simply cessation from labor, and neither Law nor Prophets make mention of worship on that day. After the exile, the synagogue developed, at first

as a mere school for instruction of the people in the Law, and the Sabbath, as a day of leisure, was naturally chosen. Out of this school grew the idea of Sabbath worship, and a liturgy developed, consisting of prayer and praise taken almost wholly from the O.T. Jesus observed the Sabbath, but he gave his disciples a more liberal interpretation of the Sabbath law than was current in his day (Mark 2:27; 3:4).

Traces of the observance of the first day of the week are found in the N.T. (John 20:26; Acts 20:7; I Cor. 16:2). But there is no command to observe the day, and in the literature of the first three centuries observance of the Lord's day is regarded as a commemoration of the resurrection and a joyful privilege, not a legal obligation. The first legal recognition of the day is in a decree of Constantine published in 321, which calls it the "venerable day of the sun." Laws requiring rest from labor were promulgated in the reign of Charlemagne, and became general in all "Christian" nations. The notion that the obligation of the third commandment has passed over to Sunday making that the "Christian Sabbath" is quite modern and is confined to English-speaking countries. It was first advocated by the Rev. Nicholas Bownd, a clergyman of the Church of England, in *The True Doctrine of the Sabbath* (London, 1606), and speedily became the prevalent idea among the Puritans, whence it has descended to most of the existing Protestant churches of England and America, but has never found acceptance in Continental Europe, among Protestants or Catholics.

HENRY C. VEDDER

**SABBATICAL YEAR.**—In the O.T. legislation, every seventh year when land must lie fallow. Cf. Lev. 25:1–7.

**SABBATINE PRIVILEGE.**—In the R.C. church the prompt liberation from purgatorial suffering of those on whom the Virgin Mary has had favor and for whom she interceded; a name derived from the apocryphal bull of 1322 in which this special privilege is made to be granted to members of the Carmelite order, the deliverance purporting to be accomplished in the Sabbath after the member's death.

**SABELLIANISM.**—The theory advocated by Sabellius who flourished in the first half of the 3rd. century. He taught that Father, Son, and Holy Spirit are three modes of manifestation of the one divine being, who was present as Creator and Lawgiver in the Father, Redeemer in the Son, and Life-giver in the Holy Spirit.

**SABIANS.**—See MANDEANS.

**SABINIAN.**—Pope, 604–606.

**SABORA.**—(Plural: saboraim.) Hebrew title applied to the Jewish-Babylonian scholars of the 6th. century, to whom the final redaction of the Talmud is due.

**SACERDOTALISM.**—A term, derived from the Latin word for priest, denoting a religious system in which everything is valued in relation to the ministrations of the priestly order. It is usually employed in a derogatory sense, indicating an unwholesome preference for sacramental regularity in contrast to personal and moral values.

**SACRAMENTAL MEAL.**—A meal in some manner sacred and observed with characteristic ceremony.

There are at least three types of such meals and the differences between them relate to the place of the divine being. It is common to regard the meat of animals killed for sacrifice as sacred because dedicated to this purpose and also because a part having been offered on the altar, the remainder is also sanctified. This is probably the prevalent view of the sacrificial meal where a highly developed theism has been reached. This refined symbolism has, however, a much more intimate and elemental background in earlier stages of religion. A second type of sacramental meal is that in which the god is present with his people and shares directly in the meal. Then the parts which are consumed by the altar-fire, and the blood poured out as a libation upon the sacred place of sacrifice, since they disappear, are easily regarded as the portion taken by the god. The more substantial parts are for his human devotees. The third type is that in which the god himself is eaten by the worshipers. It is now well understood that among many primitive people the most sacred beings were animals. Accounts give vivid, detailed descriptions of the ceremonial eating of these totem deities. In the earlier stages of more developed religions such a custom was prevalent. The cult of Dionysos among the Greeks may be cited. "In the frenzied observance of the cult the myth of Dionysos pursued by the Titans, assuming different forms, and finally in bull shape being rent asunder by them, was reproduced in ritual. An ox, a goat, or sometimes even a boy, representing or incarnating the god, was rent by the maddened worshipers, and the raw flesh was devoured." Two things are highly important in this ceremony. The first is that the animal was the center of attention in the pastoral stage and was felt to be the carrier of life, of divine energy. It was often thought to be the ancestor of the tribe. In the second place, the object of eating the god was to appropriate by the most effective manner, the magic power which he possessed. Thus the tribe renewed its potency.

EDWARD S. AMES

**SACRAMENTALISM.**—The doctrine that in the sacraments themselves there is an inherent saving power.

**SACRAMENTARIAN.**—(1) One who believes in the saving power of the sacraments. A sacramentalist. (2) In early Lutheran polemic theology, one who denied the real corporeal presence of Christ in the sacrament, affirming, as did Zwingli, that the body and blood of Christ are present only in a symbolic (sacramental) sense.

**SACRAMENTARY.**—In the R.C. church, a book containing the liturgy for the celebration of Mass, or other sacraments.

**SACRAMENTS.**—Religious rites composed of two elements, a physical sign and a spiritual good.

I. ORIGIN.—The various modifications of the sacramental idea which have appeared in the Christian church may be traced to two distinct elements which are already found in the apostolic age. The sacramental rite was (1) originally purely representative or symbolic, (2) afterward invested with mysterious or magical efficacy. This modification was introduced by Paul in his teaching concerning baptism and the Lord's Supper and was embodied in the later writings of the New Testament. It did not, however, originate with Paul, nor is it peculiar to Christian thought, but is deeply rooted both in Semitic and in other early religious custom. Belief in a resident and efficacious supernatural virtue available for the worshiper appears in animism and in the ceremonials connected with

magic. The same idea is characteristic of the Orphic and Eleusinian mysteries, the taurobolium in the widely celebrated mysteries of Cybele and Attis, the Haoma offering in Zoroastrianism, and certain early Semitic rites as in devouring the sacred camel in order to become possessed of its divine efficacy.

II. Usage in the Roman Catholic Church.—1. *Augustine.*—The sacraments include two elements—physical, related to sense perception, and supernatural, related to intelligence, which become sacraments by the mediation of the Word. The sacraments are therefore matter and form; the matter as such is indeterminate and might be put to various uses, but the word of institution spoken by the minister with sacramental intent stamps the material as sacramental and makes it the efficacious vehicle of grace. This does not, however, mean that the matter of the sacrament is indifferent; on the contrary it is fittingly symbolic, as the water signifying purification, and the bread sustenance. The term "sacrament" was therefore applied to various solemn acts under control of the church, as ordination, marriage, and anointing.

2. *The Scholastics.*—The Scholastics defined the sacrament as those rites which signified and caused the inward grace. The Council of Trent defined them as symbols of sacred reality, a visible form of invisible grace, both containing and conferring grace on those who are suitably disposed. This action of the sacrament, which takes place not by reason of anything human but wholly by virtue of the will of God, is defined by the phrase *ex opere operato.* Since Peter Lombard the Roman church has selected seven from the large number of sacred acts—baptism, confirmation, holy eucharist, penance, extreme unction, orders, and matrimony; these are sacraments properly so-called. The Council of Trent decreed that these were instituted by Christ, but did not explicitly determine whether they were instituted immediately or mediately; this is therefore generally regarded as not a defined but only a position theologically certain. In respect to some sacraments, as baptism and the eucharist, Christ determined the exact matter and form; in respect to others, he determined that special grace should be conferred, but committed to apostles and the church the precise matter and form of the ceremony, as e.g., confirmation and orders. A modernist interpretation is that the sacraments owe their existence to development within the church, leaving it an open question whether Christ either directly or indirectly instituted any of the sacraments.

3. *Differences among the sacraments.*—The sacraments have a twofold reference—individual: baptism, confirmation, penance, eucharist, extreme unction; social: orders and matrimony. Baptism and penance are "sacraments of the dead," i.e., they may be received by one who is in a state of mortal sin; to such a one they give life. The five other sacraments are "sacraments of the living," and presuppose a state of grace. Three of the sacraments—baptism, confirmation, and holy orders—can be received but once, on the ground that they imprint an indelible mark on the soul. The sacraments differ in dignity and necessity. The eucharist is first in dignity, since here is Christ's presence; holy orders is second. In necessity baptism is first, penance is before extreme unction and is necessary for those who commit mortal sin after baptism; and there must be ordination if the church is to have ministers.

4. *Ministration of the sacraments.*—Baptism may in an emergency be celebrated by any one with the right matter, form, and institution, although ordinarily only those who are in orders may properly administer it. Only a bishop can give sacred orders, and customarily confirmation also. The priestly order is necessary for the eucharist, penance, and extreme unction. The minister shall be in a state of grace, although the efficacy of the sacrament is not from the minister but from the institution of God. Baptism is the sole condition for the reception of the six other sacraments.

III. Protestant Doctrine.—1. *Lutheran idea of the sacraments.*—A sacrament is a rite which was instituted by God, to which is joined the promise of grace. It includes two elements—an earthly and visible, a heavenly and invisible; these become sacramentally united by the word of institution. The rite is divided into three stages: (1) the formula of institution; (2) dispensing the sacraments; (3) receiving the same. The efficacy of the sacraments is due not to the influences of the Spirit nor to the faith of the recipient, but to the power inherent in them through the word of institution; yet they take effect in those only who have faith. They are, therefore, necessary if one is to receive the grace which they signify. The aim is to extend the gospel to all believers, and at the same time to renew attention to the benefit of Christ, to strengthen the ties of love, and to stimulate piety. An inherent efficacy of the sacraments independent of faith in the subject of it is not to be assumed. Melanchthon and the Augsburg Confession enumerate three sacraments—baptism, eucharist, and penance. When, however, it was made a condition that only those rites which were instituted by Christ may be claimed as sacraments, penance was set aside and baptism and the Lord's Supper recognized as alone valid.

2. *Reformed doctrine.*—In general this was the same as that of the Lutheran body. According to the Westminster Standards, "a sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applied" to those who are within the covenant of grace. In distinction from the Lutherans who required general confession with a purely declaratory absolution, the Reformed body enjoined private confession to God—only in extreme cases to the spiritual adviser—and general confession in the congregation.

3. *Zwinglian doctrine.*—The sacraments are not properly means of grace, but means for symbolic presentation of the truths of the gospel. They are also memorials of the processes of redemption. Moreover they are the appropriate means by which Christians confess their religion before the church and the world. This view was adopted by the Remonstrants, who maintain that the sacraments are objective signs presented to the mind, and that their efficiency consists in their power to waken a response to the divine grace.

4. *The Friends.*—There is no place for the sacraments in their worship. They indeed allow that baptism and the Lord's Supper were practiced for a time in the early church, but only as a concession to the weakness of faith. The grace which was thus symbolized, being purely inward and spiritual, admits of no external form.

C. A. Beckwith

**SACRED BOOKS.**—See Sacred Literature.

**SACRED HEART OF JESUS.**—A devotion in the R.C. church, first officially authorized by the Congregation of Rights in 1765, but of long standing in mystical worship. The heart of Jesus as the seat of infinite divine love calls forth a peculiarly intense and tender devotion. In 1856 Pius IX. appointed the Friday after the Octave of Corpus Christi as a feast of the Sacred Heart.

**SACRED LITERATURES.**—The emphasis upon Scripture varies according to each religious development. When authority is vested in a collection of writings believed to be exact records of revealed eternal truth the sacred literature stands clearly apart from other religious writings. It sometimes happens, however, that the sacred literature is distinguishable only because of its connection with the founder of the religion or its great popularity and influence. In the following sections the effort is made to catalogue the recognized authoritative sacred writings of the various religions.

I. BABISM, BAHAISM (qq.v.).—The authoritative Babi book is the *Bayan* written by the Bab in 1848. For Bahaism the "most holy book" is Baha Ullah's *Kitab-i-Aqdas*.

II. BUDDHIST.—The sacred literature of Buddhism is divided into two main groups, that of the Hīnayāna school of Ceylon, Burma and Siam and that of the so-called northern Buddhism which is mostly Mahāyāna, of Nepal, Tibet, China and Japan. The sacred canon of the first group was written in Pali and fixed by the 1st. century B.C. It is called the *Tipitaka*, or Three Baskets, the *Vināya*, the *Sutta* and the *Abidhamma*. The *Vināya-pitaka* is a book of rules and instruetions for the guidance of the life of the members of the Order. The *Sutta-pitaka* comprises five *nikāyas* or collections and consists of sermons, narratives of the Buddha, poetic sections, discourses for edification and magic texts. The *Abidhamma-pitaka* is a more scholastie group of writings, later than the others, setting forth the "higher religion." To the *Tipitaka* should be added the *Milinda-panha* of which the first three books are very old. This is a supposed dialogue between a Buddhist teacher and the Greek Menander regarding the principles of the religion.

The Mahāyāna literature was mostly written in Sanskrit and from that translated into the Chinese and other languages. The three main groups of early Buddhism, the *Sthaviras* or phenomenalists, the *Sarvāstivādins* or realists, and the *Mahāsānghikas* or idealists each produced their particular literature. The *Sarvāstivādins* seem to have had a *Tripitaka* corresponding to that of the Hīnayāna. A text marking the transition from the Hīnayāna to the Mahāyāna is the *Mahāvastu*. A considerable literature centers around the life of Buddha of which examples are preserved in the *Lalita-vistara*, the *Buddha-charita* and the *Jātaka-mālā*. After the 2nd. century A.D., the full Mahāyāna literature is in eontrol. The great texts which have influenced the Buddhism of the far east are the *Saddharma-pundarīka* (ca. 200 A.D.), i.e., the "Lotus of the True Law," the *Sukhāvatī-vyūha*, devoted to Amitābha and his land of bliss, the *Kāranda-vyūha* which glorifies Avalokita, the *Ganda-vyūha*, celebrating Manjusri and the philosophie work, the *Prajnā-pāramitās*.

Buddhism in India was gradually assimilated to Hinduism and incorporated the *Sakti* idea, the use of *Mantras* and spells, the practice of *Yoga* and oecult devices. This gave rise to the Buddhist Tantrik literature from the 6th. century onward.

III. CHINESE.—1. *Confucian.*—The canonical literature comprises the five classics and the four books. Their authority comes from their origin in sages who have realized the perfect life in harmony with the order of nature and are therefore able to instruet others. The five elassics are (1) the *Yi-King* or Book of Changes, a primitive system of divination elaborated by successive sages into a eomplicated eosmology and a method of foreeasting the future; (2) the *Shu-King* or Book of History, probably edited by Confucius; (3) the *Shi-King*, or Book of Poetry, a eollection of odes from various periods down to the 6th. century B.C.; (4) the *Li-Ki* or Book of Ceremonial Usages, giving the correct religious and social custom for the important incidents of life; (5) the *Ch'un Ch'iu*, attributed to Confucius and supposed to be the annals of the state of Lu from 720 B.C. to 478 B.C. The four Books are: (1) the Analects, *Lun Yu*, made up mostly of remembered sayings of Confucius regarding the ideal of life, ethics and government; (2) the Great Learning, *Ta Hsueh*, an attempt to set forth the method of Confucius for the eultivation of the ideal character; (3) the Doctrine of the Mean, *Chung Yung*, attributed to the grandson of Confucius, sets the individual as a moral agent in relation to the natural order by eorrect relation with which he realizes and expresses the ideal; (4) the writings of Mencius on ethics and politics.

2. *Taoist.*—The philosophie idealism of the Chinese intellectuals produced a eonsiderable literature of which the *Tao-Teh-King* attributed to Lao-tse deserves to rank in authority with the Confucian elassics. A typical exposition of the religious philosophy of Taoism is that of Chuang-tse.

Popular Taoism which absorbed the animistic and magical superstitions of the people as well as much of Buddhism has a sacred book in its Book of Rewards and Punishments. It eonsists of 212 commandments with the sanctions, enforced by the spirits of earth and heaven, for good and evil actions. A. EUSTACE HAYDON

IV. CHRISTIAN.—See BIBLE.

V. CHRISTIAN SCIENCE.—See CHRISTIAN SCIENCE.

VI. EGYPTIAN.—The sacred literature of Egypt eonsists of two main divisions: (1) the *Pyramid texts*, which contain magical formulae, rites connected with funerals and offerings at the tomb, hymns, myths and prayers on behalf of the dead; (2) the *Book of the Dead* which was a colleetion of magical spells intended to seeure for the deceased safety in his passage to the other life, power over adversaries on the way, eternal life and happiness. The writing was either inscribed in the tomb or coffin or upon papyri rolls placed with the dead. To these two groups should be added scattered hymns to the gods, the *Litanies of Seker*, and the *Festival Songs* and *Lamentations of Isis and Nephthys*. See EGYPT, RELIGION OF; BOOK OF THE DEAD.

VII. HINDU.—The sacred literature of Hinduism grew up around the sacrificial ritual set in a world-view of naturism. The *Rig-Veda* consists of a collection of 1017 hymns intended to be sung in connection with the ritual, produced during several centuries by seven great families of priests and finally eollected into ten books. The *Yajur-Veda* is a group of liturgies setting forth the eorrect performance of the ritual of the saerifices. The *Sāma-Veda* consists largely of hymns drawn from the *Rig-Veda* especially from the ninth book and set to melodies for singing in eonneetion with the *soma* sacrifices. The *Atharva-Veda* is a book of glorified religious magic. The texts of these sacred books are called *mantras*. Added to each of the Vedas are *Brāhmanas*, prose writings of explanation and exposition in the form of commentaries. Later came the *Āranyakas* and *Upanishads*, the former ealled the "Forest Books" probably because they were used in the instruction of the hermit forest-dwellers. Both developed a philosophic religion on the basis of the Vedas. This whole group of writings is ealled *shruti*, "revelation," as eontrasted with the less authoritative *smriti* or "tradition."

Though elassed as "tradition" the later literature is no less important. Earliest are the *Sūtras*, the twelve *Shrauta-sūtras* or priestly handbooks of instruction in the use of the Vedas, the six *Dharma-*

*sūtras* or works on law and ethics, the twelve *Grihya-sūtras* or house-books which deal with the domestic cult.

The popular Vaiṣnavite literature of India centers around the two great epic poems, the *Mahābhārata* and the *Rāmāyaṇa*. Originally popular poems, they were both transformed by priests into religious literature in the interest of the cult of Vishnu and became a vast storehouse of philosophic, legal and theological lore. The *Bhagavadgītā*, a section of the *Mahābhārata* was very influential in the religious development of India. A great religious literature grew up around this theistic poem.

The eighteen *Purāṇas* form another division of popular sacred literature dealing with cosmology, history and religious philosophy. They exalt Vishnu and Shiva as the chief gods. The idea that the female energy of the Supreme God is the active force in the world gave rise to the *Sakta* cults and hundreds of *Tantras* in which the goddess plays the chief rôle.

The *Vedānta-sūtras* which develop the philosophy of the Upanishads are the central Scriptures of the orthodox intellectuals.

In addition to the above list, which may be called the main trunk of Hindu sacred literature, are other writings no less influential and no less revered by special groups. The Sānkhya system, which has its roots in the oldest literature, came to its classic statement in the 4th. century A.D. in the *Sānkhya-kārika*, a poem of seventy verses. In the middle of the 4th. century A.D. the *Yoga-sūtra* of Patanjali furnished the authoritative literature for the theistic development of the Sānkhya. The Vaisheshika and Nyāya systems have as their basic literature the *Vaisheshika-sūtra* of Kanāda Kāshyapa and the *Nyāya-sūtra* of Gautama. The Jains are supposed to have had originally a canon of Scripture in twelve *Angas* which was handed down orally for centuries and finally, after a thousand years, reduced to writing by the Śvetāmbara sect in the early 6th. century A.D. The twelfth *Anga* was lost, and the surviving 45 documents of the present canon are in dubious condition.

Two sacred books of India produced under Moslem influence after the 16th. century, the *Bānī* of Dādū, leader of the Dādūpanthis and the *Adi-Granth* of the Sikhs are worshiped by the members of these sects. The books are chiefly poetic teaching and prayers.

For literature of Buddhism in India see section I above. A. EUSTACE HAYDON

VIII. JEWISH.—See BIBLE; TALMUD.

IX. MORMONISM.—See BOOK OF MORMON.

X. MOSLEM.—The *Koran* is the sacred book of the Moslem world, venerated ever since its inception by all good Mohammedans in quite the same manner and measure in which mediaeval Jews and Christians revered and still revere their respective Bibles.

It is a small book, not quite the size of the Christian New Testament, consisting of 114 sections, called Surahs; these are not like the chapters of the Bible, mere subdivisions of a larger "book," but each is intended to be complete within itself, like the Psalms. Verse divisions of several schools facilitate the finding of smaller passages. The whole book is further subdivided in various ways for devotional purposes, as the Jews have done in their Torah or Pentateuch.

The arrangement of the Surahs is peculiar. Aside from the first, which is a much revered prayer like the Christian Lord's Prayer and the Jewish Shema, the longer and later ones, often composed of very heterogeneous material, are placed first, the shorter and for the most part earlier ones last. The Moslems superscribe each Surah to distinguish those which belong to the earlier period in Mecca, to the later period in Medina, and those about which there is difference of opinion. These distinctions are not wholly satisfactory to modern historical sense. Many Surahs are composite, some containing additional revisional material by Mohammed himself. The textual criticism of the Koran has not yet arrived at the stage reached by that of the Old and New Testaments.

The collection as we now have it is not from the hand of Mohammed, but was made more than 15 years after his death during the reign of the third Caliph Othman (644–656 A.D.). The tradition that the first Caliph Abu Bekr had previously published a similar official edition is mere anti-Othmanic, i.e., anti-Omayyad propaganda. The Othmanic edition has remained the accepted text of the holy book to the present day. No modern scientific edition yet exists, but for their day and purpose the editors did very well. None but the most infinitesimal changes or additions to Mohammed's words have yet been proven against them, and no omissions of any size or consequence. Some duplication, not as yet carefully examined, was unavoidable in the effort to include everything obtainable. Mohammed wrote little or nothing. A large part he dictated to secretaries, sometimes in revised form without canceling the original; some portions seem to have been gathered in writing by his followers for devotional or other use.

The whole is homiletic in tone and for the most part intended for use in ritual prayer. From rhapsodic expressions of religious sentiments aroused by simple but rigid monotheistic conceptions combined with eschatological fears it passes through allusions to and more or less exact quotations from the prophets, biblical and otherwise, to legislative enactments, sometimes in minute detail, but never systematically complete. Mohammed, like his followers, believed every word of it to be inspired by God, through various angelic agencies, from a great archetypal holy book in heaven. The style is very good for one of the first Arabic attempts at prose, but it is not so superexcellent as most Mohammedans suppose. The sonorous rhymed prose is not well represented in any English translation, the best of which still is that of Rodman (reprinted in the Everyman's series). M. SPRENGLING

XI. SAMARITAN.—See SAMARITAN PENTATEUCH.

XII. SHINTO.—See KOJIKI; NIHONGI; NORITO.

XIII. ZOROASTRIAN.—1. See AVESTA.

2. *Pahlavi literature.*—The name applied to the patristic literature of Zoroastrianism, as supplementing the Avesta, or sacred book of that religion. The Pahlavi, or Middle Persian, in which these writings composed, is a special form of Iranian language, difficult in many respects. Most important among the Pahlavi books is the *Būndahishn*, a sort of Iranian Genesis and Revelation, based upon the "Dāmdāt Nask" of Zoroaster; second, the *Dēnkart*, "acts of the religion," together with the theological treatises *Dīnā-ī Maīnōg-ī Khirād*, "opinions of the Spirit of Wisdom," and *Dātistān-ī Dēnīg*, "religious judgments"; and, finally, *Ardā-Vīrāf Nāmak*, a Persian apocalypse or Dantesque vision of heaven and hell, vouchsafed to the saintly Arda Viraf. This latter work has been translated into English by E. W. West, *The Book of Arda-Viraf*, Bombay, 1872; and translations of the preceding and other Pahlavi texts have likewise been made by E. W. West in the series of Sacred Books of the East, edited by F. Max Müller.

A. V. WILLIAMS JACKSON

**SACRED THREAD.**—The mark of the three higher castes of India. In the conferring of the thread in boyhood the child attains the Aryan rank, is said to be "twice-born," is taught the *gayatrī* (q.v.) and placed in charge of a *guru* for religious

training. The thread lies upon the left shoulder and falls on the right side. Its ancient religious meaning is blurred today but it is highly regarded as a mark of caste.

**SACRED VESSELS.**—Vessels and utensils employed in religious ceremonies in all religions and all times have been regarded as dedicated to the divinities in whose rites they are employed, and hence as sacred. Types of such vessels are cups and bowls for libations, services for sacramental banquets, lavers for ablutions, fonts for baptisms, aspergilla for purifications, as well as votive vases of many sorts, and also such sacrificial implements as knives, axes, fire-makers, etc. Sacred utensils often preserve archaic traditions, as for example, flint knives were anciently used in sacrifice long after bronze or iron had come into ordinary use. The sacred vessels of Solomon's temple, as carried away into Babylon, are described II Kings 25:13–17, and again, as restored, Ezra 1:7–11. After the destruction of Jerusalem by the Romans, the temple vessels were taken as plunder by the Romans and are in part pictured on the Arch of Titus. The most important sacred vessels employed in Christian rites are those used in celebrating the sacrament and in the rites of baptism. H. B. Alexander

**SACREDNESS.**—A quality pertaining to persons or things by virtue of their close relationship to Deity. See Holiness.

Among primitive peoples the world of material and psychical phenomena was classified under two heads, the sacred and the profane. To the former belonged the gods and all things pertaining to them, their priests, shrines, vessels, etc. This conception of sacredness as a relationship was shared by the early Hebrews, and persisted all through Hebrew history. The priests naturally, as guardians of the ritual, were chiefly concerned with the sacred things. The prophets supplemented the priestly influence with ethical and spiritual teachings that tended to make the thought of sacredness less and less materialistic. The New Testament continues the prophetic tradition in the teaching of Jesus and the priestly attitude toward sanctity finds recognition in the writings of Paul and bulks large in the sacramental system of Christianity. Protestantism with its increasing emphasis upon ethics, has more and more left it to the Catholic church to emphasize sacredness in religion. J. M. Powis Smith

**SACRIFICE.**—An act in which something (generally, but not always, an article of food or drink) is devoted to God.

I. Extent of the Practice.—Among primitive peoples everywhere, ritual constituted the main part of religion. The most outstanding and significant part of this ritual was the act of sacrifice. Only in the most highly spiritual and ethical religions, notably, e.g., Christianity, Brahmanism, Buddhism and Mohammedanism, was sacrifice even in theory abandoned.

II. The Meaning of Sacrifice.—There has always been wide difference of opinion among students of religion as to the original significance of the sacrificial act. Some of the more important and wide-spread views may be noted here. The *gift theory* has had a large following. This view is that the worshiper brings his gift to the altar either as expressing his gratitude for favors received from the gods or as intended to appease the divine wrath stirred up by offenses of which the worshipper is keenly conscious. The *substitutionary theory* is still widely held. It holds that sacrifice is an expiation for sin, and that the death of the sacrificial animal is as a substitute for the death of the sinful sacrificer himself. The *sacramental theory* is popular with students of anthropology. It interprets sacrifice as intended to remove from the worshiper the limitations and *tabus* which attach to him as a profane person and to invest him with the characteristics and privileges of sanctity. The sacrifice here serves as an intermediary between the sacred and the profane. The *communion theory* was brought into prominence by W. Robertson Smith in his *Religion of the Semites* (1889). This theory makes sacrifice a relic of totemism (q.v.). Originally the sacrificers ate together the animal which represented their ancestors and their god, so that the act was thought of as eating the god (cf. the modern doctrine of transubstantiation [q.v.]). Later this became a simple act of communion, the god and the worshiper alike taking part in the sacrificial meal which through the food and drink thus shared established a common bond of life between the parties to the sacrifice. Thus sacrifice was thought of as "the food of God." Whatever theory of sacrifice be adopted, it must be borne in mind that for the early sacrificers themselves the *act* was the important thing, the interpretation of the act was of small importance. The same act might be interpreted in as many ways as there were sacrificers; it was none the less effective.

III. The Prevalence of Sacrifice.—Sacrifice in varying forms was fundamental in all primitive religions, and has been prominent in more advanced religions, such as those of the Babylonians, Assyrians, and Egyptians, the Zoroastrianism of Persia, the systems of Greeks and Romans, the Islam of Mohammedans, the Taoism and Buddhism of China, the Shintoism of Japan, the Brahmanism of India, the monotheism of the Hebrews and even in Christianity, in some of its phases. The kinds of offerings, the materials used, and the sacrificial seasons everywhere have much in common. Whole burnt-offerings, food and drink offerings, incense and flower offerings are common; and such sacrifices are made at the seasons of the new moon, the full moon, the solstices, and the time of first-fruits, and under circumstances resembling Hebrew sacrifice at many points.

IV. Kinds of Hebrew Sacrifice.—The different kinds of Hebrew sacrifice can only be listed here, viz., (1) Burnt-offering, (2) Peace-offering, (3) Meal-offering, (4) Sin-offering, (5) Trespass-offering, (6) Drink-offering, (7) Freewill-offering, (8) Heave-offering, (9) Wave-offering, (10) Thank-offering and (11) Incense-offering. In the sphere of Burnt-offerings belongs the custom of *human sacrifice* which was practised, at least sporadically, from the earliest times until the Exile, and that too as a part of traditional Hebrew religion (Gen. 22:11; Judg. 11:34 ff.; Jer. 7:31; Ezek. 20:26; 23:37; Mic. 6:6 f.). The practice of human sacrifice protects the Hebrews forever from the charge that they took their religion lightly or mechanically. No mere formalism induces parents to slay their children at the behest of the gods.

A notable change in the spirit of the sacrificial worship took place in Israel in and after the Exile. Whereas the earlier sacrifice had been an occasion for joy and mirth, the people freely expressing their pleasure in the presence of their God (I Sam. 1:9, 12–14; Isa. 28:7, 8; Exod. 32:6), the later period finds sacrifice converted into an occasion for the expression of sorrow for sin and a means for expiation and atonement (e.g., Lev. 4:35; 9:3; 10:16 ff., and chap. 16).

V. Attitude of Prophets toward Sacrifice.—The prophets did not as a rule oppose sacrifice as such; even such passages as Amos 5:25 and Jer. 7:22 are better understood as protests against an unethical worship than as reflecting any desire for

the cessation of worship *per se*. Such language must be understood in the light of Isa. 1:15, 16, where the prophet uses equally strong words about prayer. Yet he would not eliminate prayer; he would only insist that prayer from an unethical heart cannot be heard of God. Even so, the prophets demand that sacrifice to be effective must proceed from hearts controlled by right motives.

VI. CHRISTIANITY AND SACRIFICE.—The spirit of Christianity was allied to that of the prophets rather than that of the priests. Prophecy with its exaltation of the ethical in religion had prepared the way for the disappearance of sacrifice. Christianity and history combined to complete the work. The destruction of the temple ended sacrifice even in Judaism itself. Christianity, however, has always insisted upon interpreting the death of Jesus as the final and all sufficient sacrifice. The precise significance of the sacrifice has been the subject of perennial discussion, but the sacrificial nature of the death has been almost universally accepted.

J. M. POWIS SMITH

**SACRIFICE, HUMAN**—See HUMAN SACRIFICE.

**SACRILEGE.**—Infringement on the sacred character or uses of anything accounted as holy by the followers of any religion. In primitive religions, such an infringement was associated with *tabu* (q.v.) and involved dangerous consequences. The transition to less magical conceptions is very gradual, but in all cases profanation of sacred things is regarded as dangerous. In canon law, the crime was treated with severity, the civil authorities often co-operating in inflicting the punishment. In English law, *sacrilege* was originally the sale of church property to a layman; now it is the breaking into a church with the intention of committing theft.

**SACRISTAN.**—A church official charged with the care of the sacristy (q.v.) and the preparation for a religious service by making ready all garments or objects required.

**SACRISTY.**—In church architecture, a room for keeping the sacred utensils and vestments.

**SADDHARMA-PUNDARĪKA.**—"The Lotus of the True Law." One of the most important writings of Mahāyāna Buddhism dating from the 2nd. century A.D. The work has been influential in India and China; in Japan it is the most revered of all Scriptures. Buddha is in it presented as an eternal being identical with the truth (*dharma*) who exerts his influence as teacher in all ages and in many modes to lead all human beings to the goal of Buddhahood. The historic Sākyamuni is shown as an illusory appearance assumed to instruct men. A high moral tone is given to the teaching since real sainthood is actual living in harmony with the laws of reality, not merely mystic meditation. The book is filled with marvels to exalt the supreme glory of the Buddha.

**SADDUCEES.**—A Jewish party name in Palestine from the 2nd. century B.C. to designate those priests, with their supporters, who held the high political offices, were a majority in the Sanhedrin, and dominated the relations of the nation to the Greek and Roman empires. The Sadducees were persons of lineage, position and wealth, the Jewish aristocracy. Somewhat Hellenized, somewhat lacking in spirituality, piety, and race zeal, maintaining somewhat perfunctorily the temple system of worship, they were yet essentially faithful to their nation and religion. As strict adherents of the Old Testament, they opposed the later elaborations of the law, and the new eschatological and other doctrine.

C. W. VOTAW

**SĀDHANĀ.**—The realization of unity with the divine which is the goal of the *Yoga* and of religious practices of mystic meditation in Hinduism.

**SAINTS, CANONIZATION OF.**—The solemn enrollment on the "canon" or official list of R.C. saints who are invoked and whose relics and images are venerated by the whole Church. It is preceded by an elaborate "process," the pro and con interests being respectively represented by "God's advocate" and "the Devil's advocate," determining by rigid investigation that the "blessed" has received an uninterrupted popular veneration and that thereby new miracles have been wrought since "beatification" (q.v.).

**SAINTS, VENERATION OF.**—The anniversary (*natale*) of each martyr was observed as early as Cyprian (d. A.D. 258). A counterpart to the intercession by confessors was the belief that the martyrs intercede before God. During the mass movement toward Christianity the church transformed heathen festivals into saints' days and heathen temples into churches, incidentally annexing many legends and local customs. In 787 the second council of Nicaea decreed that the saints should not receive true worship (*latreia*) but greeting and veneration (*proskunesis*). Protestantism rejected the invocation of saints as repugnant to Scripture, and Calvin in particular stressed the peril of idolatry.

W. W. ROCKWELL

**ŚAIVISM.**—One of the great divisions of theistic religion in India. Shiva is a composite figure formed by centuries of syncretism. He is at once the ancient mountain god of storm, a frolicking leader of dancing revellers, the destroying and reproducing power of a pitiless nature, the supreme ascetic *Yogi* and the symbol of philosophic calm. Finally, since philosophy demanded that the Supreme God be quiescent, his creative activity was symbolized in the figure of his wife or female energy, *Śakti* (q.v.). His long history reaches from the ancient storm god Rudra of the Vedas down to the modern era.

Owing to the multiform character of the religion it has made an appeal to all classes of people. The philosopher has been able to see in Shiva or Mahādeva the supreme reality remaining stable behind the pitiless change and evolution of the phenomenal world. The *Śakta* worshipers found him through worship of his wife, in Parvatī, Kālī, Durga or Umā. While Shiva has never had an *avatar* he is worshiped in his manifestation in Ganesha and other local gods so that any popular cults may be assimilated to him. Asceticism has been carried to its most extreme forms among the Shiva *yogis* who subject themselves to the most inhuman tortures. Allied to this religious devotion is the somber phase of the Shiva cult which has produced the groups who give themselves up to the worship of the terrible element in nature as represented in the destructive *Kālī* or Durga, the patroness of the Thugs (q.v.). The Aghoris who wander naked and feed on human corpses belong to this phase of Śaivism. Shiva's symbol is the *linga*. While for the most part the emphasis on sex is austere in form as among the Lingāyats it takes on the character of license in some sects. Thus the philosophers of absolute idealism, the ascetic fakir, the mystic *yogi* and the followers of the *bhakti* way all find a place within this religion. See HINDUISM.

**SAKTI.**—The active energy of God in the Hindu sectarian religions. The supreme God is usually

thought to be quiescent and passive; hence the divine drama of creation and evolution of the worlds is attributed to his wife, his *sakti*, who is one with him in reality yet active, creative and the driving energy in the phenomenal world. On this account the female energy of God seems most important and assumes the most prominent place in the cult of popular or Tantric Hinduism.

**SĀKYAMUNI.**—See GAUTAMA.

**SALAMANDER.**—A fictitious sprite portrayed as dwelling in fire.

**SALVATION.**—The rescue of man from evil or guilt by divine power so that he may attain blessedness.

I. HISTORICAL CONCEPTIONS.—The conception of salvation is the very heart of real religion. It therefore shares in the complexity of religion. There are numerous "ways" of salvation; and religious reforms are constantly criticizing and revising current ideas and practices. The most prominent conceptions are as follows:

1. *Salvation by propitiation of spirits or gods.*—Where animistic conceptions prevail, the ills which man suffers are attributed to malignant spirits, while blessings may be secured from favorable spirits. Salvation consists in thwarting the power of evil spirits, and in securing the good will of gods who can confer blessings. Magic (q.v.) is a common means of coercing spirits, while offerings, praises, festivals and sacrifices are believed to render the gods propitious. Magic played a large rôle in Egyptian and Babylonian religions (qq.v.), and propitiatory rites are universally employed.

2. *Salvation by rites of purification.*—A more introspective and metaphysical way of conceiving religion pictures evil as a substantial taint or corruption which vitiates life. It may be acquired by contagion, as in touching an "unclean" object, or it may be considered an inherent trait of the flesh or of human nature. This taint may be removed by the application of purifying substances, such as water, blood, fire, or consecrated preparations. Ablutions, anointings, the touch of a priest or sacred person, and mystic rites are the means of salvation.

3. *Salvation by personal relation to a divine savior.*—In the mystery-cults religious hope was attached to the figure of a saviour-god, who through suffering and death provided a mystic way of salvation to all who were initiated into the mystery. In Christianity this type of salvation found expression in the mystic union of the believer with Christ. A political interpretation of this ideal is expressed in the Jewish and Jewish-Christian doctrine of Messiah (q.v.). For other conceptions see SAVIOR.

4. *Salvation by ascetic discipline.*—A complete spiritualizing of life may be attempted by a systematic repression of fleshly impulses, and a deliberate cultivation of high mystical or philosophical meditation. Reliance here is placed on the essential unity of the spirit of man with the ultimate spiritual reality of the universe. This ideal of salvation is especially prominent in the religions of India, but finds a place in nearly all religions. See ASCETICISM; BRAHMANISM; BUDDHISM.

5. *Salvation as a reward for moral living.*—In protest against non-moral conceptions of salvation, reformers in many religions have insisted that salvation is really conditioned by moral character and conduct. Zoroaster, the great prophets of Israel, and many Christian teachers have stressed this ideal. While it may be degraded to a sordid kind of book-keeping, it may also be a noble means of expressing faith in the fundamentally moral character of God's relation to men.

In actual religious history none of the above conceptions stands in isolation. While one may be put foremost, others usually appear as conditioning factors. The various sects in any religion are likely to differ in their emphasis, and to stigmatize as immoral or superstitious views to which objection is felt. But that genuine religious satisfaction is attained in all the ways suggested cannot be denied.

II. THE DOCTRINE OF SALVATION IN CHRISTIANITY.—The distinctive feature of the Christian conception of salvation is the exaltation of Jesus Christ as the sole savior of men. The various religious ideas above described all appear in Christianity, but their saving significance is always attributed to Christ. Propitiation of God is achieved by the sacrificial death of Christ, which supersedes all other sacrifices. See ATONEMENT. Rites of purification are limited to the sacraments authorized by Christ. See SACRAMENTS. Mystic redemption through participation in the dramatic experience of a saviour-god is for the Christian spiritual fellowship with the sufferings of Christ and mystic union with the risen Christ. Ascetic discipline is shaped so as to induce a Christ-like spirit. Good deeds are essential either as obedience to the commands of Christ or as imitation of his way of life.

Theologically, the doctrine of salvation embraces two themes, (1) the doctrine of the work of Christ, setting forth the divine provision for salvation, and (2) the exposition of the appropriation of this provision by man.

The work of Christ has been expounded: (1) As messianic deliverer. Here his triumphant second coming to destroy the powers of evil and establish the Kingdom of God is stressed. See ESCHATOLOGY; MILLENARIANISM; MESSIAH. (2) As the incarnation of essential deity, whereby human nature is made capable of divine possibilities. Here the divine nature (deity) of Christ is of primary importance. See CHRISTOLOGY. (3) As the divine sacrifice, his death on the cross being the means of propitiating God. Various theories as to how this is effected have been set forth. See ATONEMENT. (4) As a revelation of God's love and willingness to forgive. This has been especially stressed by Ritschlianism (q.v.). (5) As the revealer of the kind of life which God approves and blesses. Modern "liberalism" takes this view.

The appropriation of salvation by the believer has been analyzed into its various stages or aspects, such as conviction of sin, repentance, faith, conversion, regeneration, sanctification, etc. (qq.v.).

GERALD BIRNEY SMITH

**SALVATION ARMY.**—An organization embodying quasi-military discipline aiming at the spiritual, moral, and material reclamation of the lower strata of society unprovided for by other religious and social agencies.

Its founder was William Booth (1829–1912). As first a local Wesleyan Methodist minister, his passion for open air evangelism led him to inaugurate an independent movement. His labors in the neglected East End of London (1865) led to the organization of the Christian Mission, which in 1878 was given the name of the Salvation Army. It became henceforth quasi-military in character, its "Orders and Regulations" being modelled after those of the British Army. Its government is distinctively autocratic, and unquestioning obedience is demanded. International headquarters are in London.

The rapid spread of the movement in Britain, thence to the Continent, to America (1880), and ultimately to 54 countries, representing 28 languages, has necessitated thoroughgoing organization. The

localized group with its officers constitutes a corps; several corps constitute a division; several divisions a province; several provinces a territory, the latter usually having national delimitations.

The early adoption of unconventional methods of evangelization (street preaching; processions; bands; popular music; common vernacular; uniforms; military titles; etc.) led to persecution, ending only when the real import of the movement became evident. While in no sense a church, the Army is thoroughly evangelical in spirit, representing, doctrinally, conservative orthodoxy. Its ministry is two-fold: the first, religious, stressing conversion and the clean life; the second, social, employing many agencies of uplift (shelters and food-depots; labor bureaus and factories for the unemployed; refuges for fallen women and ex-convicts; maternity hospitals and orphanages; home visitation; farm colonies, etc.). Its principal publication, *The War Cry*, is a powerful contributing agency.

In 1896 occurred the secession of Commander and Mrs. Ballington Booth, and the organization of the Volunteers of America (q.v.). The rapid development of the Army led, in 1920, to reorganization, in the United States, into three territorial subdivisions, Eastern, Central, and Western, with headquarters, respectively, in New York, Chicago, and San Francisco. In 1920 the Army numbered 10,591 corps and outposts. There were 1,217 corps in Great Britain, 935 in the U.S.A., 548 in Canada, 1,265 in Australia, and 1,947 in Scandinavia and Finland. The Army contributed most efficient service during the war of 1914–18, and won general support because of its self-sacrificing work for the soldiers. The devotion of so many of its officers to this task forced a temporary reduction in activities at the home base. HENRY H. WALKER

**SAMĀDHI.**—The final stage of Hindu mysticism in which the soul, lost in meditation, sinks into the ecstatic trance of union with God and all consciousness of separate individuality disappears.

**SAMARITAN PENTATEUCH**—A Hebrew version of the Pentateuch preserved by the Samaritan sect and written in the Samaritan characters. Jewish writers knew of, and the Church Fathers used, this version of the Torah until ca. 800 A.D. It was then forgotten until 1616 when Pietro della Valle brought a copy from Damascus. This was the basis of a badly edited text in the Paris Polyglot (1645). Since that date numerous codices have reached Europe and America but no critical text has yet been prepared. All of these codices are probably copies of the sacred codex preserved at Nablus (Shechem), the date of which, for lack of critical study, remains uncertain. Probably, however, the Samaritan Pentateuch developed along comparatively independent lines 300–400 B.C. Hence its importance as a version. It shows some 6000 variants from the Masoretic text, most of which are unimportant. It is frequently in agreement with the Septuagint. D. D. LUCKENBILL

**SĀMA-VEDA.**—A collection of hymns, mostly taken from the *Rig-Veda*, set to tunes and chanted in connection with the *soma* sacrifices in Vedic religion.

**SAMBHOGAKĀYA.**—See DHARMAKĀYA.

**SAMHAIN.**—A Celtic festival of November which marked the beginning of the year. Since at this time the vitality of the sun and nature was at low ebb a great fire was built to help magically the powers of light and life. The sacrifice of animals and perhaps human beings made the rite more effective. The participants brought themselves into contact with the power by eating the flesh of the animals, by masking in their skins, by lighting the home fires from the festival fire. At this time also divination and fortune-telling were practiced to discover what the new year might bring. The souls of the dead returned to their homes and shared the festivities. The Christian church attempted to supplant this paganism by establishing Nov. 1 as All Saints Day and then virtually recognized the old customs by an All Souls Day following on Nov. 2. Hallowe'en still retains relics of the primitive rites.

**SAMHITĀS.**—The Hindu word for "collection" usually referring to the original collections of the Vedic Scriptures.

**SAMSĀRA.**—The eternal process of transmigration under the law of *karma* (q.v.) in Hinduism. It is often likened to a wheel on which souls revolve from birth to death to rebirth endlessly unless released by some way of salvation.

**SAMURAI.**—The military knights and retainers of the feudal age of Japan whose devotion to their overlords, loyalty, courage and love of honor created the code of moral action called *Bushido* (q.v.).

**SANCTIFICATION.**—The act or process of purifying, cleansing; or rendering sacred or holy. In personal religious life dedication to a high purpose.

Ceremonially, sanctification is a symbolic rite of dedication or consecration for a special, exalted service. Thus, to sanctify an utensil for a temple service is formally to set it apart or render it sacred to a particular use. To sanctify a man is ceremonially to dedicate him to some high service. "Sanctify yourselves" is a call to prepare ceremonially for a sacred occasion or service.

Theologically, sanctification implies spiritual cleansing, moral purification. It has been described as an act of the Holy Spirit supplementary to regeneration so as to create a permanent devotion to the will of God. By some religious sects it is regarded as the supreme stage in a divinely prescribed process of salvation—an exalted condition of holiness, sinlessness or "Perfect-Love." See PERFECTION and HERBERT A. YEAW etc.

**SANCTITY.**—From Latin *sanctus*, meaning "holy"; the quality or state of holiness or sacredness, usually associated with the deity or objects of worship, but also used of institutions the uplifting influence of which are recognized. See HOLINESS.

**SANCTUARY.**—A sacred building or place, the center of worship. Temples or consecrated groves, churches, mosques or other places of worship are called sanctuaries. Since a sacred spot, because men feared to profane it, served as an asylum or place where refugees would be immune from punishment, vengeance or danger, certain rights of sanctuary came to be recognized in law.

**SANCTUS.**—In the R.C. liturgy, a musical setting of the praise song, "Holy, Holy, Holy, Lord God of hosts," so called from the first words of the Latin version. The *Sanctus-bell* is the bell sounded when the *Sanctus* is sung during the celebration of Mass.

**SANDAY, WILLIAM** (1844–1921).—Noted Anglican scholar, Canon at Christ Church College, Oxford. His fame lay in the realm of New Testament scholarship. His most important works were *The Gospels in the Second Century*, his Bampton

lectures on *Inspiration*, and his *Commentary on Romans*.

**SANDEMANIANS.**—See GLASSITES.

**SANHEDRIN.**—The highest Jewish court in Jerusalem organized after the return from the exile and continuing until 125 A.D. It had authority over certain aspects of Jewish life, but the infliction of the death penalty required the sanction of the Roman procurator. The *Great Sanhedrin* in Jerusalem was comprised of 71 elders, scribes and members of high priestly families. *Lesser sanhedrins*, sitting in other cities were appointed by the Jerusalem body.

**ŚANKARA** (788–850 A.D.).—A brilliant thinker, organizer and teacher of India who wrote a commentary on the *Vedānta-sūtras*. He is perhaps the greatest exponent of the *Vedānta* philosophy (q.v.), teaching that Brahman is the only reality, spiritual, impersonal, ineffable and unknowable. Outside of Brahman is no existence. The whole world of experience with its ideas of the supreme, personal God, the lesser gods, individualized human souls and material existences is the result of *māyā* or illusion. The individual soul, in the toils of *māyā*, makes use of these illusory appearances in the quest for release and at last finds illumination in realizing that it has never been anything else than identical with Brahman and has had no separate existence. At death it sinks into the eternal silence of the One Reality.

**SĀNKHYA.**—One of the oldest and most influential of the religious philosophies of India. Like Buddhism and Jainism it was a product of non-brahmanical thinkers and a protest against the monistic system of Brahmanism. It has remained consistently atheistic in denial of a supreme soul or absolute. It posits two ultimate eternal realities, *prakriti* or matter and an infinite number of souls. The phenomenal universe is the result of the evolution of subtle primitive matter under the influence of the contemplation of the individual souls in the capacity of "unmoved movers." In its original state *prakriti* contains the three *gunas*, or qualities, of lightness, heaviness and movement in a balanced state. When the balance is disturbed by the interest of the souls a cycle of world evolution begins and the phenomenal world is the result. The psychical part of man is as material as his body and acquires consciousness only by the illumination of the soul. By this attachment all the suffering and joy of the individual are appropriated by the soul which is deluded into the false idea that it is part of the phenomenal universe. Thus the psychical part of man moves from life to life on the wheel of existence until at last the soul realizes that it is and always has been entirely detached from the material world. When this knowledge possesses the soul salvation is achieved. At death, the body and inner psychical nature disintegrate and the released soul attains emancipation from matter in an eternal state of unconsciousness like deep sleep. The roots of the system reach back to Vedic literature but the classical statement is in the *Sānkhya-kārikā* of the 4th. century A.D. A. EUSTACE HAYDON

**SĀNKHYA-YOGA.**—A special development of the Sānkhya (q.v.) into a theistic method of salvation. The philosophic system is the same but a Supreme Soul or Iśvara is added to the two eternal ultimates of the Sānkhya. He is not a creator nor in any way connected with the evolving world but stands apart in complete, eternal perfection beyond the reach of *karma* or transmigration. By devotion to this supreme Lord and the practice of *yoga* (q.v.) the individual soul is able to come more speedily to the unconscious state of isolation from the wheel of life. This way of salvation was open to men of all castes.

**SANNYĀSĪ.**—The ascetic saint in Hinduism. Normally a man was expected to pass through the four *āshramas* (q.v.) of student, householder, hermit and ascetic. In this last stage he abandoned everything, lived alone, slept in the open and gave himself up to religious meditation. Modern conditions in India do not favor this wandering, homeless beggar life for old age but the ascetic devotee remains.

**SAOSHYANT.**—The future prophet and restorer awaited by Zoroastrians. Born of a virgin by immaculate conception from Zoroaster's seed at the end of the present age of the world he will complete the conquest of every evil thing and establish the eternal Kingdom of God upon the earth.

**SARUM RITE.**—The liturgy used in the diocese of Sarum (or Salisbury) prior to the English Reformation. It was the prevalent liturgy throughout England in the 13th. century, and dates from 1085.

**SATAN.**—The personal source, perpetuator, and instigator of evil.

Though there is early reference to evil spirits, "the Satan" appears first in Zech. 3:1 f. (519 B.C.) and Job 1:6 ff. (ca. 460 B.C.), as a kind of heavenly attorney-general, whose function is to search out men's sins and failings, and so oppose their claims to a righteous standing before God. In I Chron. 21:1 (ca. 300 B.C.) Satan (without the article) has developed into the tempter (cf. II Sam. 24:1). These meager allusions to a superhuman agency in evil receive a notable expansion in Apocryphal literature, partly through Persian influence. See ZOROASTRIANISM. Under the different names of Satan, Sotona, Satanail, Satomail, Beliar, and Mastema, the devil is represented as chief of the rebel angels (also called Satans) who "rejected the Lord of light," and were thus cast down from heaven (*II Enoch* 18:3; 29:4 f.), king of the realm of evil (*Wisdom* 2:24), seducer of Eve, and author of death and all other ills. The N.T. follows the same general outlines. Satan, or Beelzebub, is the personal head of a kingdom opposed to the kingdom of God (Matt. 12:26), "prince of this world" (John 14:30), archtempter of mankind, and primal cause of sickness (especially demoniacal possession) and death (Luke 13:16; John 8:44, etc.). The conception, however, is free from dualism. Though opposed to God, Satan is under Him, and even subserves His purpose of salvation (I Cor. 5:5; II Cor. 12:7). His power is equally limited in time. Christ has come to destroy Satan and all his works. In principle this destruction is already accomplished (Luke 10:18; John 12:31), though it will not be complete till the Last Judgment (Rom. 16:20; I Cor. 15:24 ff.).

Christian theologians elaborated the theory that Satan is an apostate angel. This conception is best known through Milton's *Paradise Lost*.

ALEX. R. GORDON

**SATĪ.**—See SUTTEE.

**SATISFACTION.**—As a religious term, the meeting of certain requirements which, if unfulfilled, prevent forgiveness of sinners by God.

The term differs from propitiation (q.v.) mainly in that the inhibition to divine favor lies in God's

inability to forgive because of man's failure to meet conditions on which forgiveness was believed to depend. The exposition of these conditions has varied according to the current limitations set upon a ruler's right to pardon wrongdoers. The term was first used by Tertullian, but did not become a center of theological thought until Anselm's treatise *Cur Deus Homo*. In that treatise God is represented according to feudal analogies as unable to forgive sinners until satisfaction has been rendered by humanity to His infinite dignity or honor, injured by man's disobedience. Christ as God-Man made this satisfaction by enduring suffering to which because of his sinlessness he was not obligated. Thus satisfaction was possible because he was both man and God. As man he could render the satisfaction humanity alone could render, and as God he could render a satisfaction required by the injury to an infinite honor. Obviously, such a removal of a hindrance to God's expression of his forgiving love is a transcendentalizing of feudal custom. Anselm never pretends that it is biblical or derived from the Bible. Nor is there any evidence that it was held by biblical writers. Sacrificial analogies with which Pauline thought abounds are not those of satisfaction.

When monarchies began to arise in Europe, the relations existing between royalty and its subjects became the dominating concept in exposition of the forgiveness Christians had experienced. According to the prevalent legal ideas the sovereign was under obligation to see that punishment followed violations of his law. Pardon was impossible on other terms. Justice, that is, the necessity to punish, must be satisfied. These principles were extended to God. His punitive justice must be satisfied as a precondition to his remitting punishment to anyone. This satisfaction was rendered by Jesus Christ, who bore the punishment due sinners (or at least of those whom God elected to save). Here satisfaction is not primarily to honor, although the Anselmic view is maintained, but to punitive justice (Luther, Calvin). Even in the rectoral or governmental theories of the atonement (Grotius) the idea of satisfaction to God's sovereignty as involving an obligation to maintain law, is to be found. But again the thought is imported into the few Scriptural passages quoted in its support.

The moral worth of these theories is apparent. They are the means of setting forth the fact that God in forgiveness is not indifferent to morality. What morality is, men find in contemporary social practices. Hindrances to pardon in the case of God are naturally suggested by contemporary court practices. At basis analogical, such explanations easily became vital and indispensable to a theology which was a transcendentalized politics. They did not give rise to the faith in God's forgiveness. They helped rid it of objections and made it intellectually tenable. The fact was permanently evangelical; the doctrine functionally helpful as long as its premises were suggested by social practice. As modern religious conceptions of God's relation with His world grow more akin to modern social ideals and more nearly approach the teaching of Jesus, the doctrine of satisfaction, though still retained in the 16th.-century confessions held by various churches, has grown anachronistic and so religiously ineffective. See ATONEMENT.

SHAILER MATHEWS

**SATYR.**—In classical mythology, one of a race of beings, half-human, half-beast portrayed as inhabiting woodlands, associates of Dionysos and Pan, and delighting in drunken revelry and unrestrained desire.

**SAUSSAYE, PIERRE DANIEL CHANTEPIE DE LA** (1848–1918).—Professor at Amsterdam and Leyden; one of the pioneers in the historical-psychological interpretation of religion. His sympathetic insight into the spiritual values of religious experience contributed toward a more vital and accurate representation of the phenomena of religion. He was the author of a widely influential textbook on the history of religion.

**SAVIOR.**—One who makes possible the attainment of the completely blessed life. Since the ideal of the blessed life varies in different religions and in the same religion at various periods the function of any particular savior may be interpreted differently at different times. It is more convenient therefore, to view the various types of savior rather than to present the changing interpretation of the great personalities of the world religions. In religions which have the idea of a Supreme God either transcending or behind the phenomenal world of human experience it becomes necessary to have some mediator between the transcendent realm and man. This furnishes one type.

1. *The savior as revealer.*—His saving revelation may take the form of an unfolding of the means by which erring humanity may conform to the will of God as in the early Jewish prophets and in Islam; or it may be the awakening in man of a knowledge of his status as in Neoplatonism, the *Vedānta* of India, the higher Taoism of China and in the system of Clement of Alexandria. Here man already is in possession of the treasure and needs only to be awakened to the consciousness of his status in relation to God or Reality.

2. *The savior as practical teacher.*—In religions which have no supernatural reality beyond the natural order, such as classical Confucianism and original Buddhism the savior becomes a teacher of the way of practical living. His task is to show the method of adjusting the individual to the cosmic law—*Tao* or *Dharma*. His message deals largely with social ethics and the method of personal development. This type shades insensibly into the next.

3. *The savior as exemplar and guide.*—One great service of the teacher of the way of salvation is in his having given an example of the achievement of the ideal. So in some forms of Buddhism, Sakyamuni, the historic Buddha, is revered as the actual embodiment of the *dharma* in human life; so the twenty-four Masters of the Jains and Iśvara of the Sānkhya-yoga, while they do not help men directly, serve as inspiring examples of the goal actually attained. Jesus is interpreted in this way by some Christian groups. Probably this is also one of the functions of the initiatory ceremonies of the Mystery cults in that a demonstration is given of the achievement of the ideal, though the saviors of the mysteries belong also to the next class.

4. *The savior as vicarious rescuer.*—In ages and religions which despair of human powers to effect an escape from the evils of life the savior brings his superior status and power to the service of men. This took three important forms in Christianity: (1) in the incarnation as the communication of the divine essence to the human, (2) in the death of Christ as the purchase price paid to Satan, (3) in the death of Christ as the satisfaction of the honor of God (Anselm) or of the justice of God (Calvin). In the mystery religions also there is a communication of powers to the initiate. The great sectarian religions of India represent the incarnations of the Supreme in human form as being due to the helplessness of a degenerate age which could only be saved by the condescending grace of the Supreme God. So also the function of the *bodhisattvas* in

Mahāyāna Buddhism is to transfer their merit and powers to the struggling souls in all the worlds. In the Amitābha or Amita Buddhism of China and Japan is the great example of a savior who refused the supreme blessedness until he had made possible the salvation of all who call upon his name and trust his redeeming grace.

A word should be added concerning the expectation of a savior to come who will destroy evil and establish the world-era of blessedness and peace. Such hopes may be illustrated by the expectation of the Messiah in the more conservative circles of Judaism, of the return of Jesus in some Christian groups, of the Mahdi in the Shi'ite sects of Islam, of the coming *avatar* of the Supreme as Kalki in Hinduism, of Maitreya, the future Buddha and of Saoshyant, born of the seed of Zoroaster, who completes the world program for Zoroastrianism.

A. EUSTACE HAYDON

**SAVITRI.**—One of the forms of the sun-god in Vedic religion.

**SAVONAROLA, GIROLAMO** (1452–1498).—Italian monk, preacher, and martyr; a man of splendid gifts as a pulpit orator. His purity of life and remarkable preaching gave him great influence in Florence for many years. But his fearless denunciation of political and papal corruption so aroused the hatred of those high in authority that in 1498 he, with two of his disciples, Fra Domenico and Fra Silvestro, was condemned and burned on the charge of heresy and schism. No definition of his heresy was given. As a matter of fact he did not depart in theology from orthodoxy, but his ethical zeal was such that he encountered the opposition of the corrupt and worldly papal court. He is often counted as a forerunner of the Reformation.

**SCALA SANTA.**—A stairway of 28 steps in a chapel near St. John Lateran, Rome, purporting to be the steps in the palace of Pontius Pilate at Jerusalem which Jesus ascended and descended during his trial. Pilgrims to Rome usually ascend the stairs on their knees, uttering a prayer at each step. Special indulgences are granted for this.

**SCANDAL.**—In biblical language, a stumbling-block or cause of offence to others. In modern usage, defamation of character due to the malicious or idle spreading of evil reports.

**SCAPEGOAT.**—At an early stage of the development of religious ideas uncleanness, evil or sin is often thought of as a dangerous contagion adhering to a person which may be removed by transferring it to an animal or material object which is then excluded from the community or destroyed. The term comes from the late Hebrew practice of placing the sins of the people upon a goat which was then driven into the wilderness to the demon Azazel. Twice a year the impurities of the Japanese people were thus removed by ritual conducted by the Emperor and carried on a horse to be washed away in the sea. See O'HARAHI. Animals were used in China and in Babylonia. The Greeks and Romans transferred the community guilt to a human victim who was killed or thrown from a height into the sea. Among some peoples, e.g., the Pacific Islanders, the transfer is made to a plant which is then thrown into running water. The evil may be deposited on the victim either by contact or by magic ritual.

**SCAPULAR.**—A working garb of certain monastic orders, consisting of a hood and a cloak. Symbolically, narrow strips of cloth worn over the shoulders by the members of some R.C. confraternities as a badge of the order.

**SCEPTICISM.**—A term, derived from a Greek word meaning to look at carefully, indicating an unwillingness to accept a proposition as true unless cogent evidence is produced.

Since religion involves faith, the sceptic, who is on his guard against credulity, is ordinarily considered a foe to religious interests; and evil motives are often attributed to him. While it is true that a thoroughly sceptical attitude prevents one from a sympathetic appreciation of ideals, the sceptic is usually conscious only of a desire to seek the truth uninfluenced by conventional demand for assent. The searching questionings of Socrates were felt to be irreligious by men of his day, although history has rendered a positive verdict as to the value of his inquiries. In modern times the critical questioning of certain tenets fundamental in traditional theology—such as the authority of the Catholic Church or the infallibility of the Bible—is often regarded as scepticism. But when such questioning leads on to positive affirmations, it should be regarded as criticism rather than scepticism.

Thorough-going scepticism is rarely found; for its leads to such a non-committal attitude as to make action virtually impossible. Pyrrhonism (q.v.) is a philosophical curiosity. The grounds for our convictions are so complicated and so varied, that it is impossible to give a completely rational vindication of our fundamental beliefs. They rest on practical and instinctive interests to so large an extent that they persist even in the face of critical questioning. Scepticism is thus an artificially developed attitude. While it is of great service in stimulating critical examination of problems, it can never serve as a primary ideal in life. See DOUBT; FAITH; CERTAINTY.

GERALD BIRNEY SMITH

**SCHAFF, PHILIP** (1819–1893).—Church historian and theologian, of Swiss birth, whose life work was in America, first at Mercersburg, Pa., and then at Union Theological Seminary in New York. His *History of the Christian Church* is his best known work. He was a follower of Neander combining critical scholarship with evangelical piety.

**SCHELLING, FRIEDRICH WILHELM JOSEPH VON** (1775–1854).—German philosopher, at first an exponent of Fichtean idealism; later the leading exponent of Romanticism (q.v.). He interpreted nature as a spiritual reality akin to the inner life of man. Thus the outer world and the inner realm of experience are different aspects of one reality. Schelling is an important factor in the development of German idealistic philosophy.

**SCHISM.**—The withdrawal of a party from a religious body or church so as to form a different sect or church. In the N.T. *schism* was used of dissention in the church (cf. I Cor. 11:18). The early church distinguished "schism," as a division in organization growing out of differences of opinion regarding authority or discipline, from "heresy" or departures from the accepted doctrines of the church. Roman Catholic canon law names the same distinction as "pure schism" and "heretical schism." The separation of the Greek and Roman churches is known as the" Great Schism," culminating in 1054. Other schisms have been due to rival parties electing their partisan popes, the most noteworthy being the long schism of 1378–1429 or "Great Schism of the West" when Urban VI. and his successors resided at Rome, and his rival Clement VII. and his successors at Avignon.

**SCHLEIERMACHER, FRIEDERICH DANIEL ERNST** (1768–1834).—Preacher, theologian and patriot. Moravian by parental training, he studied at Barby for the ministry, but becoming sceptical of the truth of Christianity through rationalist influences, gave himself to the study of history and philosophy at Halle University and regained his faith. Professor at Halle, 1804, at University of Berlin, 1806, he became famous as preacher at Old Trinity church, and distinguished himself by patriotic service during the Napoleonic wars. His views frequently brought him into conflict with the authorities, but he was allowed to retain his chair to his death.

His greatest achievement lay in the deliverance of Protestant theology from its traditional scholasticism and the renewal of scientific and philosophic interest in it. He based theology on the fact of religion as experience in the form of emotion, namely, the feeling of absolute dependence, universal and fundamental in men. He sought to interpret Christianity as the historic faith in which this feeling is reflected in men from Christ himself. The historic creeds were to be reinterpreted in terms of the present higher Christian experience and knowledge of the universe. Modern theologians have followed his method increasingly but generally reject his conception of religion.

His most important theological works are: *Der christliche Glaube; Reden über Religion;* and *Kurze Darstellung des theologischen Studiums.*

GEORGE CROSS

**SCHMALKALD ARTICLES.**—Articles of faith drawn up by Luther, Melanchthon and other German reformers at Schmalkald in 1537. See LUTHERANISM.

**SCHMALKALD LEAGUE.**—A league of German Protestant princes formed in 1531 to defend their interests against the Catholic potentates. The league was dissolved in 1547.

**SCHOLASTICISM.**—The name given to the intellectual system of the Middle Ages.

Its period extends in general from the 9th. to the 15th. century, when scientific and humanistic interests asserted themselves with increasing power, and scholasticism lost its vogue. The point of departure of scholasticism was an unquestioning acceptance of the dogmas of religion as interpreted by the church. Authority played the grand rôle in all spheres of life. But the schoolmen felt a keen interest in speculation, and sought to rationalize theology. Hence an increasing effort to define the relations of faith and reason.

In the first period, extending to the 13th. century, there was high confidence that reason could establish and vindicate all the dogmas. Faith and reason were different paths to the same goal. But in the 13th. century, the classical age of scholasticism, Albertus Magnus and Thomas Aquinas recognized the limits of reason. While Christianity is held to contain nothing contrary to reason, it is admitted to contain much that transcends reason. This truth is expressed by a new distinction, that between natural and revealed religion. Natural religion, like any natural science, is dependent upon reason, whereas revealed religion has faith as its organ. This view finds its literary expression in Dante. As time passed, however, increasing intellectual difficulties were felt. Duns Scotus and William of Occam develop the doctrine of the two-fold truth, according to which a proposition may be true for religion and false for philosophy. Religion is thus given over to authority and practical needs, science and philosophy to reason and theoretical interests. This solution offered a working, if temporary and unsatisfactory, compromise. Mysticism had wrought against rationalism, as it assigned religion to the sphere of feeling and individual experience. Another problem of scholasticism was that of universals and particulars. See REALISM AND NOMINALISM.

WALTER GOODNOW EVERETT

**SCHOLIUM.**—In commentaries, an annotation or expository statement, especially when made in the margin of the text.

**SCHOPENHAUER, ARTHUR** (1788–1860).—German idealistic philosopher. In revolt against the unbounded optimism of Hegelianism, he interpreted the process of cosmic evolution as an endless irrational struggle of sheer Will. He was influenced by Brahmanistic and Buddhistic thought, and his only hope of deliverance from the irrational power of the world was through suppression of will.

**SCHÜRER, EMIL** (1844–1910).—German Protestant theologian, professor at Leipzig and at Göttingen, renowned for his great History of the Jewish people in the time of Jesus Christ.

**SCHWABACH ARTICLES.**—A Protestant confession of seventeen articles drawn up in 1528 by Luther in conjunction with Melanchthon and Jonas, emphasizing uniformity as essential to political strength, and consubstantiation as opposed to Zwingli's doctrine of the Lord's Supper.

**SCHWARTZ, CHRISTIAN FRIEDRICH** (1726–1798).—German missionary to India under the Danish Missionary Society, and the Society for Promoting Christian Knowledge; one of the pioneers of Christianity and of Western Civilization in India.

**SCHWEITZER, ALEXANDER** (1808–1888).—Influential Swiss pastor and professor at Zurich. He was a devoted follower of Schleiermacher (q.v.) and brought to the elaboration of Reformed theology the principles which Schleiermacher had set forth. His system is one of the most imposing achievements of the 19th. century in its confident use of speculative philosophy combined with a profound appreciation of the close relationship between theology and the practical needs of the church.

**SCHWENCKFELD, KASPER** (1490–1561).—German theologian and mystic. He assisted in spreading the Reformation ideals, but developed an emphasis on immediate communion with God which led to a depreciation of the Lutheran insistence on the authority of Scripture and the necessity of the sacraments. He was consequently estranged from the Lutheran movement. His followers have continued to exist down to the present day.

**SCHWENCKFELDIANS.**—A German sect of followers of Kasper Schwenckfeld (q.v.). They were mystics and were closely associated with the disciples of Jakob Boehme. Some emigrated to America where a community still exists in Pennsylvania, numbering over a thousand. Also called "Confessors of the Glory of Christ."

**SCIENCE IN RELATION TO THEOLOGY.**—During the past three or four centuries, modern science has developed various features giving rise to a so-called "conflict of science with theology."

I. THE FUNDAMENTAL FACTS.—Theology undertakes to set forth the structure and meaning of the universe in relation to religious ends. It thus inevitably makes assertions concerning the physical world. These may be examined and criticized by physical science. Christian theology in the course

of its development made use of those conceptions of the universe which ancient philosophy had established, and wove these into the fabric of religious interpretation so completely that the denial of their validity suggested doubt as to the authority of theology. Modern science, in the interests of accuracy, has insisted on important revisions of ancient theory. Christian theologians generally endeavored to keep the traditional system intact in order to conserve faith in religious authority. Thus science found theology resisting its efforts, and theology found science undermining its system.

II. The Main Stages of the "Conflict."—

1. *The Copernican cosmology* completely altered the existing theological picture of the universe. The earth was declared to be a relatively insignificant satellite, instead of being the fixed center of the universe. The biblical cosmology, then, could not be taken literally, and the authority of the Bible was challenged.

2. *Kepler's laws, and Newton's discovery* of the universality of the force of gravitation substituted a mechanistic for a theological explanation. Newton's theory was declared by some theologians to "dethrone Providence."

3. *Geological science* during the 19th. century gave an evolutionary account of the earth's history strikingly different from the creation story in Genesis. In the place of six creative days came the picture of an age-long cosmic evolution of the earth with an indefinite continuation of the geological processes into the future.

4. *The science of zoölogy* revealed a complicated, age-long evolution of life, in which species are more or less unstable so that new forms of life continually appear. The account of plant and animal creation in Genesis is thus discredited.

5. *The evolutionary hypothesis* brought man within the range of animal evolution and thus explained his origin in a way conflicting with the biblical account.

6. *The doctrine of the uniformity of nature*, which is presupposed in modern science, tends to discredit the conception of miracle as an interference with the laws of nature.

III. Proposed Solutions of the Conflict.—These generally fall into one of the following four typical classes:

1. An uncompromising affirmation of theological authority, coupled with a denunciation of "science falsely so-called." This was the position taken by both Catholic and Protestant theologians for a long time. It is still maintained in principle, though with intelligent concessions to science, by Catholicism, and is vigorously advocated by Protestant theologians who wish to retain the doctrine of verbal or plenary inspiration of the Bible. It, of course, makes impossible any cooperation between religion and modern science.

2. The so-called "harmonization" of science with the Bible. Believing that God's revelation must correspond with demonstrated fact, certain theologians have sought a "true" interpretation of Scripture which shall correspond to established scientific doctrine. The purpose underlying this attempt is to reconcile science and religion; but the effort to read modern ideas into ancient literature is historically open to serious objection.

3. The renunciation by theology of any attempt to dictate scientific positions, but the retention of the idea of authoritative doctrine in the purely religious realm. This position forfeits all claims on science in return for immunity from scientific criticism. It is a precarious security which is gained; for if science be excluded from religious thinking, some form of mysticism must bear the entire weight of theological conclusions. Moreover a mind trained in scientific method is not satisfied with non-scientific reasoning in theology.

4. The reorganization of religious thinking in accord with modern scientific principles. This is being undertaken by many constructive minds. It involves the empirical and historical study of religion, and an inductively ascertained interpretation of the facts thus discovered. It revises the theological theories of former ages as freely as science revises its theories. While the power of dogmatic authority vanishes, the appeal of religion can be based on indisputable rational, moral, and social demands.

Science and religion are two ways of finding enrichment of life. Science discloses the ways in which things behave, and enables us to control processes of nature. Religion interprets the fact of spiritual kinship between man and the vast reality which surrounds him. Modern theology will discover and interpret the possibilities of worship in the world as explained by modern science.

Gerald Birney Smith

**SCIENCE OF RELIGION.**—A comparatively modern department of study devoted to the religious phenomena of mankind with a view to discovering the historical development of religions, the psychological origin and nature of their customs and ideas and the place of religion in cosmic evolution. These three phases are usually separated as History of Religions, Psychology of Religion, and Philosophy of Religion; or as Hierography, Hierology, and Hierosophy.

The development of the science has been slow owing to a lack of consensus as to method. Some of the presuppositions which hampered early students may be mentioned, for example, the assumption that Christianity is the true religion and others false or defective, which was again based on the idea that religion is a matter of belief or of truth revealed from God to man; or the assumption that religions develop in a uniform way so that it is only necessary to fix upon the starting-point of religion and then arrange the various phases of religious history according to the prearranged plan; or that the essence of religion may be sharply defined and then the history of a religion written about the definition. At least a dozen starting-points of religion have been defended; elements of religion apparently similar in separate religions have been discovered on investigation to be really different; broad generalizations have repeatedly proven insecure; true and false have been seen to be relative terms—with the result that modern students of religious history tend to abandon the quest for a religion in general and to undertake the much more arduous task of discovering the historic development of each separate religion as a unique thing in the light of its whole natural and cultural setting. Starting with the assumption that religion is a function of the changing, growing life of a human group, the problem of religious history is to see how they developed their instruments of ideas, customs and institutions to control the environment and themselves in the interest of the good life.

The psychology of religion undertakes the task of explaining the origin of religious ideas and customs, the nature of religious behavior and of determining methods of developing, changing and recreating individual and social minds in the light of the ideal of life.

The philosophy of religion attempts to orient the life of man in the universe but more particularly in the evolving world and, making use of the findings of the sciences, to project ideals for the achievement of an ever more perfect social organization of humanity.

A. Eustace Haydon

**SCILLITAN MARTYRS.**—A company of twelve Christians who suffered martyrdom in North Africa under Marcus Aurelius, 180, and whose "Acts" is the earliest specimen of Christian Latin.

**SCOTCH CONFESSION OF FAITH.**—A confession of faith drawn up by order of and adopted by the Scottish parliament in 1560 by John Knox and five collaborators. In 1568 it was readopted after Queen Mary's abdication. It is Calvinistic, and was superseded by the Westminster Confession, 1648. See CONFESSIONS OF FAITH.

**SCOTUS, DUNS.**—See DUNS SCOTUS.

**SCRIBE, SCRIBISM.**—The name and work of a certain Jewish religious functionary.

The unique place given to the Scriptures among the Jews led to the rise of a class called Scribes, whose professional task was the interpretation of this body of sacred literature. Ezra is commonly regarded as the first representative of the scribal movement, which by the 1st. century A.D. had become a characteristic feature of Judaism. Apparently by this date the scribe was commonly given the respectful title of Rabbi (q.v.). The primary duty of the scribe was to interpret the Law. He explained its meaning with reference to judicial matters, he was also the professional teacher who gave instruction in the schools, and he expounded the practical and hortatory implications of the Scriptures in general. Gradually successive generations of scribes produced a large body of oral teaching which ultimately attained a position of authority second only to that of the sacred books. It was these "traditions of the fathers" which Paul had studied zealously prior to his conversion to Christianity (Gal. 1: 14) and which occasioned certain conflicts between Jesus and his contemporaries as reported in the gospels. Subsequently this oral tradition was given written form in the Mishnah (q.v.) which, supplemented in later times by extensive comments, constitutes the oldest element in the Talmud (q.v.). See JUDAISM.

S. J. CASE

**SCRIPTORIUM.**—The room in a monastery set apart for writing or copying manuscripts.

**SCRIPTURE.**—The sacred books of any religion, such as of Hinduism or Zoroastrianism. The Christian Bible (q.v.) is frequently referred to as the *Scripture*, *Scriptures*, or *Holy Scriptures*. See SACRED LITERATURES.

**SCRUPLE.**—Reluctance or misgiving, arising from ethical or religious motives, concerning one's obligation respecting a proposed course of action.

**SCRUTINY.**—In the R.C. church the method of electing a pope in distinction from acclamation and accession, by a careful investigation of all ballots, the voting having been done secretly, one vote more than two thirds being requisite for a successful candidate.

**SEAL.**—A device engraved or stamped on a metallic surface, used in making an impression upon a plastic material, such as wax upon a document, to give assurance of its authenticity. The use of such seals is very widespread, and includes the seals of monastic orders and ecclesiastical offices and institutions. By analogy, the sacrament as the means of imprinting an indelible mark on the soul or as an attestation of the grace of God, is called a seal.

**SEAMEN, MISSIONS TO.**—The first religious organization for the benefit of seamen was the Bible Society, afterwards called the Naval and Military Bible Society, organized in London, Eng., in 1780. From that time organizations have multiplied to provide sailors with copies of the Scriptures, with church services, reading-rooms, rests and homes in ports and other conveniences. These societies are chiefly British, Scandinavian, German and American, the following being the principal ones: the British and Foreign Bible Society dating from the Port of London Society 1818, and the Bethel Union Society, 1819, the Missions to Seamen, the Royal National Mission to Deep Sea Fishermen, the American Seamen's Friend Society dating from 1828 and the German Evangelical Seamen's Mission.

**SEBASTIAN, SAINT.**—A young Christian soldier of Milan who suffered martyrdom in the reign of Diocletian; a popular subject in sacred art because of his youth and beauty. His festival is celebrated on January 20.

**SECOND ADVENT.**—See MILLENARIANISM.

**SECRET SOCIETIES (PRIMITIVE).**—A general term to describe the sacred corporations, magico-religious fraternities, and esoteric orders, or "mysteries," of savage and barbarous peoples.

Almost every primitive community has its secrets, carefully guarded from women, children, and strangers, or non-tribesmen. The exclusion of these classes of persons rests, fundamentally, upon widespread beliefs as to their dangerous influence. See TABOO. Among the Australians the secret association includes all the adult males of the community, and initiation into it is compulsory for every boy upon the arrival of puberty. See INITIATION. The true secret society, however, is a voluntary body and in its most developed form may quite ignore differences of sex, age, and tribal grouping. Ultimately, it becomes, on the religious side, a church, if by a church is meant any brotherhood whose members unite voluntarily for worship.

I. ORGANIZATION.—1. *Membership.*—Limitation of membership forms an essential feature of the developed secret society, but in this respect wide diversities of custom exist. In Melanesia there are societies which include the majority of the adult males of a community and others restricted to chiefs and the aristocracy. Women belong to some societies in Polynesia, Africa, and North America, but their admission is probably a late development. Africa, again, affords instances of societies whose members are exclusively women or slaves. As a rule a secret society enrolls only fellow-tribesmen, though some large and powerful associations ramify through several tribes. Membership in a society is often open and public; in other cases it is carefully concealed, with the result that no one knows whether or not his neighbor is an initiate. A man may sometimes belong to several societies, especially where they have different objects and functions.

2. *Degrees.*—A primitive secret society is usually divided into grades or degrees, through which initiates ascend. The general tendency will be to increase the number of degrees and to make the passage through them constantly more difficult and expensive. The entire cost of taking all the degrees of *Egbo*, an important West African order, has been estimated to amount to over five thousand dollars. The fortunate few who have the wealth and social influence necessary to reach the higher degrees thus come to form an inner circle and control the organization in their own interests. The Melanesian *Dukduk*, for example, is managed by the chief and the leading members

of the tribe. The origin of secret-society degrees is obscure, but in many cases they appear to be an outgrowth of the "age-classes," i.e., groupings of men of approximately the same age, which are found in many parts of the aboriginal world.

3. *The lodge.*—A secret society among primitive races must have its lodge, where the members resort for social intercourse and the performance of their mysterious ceremonies. It is usually established in some secluded place convenient to the settlement. Women, children, and uninitiated men may not approach it on pain of death. The lodge seems to be often a development of the "men's house," a sort of club, public hall,, council chamber, and sleeping resort for the men of a primitive community.

4. *Paraphernalia.*—The proceedings of all secret societies are carried out with much mummery, disguising, and the use of various devices to awe and terrify outsiders. But the paraphernalia of the mysteries, however basely employed, are everywhere connected with magico-religious ideas. Thus, the bull-roarer (q.v.), which is so generally used to frighten the uninitiated or to give warning that secret rites are being performed, holds a very important place in savage religion. The muffled roar which it produces when rapidly swung is sometimes regarded as the voice of the tribal god. The instrument is also supposed to possess magical efficacy and to be potent in rain-making ceremonies. Masks are worn by members of secret societies, not only as disguises, but also as means of impersonating totemic deities. The wearer of a mask is supposed to lose his own personality and to be possessed by the being whom it represents. Both bull-roarers and masks often retain a sacred significance long after the disappearance of the secret rites in which they figured. The exhibition to the novices of these and other *sacra* forms the central and most impressive feature of the initiation rites.

II. Functions.—1. *Initiatory.*—Where practically all the adult males of the community form a secret associatiou, one of its most important duties is that of initiating the tribal youth into manhood. The neophytes are removed from defiling contact with women, subjected to various ordeals, instructed in religion, morality, and traditional lore, and provided with a new name, a new language, and new privileges—in a word, made men. This initiatory procedure may be retained by secret societies, properly so called, though sometimes boys who have not reached the age of puberty are admitted to them.

2. *Politico-judicial.*—To outside observation the political and judicial duties of many secret societies, particularly in Melanesia and Africa, appear especially noteworthy. The societies punish criminals and act as executioners, serve as night police, collect debts, protect private property, and, when they extend over a wide area, help to maintain intertribal amity. The Melanesian *Dukduk* has been described as "judge, policeman, and hangman all in one." Where it prevails the natives are afraid to commit any serious offense. The West African society, says Miss Kingsley, "as a machine for the people is splendid: can tackle a tyrannous chief, keep women in order, and even regulate pigs and chickens, as nothing else has been able to do in West Africa." The value of these associations, as guardians of law and order, is now being more and more recognized in colonial administration. On the other hand, their activity is usually attended with much oppression of the uninitiated, especially women, who are compelled to make heavy contributions of food and are often severely whipped for real or suspected lapses from the path of rectitude. The power of the secret societies rests largely upon the belief, assiduously cultivated among outsiders, that the members are in constant association with evil spirits and the ghosts of the dead.

3. *Magico-religious.*—Ceremonies of a magico-religious character are performed by many of the societies, especially in North America. The masked and costumed members impersonate animal or supernatural characters and present songs, dances, and *tableaux vivants*, forming an elaborate dramatization of the native legends. They conduct various rites connected with the ripening of the crops, the production of rain, and the multiplication of animals used for food. The preparation of charms and spells, the discovery of witchcraft, and the cure of diseases are also included among their functions. In some cases these orders practically monopolize the tribal magic and religion.

III. Origin.—The various activities of primitive secret societies, as dramatic, magico-religious, and initiatory corporations, bear a marked resemblance to those of totemic clans. See Totemism. This fact suggests a genetic relationship between the two institutions. There is a considerable amount of evidence, chiefly from Melanesia and North America, which indicates that the amalgamation of a number of clans into a tribe results in the formation of one or more secret societies, whose performances are essentially the rituals of the commingled totemic groups. It does not necessarily follow that the rise of a secret society always breaks up the earlier totemic grouping. The clans may still survive as social divisions, though no longer in possession of their distinctive ceremonies. As a rule, however, secret societies seem to flourish most where the clan system is decadent or has entirely disappeared. This fact is not without importance in the general history of religion. It means a movement away from the narrow limits of the clan, membership in which depends on birth, in the direction of a more voluntary organization enrolling its members from all parts of the community. It has, indeed, a germinal ecclesiastical significance.

IV. Decline and Survival.—Secret societies of the type that has been described are obviously adapted only to the conditions of primitive life. At the present time Christian missions and the civilizing agencies introduced by traders and colonists are the most effective cause of their downfall. They often survive, however, as purely social clubs. It is probable that secret societies existed in prehistoric times, since the Greek and Mithraic mysteries were religious brotherhoods which retained in their initiatory ritual such rude features as the use of bull-roarers aud masks, as well as ceremonies representing the death and resurrection of the neophytes. Even now in remote parts of Europe, among the peasantry, there are performances by masked and costumed actors which present a curious and doubtless not fortuitous resemblance to the mystic rites of savagery. It is interesting, also, to note how such associations as the medieval *Vehmgericht* and the modern White Caps have reproduced, unconsciously, some of the characteristics of primitive secret societies.

Hutton Webster

**SECT.**—A group which has separated from another more inclusive religious body because of divergence of belief or practice. A sect may be accused of holding heretical doctrine; but its independent organization enables it to disown the authority of any other body over it.

The term is usually employed in a derogatory sense. A sectarian is supposed to place petty peculiarities above the great unifying fundamentals of religion. The Catholic church views all Protestant bodies as sects. A similar conception marks

high-church Anglican thinking. Protestants generally refer to the larger bodies as denominations, the sub-divisions of these as sects. Historians refer to the sub-species of the great religions as sects.

GERALD BIRNEY SMITH

**SECULAR CLERGY.**—The ecclesiastical designation for men who have been admitted into holy orders but have not taken the vows of a monastic order.

**SECULARISM.**—The principle that all activities and institutions should be governed solely by regard for the goods of this life. Secularism is unalterably opposed to ecclesiastical control of institutions. A prominent tenet of secularism is that religion should be excluded from the public schools and that no state support should be granted to any church or church-controlled institution.

**SECULARIZATION.**—Appropriation of church property by the state for public uses. Mediaeval kings often confiscated church wealth before the papacy won control. The Reformation involved many secularizations, especially of monasteries, as in England. Catholic countries expelling the Jesuits in the 18th. century secularized their wealth. Austria secularized two-fifths of the convents in 1782. Similar instances occur in Portugal (1833, 1864, 1910), Spain (1838), Italy (1870), France (1901, 1904). The whole wealth of the French Church was declared national property in 1789, since when the church has had only the use of buildings. In 1803, to compensate them for loss of territory to France, German sovereigns were given the lands of the Prince-Bishops of Cologne, Mainz and Trier.

F. A. CHRISTIE

**SEDER.**—A Hebrew term for the ceremonial meal and the ritual connected therewith celebrated at Passover in the Hebrew home under the direction of the head of the family.

**SEDUCTION.**—Enticement of a person from right conduct by alluring, but specious, considerations; specifically, enticing a woman to sacrifice her virtue by allurement or promise of marriage.

**SEE, THE HOLY.**—See HOLY SEE; POPE.

**SEEKERS.**—The name applied to a group of radical religious enthusiasts in England in the 17th. century. They sought to attain a purely spiritual life in which the trammels of the flesh should be eliminated. In this quest they objected to the imposition of external authority and were accused by churchmen of various extravagances. They believed in non-resistance, and denied the right of the state to coerce men.

**SELF-DEFENSE.**—In jurisprudence, the right to defend one's person, property or reputation from malicious illegal attacks, involving violence or danger. Under certain circumstances the law declares a person innocent who kills another in self-defense. In politics the right claimed by a state or by a group of citizens in a state to defend institutions or other cherished privileges from malicious attacks, sometimes a justification for civil or international war. Ethically, the exercise of self-defense is a difficult problem for moral judgment; in some instances submission may seem the wiser course, while in other instances, especially where social interests are at stake, self-defense is usually judged the only ethical course. There are various Christian bodies which on the basis of Matt. 5:39 ff. deny the right of employing violence even in self-defence. See NON-RESISTANCE.

**SELF-DENIAL.**—The subordination of one's personal ambitions or appetites in the interests of promoting a larger good, such as the altruistic motive of seeking the welfare of others, or the religious motive of seeking the glory of God. Self-denial is fundamental in asceticism, monasticism, Puritanism, and forms of social and missionary service. Also called self-sacrifice. Modern psychology recognizes the existence of several potential "selves" in any individual's aspirations. Any choice involves the suppression of a certain "self" so as to give right of way to another "self." It is only when a choice involves the sacrifice of strong emotional attachments that one becomes conscious of self-denial. The willingness to subordinate personal preferences to a larger good is a mark of moral earnestness. See SELF-REALIZATION.

**SELF-PRESERVATION.**—The instinctive desire to make one's life secure by preventing hostile forces from inflicting damage.

The "right of self-preservation" is usually a sufficient justification for action. But this instinct has expressed itself in certain powerful emotions which may suppress other considerations. If every individual is permitted to indulge the suggestions of fear, hatred, pugnacity, etc., the welfare of all other individuals is endangered. The instinct is therefore regularly subjected to social control. The individual is led so to identify himself with his group that his desire for self-preservation is blended in desire to maintain the group life. In this way the instinct may be transmuted into the ideal of loyalty to a cause in which one finds the realization of his better "self." See SELF-REALIZATION; SELF-DEFENSE.

**SELF-REALIZATION.**—The moral ideal or goal of conduct conceived as development of personality. Impulsions and desires are distinctively human just so far as they are related to the life of the self as a whole. The organization of this personal life may reach different degrees of coherence and may center about different kinds of interest. To that extent one may speak of different "selves" in the same person, as for example higher and lower or momentary and lasting. The theory under definition conceives the moral ideal to be the development of the most comprehensive, lasting, and integrated self, the "true" self. This ideal reconciles self-sacrifice and self-expression, satisfaction of feeling and rational control. It is conceived not as a static goal, attainable once for all, but a dynamic process, an endless unfolding of the potential self. It is social rather than individual, because the true self is universal; one can develop only in union with others, ultimately with all others. Therefore the precept, "Be a person," requires no added precept, "Respect others as persons"; the former involves the latter. This ethical ideal is propounded in a metaphysical sense by Hegelian idealism, and in an empirical sense by recent psychological ethics.

J. F. CRAWFORD

**SELF-SACRIFICE.**—See SELF-DENIAL.

**SELFISHNESS.**—The reference of ambitions, choices, courses of action, etc., solely to selfish interests, in contrast with the altruistic or religious interests, recognized in self-denial (q.v.). Since regard for selfish interests is apparently the most persistent motive in human life, attempts have been made to construct ethical theories on this basis. See HEDONSIM. The anti-social consequences of selfishness are so evident, however, that the term is ordinarily used to denote an unethical attitude.

**SEMI-ARIANISM.**—The position of the mediating party in the Christological controversy of the

4th. century, affirming that the Son is of like substance to the Father. See HOMOIOUSIOS.

**SEMI-PELAGIANISM.**—A movement arising simultaneously in N. Africa and Gaul, attempting to mediate between the extremes of Augustinian predestinarianism and Pelagian free will. The distinctive teaching was that in regeneration there was co-operation of the divine grace and human will. This position was disapproved at the councils of Orange and Valence in 529 because it posited a measure of human ability, but the condemning councils forbade the teaching of predestination to evil. Semi-Pelagianism has appeared repeatedly in theology, although not avowedly under that name.

**SEMINARIST.**—See SEMINARY-PRIEST.

**SEMINARY-PRIEST.**—In the Roman Catholic church, usually applied to a priest educated in a foreign seminary. Also called *Seminarist.*

**SEMITES, RELIGION OF THE.**—The religion of the Babylonians, Assyrians, Hebrews, Phoenicians, Aramaeans, Syrians, Arabs, and all the other kindred peoples of S. W. Asia, namely, of Arabia and the region to the north bordered by Persia, Asia Minor and the Mediterranean.

I. RANGE.—All these peoples differed considerably as regards the age, extent and character of their culture. They range from the desert and nomad tribes of all ages to civilized states and empires. The culture of the famous empires of Babylonia and of Assyria can be traced back to about the beginning of the 3rd. millennium B.C., that of the Hebrews, Phoenicians and other petty states of Palestine and Syria flourished in the 1st. millennium B.C., and that of the Arabs fell into two periods, one before the Christian era which is separated by an age of transition and decay from the other, the highly distinctive culture of the Mohammedans, dating from the 7th. century A.D. This is not to mention the cultures of the Old Aramaeans of north Syria (8th. century B.C.), the Nahataeans, Palmyrenes, and others of less prominence. Moreover, many of the Semitic peoples have, at one time or another, carried their religion outside the Semitic area proper; and three great positive religions of today are of Semitic origin—Judaism, Christianity and Islam. Consequently, in order to keep the subject within limits, it is customary to treat under the title of this article the general features, referring the reader to details for the separate articles on the positive religions and the religions of the peoples mentioned.

II. MAIN PERIODS.—1. *Sumero-Semitic.*—Semitic religion viewed as a whole can be conveniently divided into three main periods. Although some of the early prehistoric stages can be reconstructed from the excavations and from the primitive features of the Semitic religions, the first period is characterized by the highly developed religion of Babylonia and Assyria dating from about 3000 B.C. Here, as also in Egypt during the 3rd. millennium, religious thought, ethical ideas and social-political institutions reached a level which is astonishingly elevated when compared with that at which many primitive and savage tribes still remain. The culture, however, is largely indebted to the non-Semitic Sumerians. It was at its apogee during the First Babylonian Dynasty, a distinctively Semitic dynasty, famous for its royal legislator Hammurapi (about 2000 B.C.). The rise of Babylon involved the supremacy of its local god Marduk over other gods; old hymns and myths were reshaped, the religion received a stamp which it continued to maintain, and the religious literature assumed a form that became classical. This Golden Age and Creative Epoch was followed by many centuries of events of political significance, and about 1000 B.C. we reach the age of Assyria and the small peoples of Syria and Palestine.

2. *Palestinian.*—Assyria became the heir of Babylonian culture, and after some extraordinary military successes suddenly broke down amid far-reaching ethnical movements and internal confusion throughout W. Asia. The old empires of Assyria and (after a short-lived renascence) of Babylonia now disappeared, and Indo-European influence spread, through the presence of the Persians and, later, the Greeks. The significance of this period lies in the religious history of Palestine. The Old Testament represents (in the modern historical view) the outcome of the profoundest of religious developments prior to the Christian era. The old religion of the Hebrews, very closely akin to that of all other Semitic peoples, received a new impulse, and a new spiritual force animated and reshaped the earlier beliefs. Hence the O.T. as a whole is closely related to the Semitic religions, yet no less unambiguously testifies to the changes effected by the prophets and other men of religious genius in Israel. The newly reconstituted religion appears in the 5th. century B.C. as that Judaism, the origin of which was traditionally carried back to the relatively remote beginnings of the people. So, while empires and states fell, Israel stood forth as a rock, and faithful Jews resisted the increasing influences of Greek thought. The fusion of Semitic and Greek (Hellenistic) ideas chiefly affected the educated and governing classes; and another age of far-reaching unrest—more psychical than ethical—was vital for Semitic religion. Christianity arose and grew up in opposition to Judaism; but although each reacted upon the other, it is noteworthy that neither can be said to undergo any continuous and effective development upon Semitic soil. The Second Period closes with the increasing weakness of these two religions among the people and the decay of western (Byzantine) influence.

3. *Mohammedan.*—The third period is Arabian—due to the rise of a new religion under Mohammed in the 7th. century A.D. It spread with amazing rapidity throughout the Semitic area, and far beyond; and its success has always called for explanation. It would seem that, among other causes, the simplicity and directness of the fundamental tenets of Islam made it more authoritative and intelligible than the relatively highly developed thought of Judaism and Christianity. It is an instructive fact, therefore, that as Islam conquered and developed its theology and philosophy (with some indebtedness to the earlier progress of thought among its defeated rivals), it soon began to pass beyond the mental horizon of its simpler adherents. Consequently, under a veneer of Islam there may often be seen ideas strange and contrary to it, although in entire harmony with popular psychology. So, the third period ends at the present age with very considerable divergence of religious belief among the various strata of population; and, as frequently happened (e.g., during the old Hebrew monarchies), popular religion tends to encourage features which cannot be tolerated by the loftier and more organized conceptions and ideals which characterize the more prominent stages in the lengthy history of Semitic religion.

III. SPECIAL FEATURES.—1. *Variety.*—Judaism and Christianity arose upon a soil saturated with ancient religious ideas; and many traces of the old Sumero-Semitic culture can be recognized in the Bible, the Talmud and early non-canonical writings. This old culture collapsed with the fall of Assyria and Babylonia; it was swept away by

waves of Persian, Greek and Roman influence, and few living elements remained when Islam appeared. Islam, in constrast to the previous non-Semitic influences, was a new and distinctively Semitic impulse, a new beginning, so to speak. It introduced a new God (Allah), and not a new stage in conceptions of God. It represented a simpler stage in religion, and the general cultural level was, in certain respects, simpler than before. Hence one cannot assume that there has been some continuous progressive development in Semitic religion, nor can one treat the desert Arab as the typical Semite, or infer that the advanced thought of the priests and propbets, of the upper classes, or of the higher civilizations of Babylonia and Assyria necessarily permeated all classes alike.

2. *Character.*—As among other peoples, the religious ideas were practical before they were speculative. The preservation of society comes first, whence the prominence of "agricultural" religion, "nature-worship," and also the importance of goddesses, virgins or mothers, and cults, symbolical of all kinds of fertility and growth. Although tbe ceremonial licentiousness, against which Israelite prophets thundered, may have entered from Asia Minor, a certain exuberance and sensuousness characterized the ancient Semites. The horrible human sacrifice among the western states, may be of foreign derivation, although it was apparently wanting among the Assyrians. The civilization of this people became barbaric and brutal as it became a military power. A just estimate of Semitic religion must notice the indications of sensuality and passion as also the fine ethical and spiritual ideas, whether among the Hebrews or their neighbors. In general, the permanent contributions of the Semites to religion cannot conceal a characteristic racial immaturity and extremeness.

IV. Extremeness.—The very striking variations of thought even in the O.T. itself illustrate extremes of what may be included under the term "supernaturalism." The remarkable prevalence of "magical" and "magico-religious" ideas (particularly in Babylonia and Assyria), Jewish angelology, the local cults of devils and saints among the mediaeval and modern peasantry, the "superstitions" exemplified in the "Arabian Nights" with tbeir ancient and modern analogies—all these represent a "supernaturalism" with many and profoundly different forms, varying in spiritual, ethical and intellectual significance. In harmony with these facts is the absence of dominating conceptions of personality, law and order, and causation. Although the gods themselves may be thought of as human, there is an unstable anthropomorphism–totemistic or animal symbolism and imagery recur, e.g., in Babylonia. Tbere is, further, a strange alternation betweeen gloom, insecurity, and fear, on the one hand, and an excess of confidence and arrogance on the other. The ideas of the "supernatural" are akin to those of the political realm, and tbe typical monarch is autocratic, arbitrary, inaccessible, but changeable, and, on occasion, remarkably democratic and free with his favors ("unto half my kingdom"). There could be dependence upon the rulers either of the visible realm, or of the unseen and a certain cringing and humility interchanged with a familiarity and confidence of which some popular narratives of the O.T. are sufficient proof (e.g., Judg. 7:17, 36 ff.). The varying conceptions of the relations between man and the unseen are analogous to those among other peoples but they take profoundly significant forms in Israel, and, under the stress of bitter experiences, culminate in the consciousness of vital truths associating God and man.

V. Order.—What may be called an overpowering sense of the "immediacy of the supernatural" is exemplified alike in religious fervency, fanatical excess, and the vagaries of "magic." The Semites are relatively primitive in contrast to the Greeks with their conceptions of human personality and order. Order is embodied in the head or despot, or there is a recognition of Divine stability (Num. 23:19, etc.). But the Semites were generally averse from order and discipline, and lacked systematized principles for the guidance of religious, social, and national life. Semitic history is full of intrigues and rivalries; communities, which could flourish in isolation with their few and simple interests, could not compromise when beliefs and ideas were in opposition. At all times, social, political, and religious ideas intermingle, and rival groups could be united by the common recognition of a politico-religious head, or a ruler of divine or semi-divine authority. Chiefs and kings frequently had religious functions, and, conversely, religious leaders (e.g., a high-priest, or a reformer) could acquire political power. See Mohammed. A new dynasty would be accompanied with some religious activity (cf., e.g., Jeroboam I., Jehu), and a great king, like Sargon II., having gained the throne, would send his messengers to teach "the fear of God and the king." Religions, social and political conditions progressed or decayed together, and a clear example of radical disintegration can be seen in the days of Arab "heathenism" before the rise of Mohammed. The general similarity in the ebb and flow of events impressed itself upon the Semites, but they have numbered some excellent historians and tbe O.T. itself contains the earliest written history. Ibn Khaldun, a famous Mohammedan historian of the 14th. century in his discussion of the usual moral deterioration of nomads, who have passed into settled life, asserted that the Arabs were incapable of founding an empire, unless they were imbued with religious enthusiasm by a prophet or saint. And while he contended that *esprit de corps* and religion were indispensable, writers in Israel many centuries previously saw a religious significance in their past and denouncing abuses which impaired social unity, inculcated the common recognition of the God of their fathers.

VI. Monotheism.—The oft-repeated belief in a Semitic tendency to monotheism requires qualification. Zeal and enthusiasm favor the conception of a single and "jealous" God; but in practical life henotheism is more prevalent, the recognition of the supremacy of one God above others, who however, are not without their authority. Moreover, political organization made for the sole supremacy of the national ruler and equally, of the national god, altbough, again, local and other gods were not necessarily repudiated. Yet, although there are always various efforts to coordinate or unify the gods, there is no philosophical conception of a one and only God. The ideas of order and of causation did not advance sufficiently. Mathematics, astronomy (viz., astrology) and anatomy (viz., liver-divination) certainly made considerable progress in Babylonia, but they are scarcely "sciences." The Semites had not that detached interest which, among the Greeks, led to the beginnings of science and philosophy. On the other hand, Orientals have always been famous for proverbial and gnomic utterances and for shrewd worldly wisdom, and when Greek philosophy spread, it was tbis side of Semitic temper which was stimulated. The results are seen in the "Wisdom Literature" of the Jews of Palestine and Alexandria (Proverbs, Ecclesiastes, *Ben Sira, Wisdom of Solomon*, etc.). Here are the rudiments

of a moral or ethical philosophy (not developed, however, as by the Chinese), a philosophical climax, the prelude of which is the religious-ethical monotheism of Israel—a practical living faith.

VII. CONCLUSION.—Semitic religion, viewed as a whole, is in an immature or "child" stage. The Semites did not reach the stage of intellectual development exemplified in Indian speculation, Persian rationalism and the Greek conception of order and personality. But although the Indo-European stage so far represents a certain characteristic maturity, it lacks that rich and unrestrained "supernaturalism" which, alike in its best, as also in its unfavorable aspects, is characteristic of the Semites. It is true that some admirable advances were made, e.g., in the age of Hammurapi (ca. 2000 B.C.), in Assyria in the 7th. century B.C. among the Hellenistic Jews, and again under Islam. But the Semitic lands remain the abode of grotesque magic, demonology and superstition, foes to all further progress, although none the less they are lands which gave birth to impulses which have led to the profoundest developments outside them.

STANLEY A. COOK

**SEMLER, JOHANN SALOMO** (1725–1791).—German theological professor at the University of Halle; a pioneer in the use of critical, historical methods in the study of the Bible and of church history. He clearly outlined the principles of critical scholarship which since his day have gradually displaced the former dogmatic presuppositions which controlled biblical and historical interpretation.

**SEPARATISTS.**—A word applied to religious bodies which separate themselves from an established church.

The state churches compulsory for the whole population which characterized early Protestantism encountered the opposition of those who conceived the church as embracing only those who in adult life had experienced divine grace. So in England where a state church governed by royally appointed bishops with a prescribed form of worship (Book of Common Prayer) was compulsory for all, discontent affected both those Puritans who preferred Calvin's system of government and worship and a more radical party of "Separatists" who argued from Scripture (1) that a church was a voluntary union of those only who shared a vital religious experience ("a body of believers"), (2) that a minister should be chosen by the congregation and be limited in ministerial functions to his own congregation, (3) that while synods were useful each congregation was an autonomous church. Such a system involved separation from the state church and a segregation of godly "believers" from the unregenerate. Though the Anabaptist views of Dutch refugees doubtless were a stimulating influence, these positions were argued solely from Scripture by Robert Browne who (1580) founded a Separatist church in Norwich, removed almost immediately to Middelburg, Holland. Another church in London (1587) had the variation of rule by elders who once elected were permanent in office (Barrowism). A remnant of this church fled to Amsterdam (1593). Rejection of Puritan demands by James I. (Hampton Court Conference, 1604) stimulated the formation of Separatist churches. One formed in Gainsborough under John Smyth fled to Amsterdam (1608) where it conformed to Mennonite standards and those members who returned to England made the birth of the great Baptist denomination by the creation of the first Baptist church in London (1613) under Rev. Thomas Helwys. The Scrooby church under Rev. John Robinson (1606), driven to Amsterdam (1608), and moved to Leiden (1609), is the beginning of the Congregationalists. Fearing absorption in Dutch life this group obtained a grant from the Virginia Co. (1619) and settled at Plymouth now in Massachusetts. The Puritans who (1628 ff.) migrated to this neighborhood while at the outset conceiving themselves as simply Puritan members of the English national church followed the model of the Plymouth Separatists by constituting churches by a voluntary covenanting of regenerate believers with a ministry appointed by the congregation. Eventually with the separation of church and state—final and complete in Massachusetts in 1833—Congregationalism became the fulfilment of the Separatist ideal. F. A. CHRISTIE

**SEPHARDIM.**—Spanish Jews, that is the descendants of the Jews who were expelled from Spain and Portugal in the 15th. century. They live now in almost every part of the world. They have a ritual differing from that of other Jews, and in some places even speak a language of their own, a Spanish dialect called Ladino.

**SEPTUAGESIMA.**—The third Sunday preceding Lent.

**SEPTUAGINT.**—See VERSIONS OF THE BIBLE.

**SEPULCHRE, CANONS REGULAR OF THE HOLY.**—A R.C. order founded in Jerusalem in 1114, and granted the guardianship of the Church of the Holy Sepulchre, reputed to be built over the tomb in which Jesus Christ was placed after his crucifixion.

**SEQUENCE.**—In R.C. liturgies, a rhythmical Latin hymn. The *Dies Irae* and the *Stabat Mater*, are famous examples. At the Reformation the sequence was replaced by a congregational hymn in the Lutheran and Anglican liturgies.

**SERAPHIM.**—The angelic presences seen by Isaiah in his vision (Isa. 6:2–7). Personifications of the lightning, originally serpent-like in form, they appear hovering over the throne of Yahweh, their wings symbolizing reverence, purity and service, their chief function being to guard the divine holiness (q.v.) and transmit it to men. For later developments see CHERUBIM.

**SERAPION.**—Bishop of Thebes, Egypt in the 4th. century, who was ranged on the Athanasian side in the Arian controversy; renowned as the reputed author of a sacramentary or prayer book prepared for episcopal use. This is the most elaborate of the early liturgical books.

**SERAPIS.**—Greco-Egyptian deity; a combination of Osiris and Apis, regarded as god of the underworld, and associated with cults of healing; worshiped in Egypt, Greece and Rome.

**SERGIUS.**—The name of four popes.
*Sergius I.*—Pope, 687–701.
*Sergius II.*—Pope, 844–847.
*Sergius III.*—Pope, 898, 904–911, supported by only a portion of the cardinals. From 898–904 his enemies prevented his presence in Rome.
*Sergius IV.*—Pope, 1009–1012.

**SERMON.**—A discourse, usually prepared and delivered by a minister of religion as a part of public worship, and based on a Scripture text. See HOMILETICS.

**SERPENT.**—In almost every portion of the world, both ancient and modern, peculiar awe at-

taches to serpents. This is due to several factors, of which perhaps the most obvious is the dangerous character of the bite of many serpents, so that the reptile is conceived as a malignant power or as the embodiment of a maleficent divinity. Again, the serpent casts its slough, appearing in renewed strength and beauty. Hence it becomes a symbol of immortality, and is sometimes pictured with its tail in its mouth to typify eternity. From another point of view, the sudden appearance and silent passage of the serpent, together with its fondness for living in holes in the earth, cause it to be regarded as a re-incarnation of the departed; and this belief is strengthened when, as is the case with some harmless serpents, it prefers to dwell near, or even in or under, a human dwelling, the serpent thus becoming a household deity.

The generally uncanny nature of the serpent and its bright, unwinking eyes, cause it to be regarded as especially wise. The reason for its association with gods of healing, as the Greek Asklepios, is obscure, unless such deities were originally divinities of disease as well as of health. The idea that the serpent is associated with phallic rites is to be viewed with much reserve.

LOUIS H. GRAY

**SERVETUS, MICHAEL (MIGUEL SERVETS)** (1511–1553).—Spanish physician and theologian, with pronounced mystical views which led to his denial of certain doctrines of traditional Christianity. Especial opposition was aroused by his denial of the doctrine of the Trinity. As a result of a controversial correspondence with John Calvin, who charged him with Pantheism, he was arrested, condemned, fined, and burned alive.

**SERVITES.**—A R.C. mendicant order, founded in 1233 by seven citizens of Florence, Italy, as a means of devoting themselves with singleness of heart to the service of the Virgin Mary. There are representatives in Italy, Austria, Germany, England and the U.S.A. The full title is "Religious Servants of the Holy Virgin."

**SESSION.**—In the Presbyterian polity, a governing body comprising the elders of the individual church and the minister. In the church of Scotland, called the "Kirk-session."

**SET.**—An Egyptian god who may have been originally a sun-god of Upper Egypt corresponding to the sun-god Horus of Lower Egypt. The conflict between Horus and Set is thus accounted for as a reflection of the contest of the tribes in which the followers of Horus conquered Upper Egypt. With the supremacy of Osiris and Horus, Set acquired an evil character, was identified with darkness and became the symbol of the spiritual powers of evil in conflict with life and light.

**SEVERINUS.**—Pope for 3 months in 640.

**SEVERUS, ALEXANDER.**—See ALEXANDER SEVERUS.

**SEVERUS, SULPICIUS** (ca. 363–425).—A Christian Gaul, author, scholar and preacher. His principal writings were a sacred history from the creation to his own time, and a life of Martin the Monk.

**SEXAGESIMA.**—The second Sunday before Lent.

**SEXTON.**—Originally the door-keeper of a church; sometimes in former times a grave digger; at present the care-taker of the church property, building and grounds, vestments, utensils, etc.

**SHABBAT.**—(Hebrew: "Sabbath," whence the English word.) The Jews celebrate the seventh day, Saturday, the traditional Sabbath, as the day of rest. Throughout their history, they have been strict in its observance, and have made many laws regarding it. Today, although economic necessity has driven many Jews to work on the Sabbath, the day is still kept as one of rest by some, and as the day of special prayer by all Jews throughout the world. Like all days, counted by the Jewish calendar, the Sabbath lasts from sundown (Friday) to sundown (Saturday). HAROLD F. REINHART

**SHABBATHAI ZEBI BEN MORDECAI** (1626–1676).—Jewish pseudo-Messiah of Smyrna. In youth he devoted himself to the study of mystical books, lived an ascetic life, and was constantly in a state of ecstasy. In the year 1648, he declared himself to be the Messiah and gathered about him a band of followers, which in the course of his travels, grew to large numbers. In 1665, he announced himself publicly as the deliverer of the Jews, causing boundless enthusiasm in Jewish communities throughout the world. He was arrested by the Sultan and saved his life by embracing Islam. Some of the credulous ones refused to renounce the belief in him even after his apostasy; and the sect of Shabbathaians continued to exist even long after their hero's death. HAROLD F. REINHART

**SHAIKH.**—A trained leader and guide in the mystic orders of Islam. They are usually elected by the group which they lead and the appointment confirmed by a higher *shaikh* of the sect. Their influence is very great especially in maintaining loyalty to the established order and in providing for the masses an emotional religious life.

**SHAKERS.**—Shaking Quakers, founded by Ann Lee, Quakeress, influenced by the "French Prophets." In 1770 she claimed that it was revealed to her from on high that celibacy was a divine requirement. Under supposed divine guidance, with a company of converts, she emigrated from England to America in 1774. After gaining some means of subsistence by manual labor they settled at Watervliet, N.Y. Within a few years they gained a number of adherents from Baptists and others in New York and New England chiefly through revival meetings, their strong emotionalism and claim of divine inspiration, with accompanying physical convulsions, greatly impressing the impressionable. Shakers lay chief stress on virginal purity, community of goods, and separation from the world. They place Ann Lee on a level with Jesus, the latter representing the male, the former the female principle in God; but they regard neither as divine. The dispensation inaugurated by Mother Ann they regard as the final one, involving the establishment of Christ's kingdom upon earth. They consider themselves the Pentecostal or Millennial Church. They do not believe in the resurrection of the body or in Christ's atoning work. They have (1919) 12 societies in the United States with a membership of 367.

A. H. NEWMAN

**SHAMANISM.**—The belief among certain primitive peoples, originally among tribes in Siberia, which centers about the "shaman" or medicine-man, a functionary combining certain elements of priest and doctor and believed to have in himself authority to order the gods or spirits for the securing of good and averting of evil. He directs the ceremonial, and other public interests, frequently through the medium of ecstatic phenomena.

**SHAMASH.**—The most important of the sun-gods of Babylonian religion whose cult centered at Sippar. He represents the kindly and life-giving power of the sun. Whether as god of light and order or because of his beneficence he came to be recognized as the god of righteousness and justice in whose name judges gave decisions and kings proclaimed their laws.

**SHANG-TI.**—The heaven god of Confucian religion. "The Supreme Emperor," as the name is interpreted, is the personal form of religious address used in prayer and in state ritual in contrast with the impersonal form *Tien*, "Heaven," preferred by Confucius and the intellectuals of ancient China.

**SHEDD, WILLIAM GREENOUGH THAYER** (1820–1894).—American Presbyterian theologian, professor at Union Theological Seminary, New York, noted for his logical and systematic presentation of Calvinistic theology. He was the author of several theological works including a three volume work on *Dogmatic Theology*.

**SHE-ELOT U-TESHUBOT.**—(Hebrew: "questions and answers.") A term designating a great mass of Jewish literature consisting of the decisions of Rabbis, made in answer to questions, both theoretical and practical, addressed to them. This literature has accumulated through 1700 years, the first examples of it appearing after the completion of the Mishna (q.v.), and collections of She-elot u-Teshubot being published frequently in all times down to our own.

**SHEKINAH.**—(Hebrew: "dwelling.") The glory of God dwelling on earth. The term is frequently used in Jewish literature where it is desired to avoid mention of the name of God Himself.

**SHEMA.**—(Hebrew: "hear!") The initial word of the verse (Deut. 6:4), "Hear, O Israel, the Lord is our God; the Lord is one!", which declaring the absolute belief in monotheism, constitutes the Jewish confession of faith. The term is used also to indicate the verse with its accompanying passage in the liturgy, and also the entire first part of the Synagog liturgy in which this passage is found.

**SHEMONEH ESREH.**—(Hebrew: "eighteen.") The term used to designate the central part of the Synagog liturgy, so called because it comprises eighteen (that is originally, but now, nineteen) blessings, consisting of praise and thanks to God, and petitions on behalf of the individual and the community.

**SHEN.**—The higher, good spirits of Chinese folk-belief. The more important *shen* rise to the status of gods. All are identified with the *yang* principle of the universe as embodiments of light, activity and life.

**SHEOL.**—The Hebrew designation of the abode of departed spirits. (Prov. 27:20; Ps. 88:12.) It was conceived of as a pit or underworld, a view commonly held by the Babylonians and other ancient peoples. In early Hebrew thought it was not regarded as under the control of Yahweh, but later this limitation disappears. See FUTURE LIFE, CONCEPTIONS OF THE.

**SHI'ITES.**—One of the two leading divisions of Mohammedanism, the other being the Sunnites. The main tenet of the Shi'ites is the belief that the Khaliphate and office of imam passed by inheritance from Mohammed to 'Ali and his descendants. The Shi'ite sect has been most powerful in Persia. They have their own traditions, and jealously maintain their claim to be the true representatives of Islam. They are divided into various sects. See MOHAMMEDANISM; SUNNITES.

**SHI-KING.**—One of the Chinese classics, called the "Book of Poetry" made up of 305 odes dating from the 12th. to the 6th. century B.C. These hymns reveal a fine social loyalty and a religious devotion centered about the family cult and the powers of nature.

**SHINGON.**—A form of Japanese Buddhism taught by Kūkai (774–835 A.D.). It is a mystical pantheism teaching that the universal Buddha, Vairochana, is the spiritual reality in every particle of the universe which is his body. Hence all nature and the human heart are vital with the divine presence. This made it possible for Kūkai to recognize all forms of religion and the worship of all gods as in some measure an approach to truth. He arranged the various types of religion in ten stages placing Shingon as the tenth in which the soul is fully conscious of its identity with the Eternal Buddha. The sect made use of elaborate ritual, mystic prayers and rites. Its great work was in accomplishing a popnlar synthesis of Shinto and Buddhism usually called Ryōbu.

**SHINTO.**—Shinto is a faith indigenous to Japan. The name is formed of two Chinese words: *Shin*, meaning god or gods, and *To*, signifying the way. This term first came into use after the introduction of Buddhism, to distinguish the native faith from the alien religion.

The faith is evidently an elemental nature worship, rendered more personal and vital through the identification of human ancestry with natural powers. *Kami* is the Japanese word for deity, the object of worship in Shinto. It originally signified anything above or superior, and gradually came to mean anything looked upon with fear or respect. "The term *Kami* is applied in the first place to the various deities of Heaven and Earth who are mentioned in the ancient records, as well as to their spirits which reside in the shrines where they are worshiped. Moreover, not only human beings, but birds and beasts, plants and trees, seas and mountains, and all things whatsoever which deserve to be dreaded and revered for the extraordinary and pre-eminent powers which they possess, are called *Kami*" (Motoori).

*Kojiki*, The Record of Ancient Affairs, completed in 712 A.D., and *Nihongi*, The Record of Japan, 720 A.D., are considered the sacred books of Shinto. They contain objective, picturesque accounts of prehistoric events. No system of theology or of ethics has been produced from them beyond the expository and apologetic writings of Mabuchi, Motoori and Hirata.

The ethics of Shinto may be summed up in the phrase —"follow the pure impulse of your heart." Within the holy place of the shrine there is usually a mirror, "typical of the human heart which in its purity reflects the image of deity." The teaching concerning the future life is vague, though the existence of immaterial spirit is recognized.

A significant fact in Shinto is the absence of all effort to objectify deity in visible form. Simplicity and purity are characteristic of all Shinto shrines. They are built of unpainted wood and covered not infrequently with thatched roofs, as much as possible in primitive style. Before them are peculiar gateways, called *Torii*, consisting of two pillars with horizontal beams, the higher projecting slightly to either side, the lower being parallel to the first but not projecting.

The idea underlying all Shinto services is that of purity. The impurities from which religious believers seek cleansing are those caused by contact with the dead, with human blood, etc., rather than those of a moral character. *Harai* and *Misogi* are Shinto rites of purification, by name and symbolic action meaning the sweeping away, the cleansing away of evil, natural and objective. Divine protection is sought against all kinds of natural evil such as flood, pestilence, and famine; and the straw rope, with pendant strips of paper or of straw, so universal before a shrine is a token of protection from evil influences.

The worshiper at the shrine calls the attention of the unseen deity by ringing a gong, and worships with dignified clapping of the hands in front of the bowed head. The offerings consist of small portions of rice, fish, vegetables, wine, etc., while the *Gohei*, or rod from which are suspended strips of white paper, before all shrines is symbolic of offerings of cloth.

Formerly all Japanese funeral ceremonies were in accord with Buddhist rites; but of late, especially among the aristocratic classes, there has arisen a fashion of observing occasions of death with Shinto services. A further innovation in Shinto is the not infrequent modern practice of celebrating marriage at Shinto shrines by priests in imitation of the Christian service. TASUKU HARADA

**SHIVA (ÇIVA).**—A composite god of Hindu sectarian religion. He absorbed the old Vedic storm god, Rudra; was represented in terrifying form as "lord of demons"; became a symbol of the philosophic concept of merciless change in nature with its two phases of dissolution and restoration or reproduction; took on the quality of the ideal *yogī* as the greatest of all ascetics and finally, was identified with a boisterous, dancing god of the mountains. Thus he made appeal to all classes of men. As the essential creative force of the universe he rises to the rank of the supreme God in Saivism (q.v.). His symbol is the *linga*. Brahmā, Vishnu and Shiva form the triad of great gods of later Hinduism. See TRIMŪRTI.

**SHOFAR.**—A Hebrew term signifying the ram's horn mentioned frequently in the Bible to be blown on New Moon and at many other times. It is still used by the Jews, especially on the New Year's Day when it is blown in the Synagog, announcing God's judgment and calling to repentance.

**SHOHET.**—A Hebrew term for a Jewish slaughterer of animals, who kills according to ritually correct methods.

**SHRĀDDHAS.**—The family offerings to the souls of dead relatives made by Hindus. After the completion of the funeral sacrifices the *shraddhas* are performed on the eleventh day and thereafter monthly for a year, then on every succeeding anniversary of the death. They consist of offerings of food, water and flowers with the accompaniment of *mantras* or chanted spells.

**SHROUD, THE HOLY.**—The winding sheet in which Jesus was buried.

**SHROVETIDE.**—The time for confession (from shrive, to confess, a word derived from the Lat. *scribo*, to write, hence to prescribe). It refers to the day before Ash Wednesday (which is called Shrove Tuesday), or sometimes to the three days before.

**SHRUTI.**—The revealed Scriptures of Hinduism of the highest grade of authority, namely, the *Vedas* including the *Brāhmanas* and *Upanishads*. These are thought to have been divinely given to the ancient sages.

**SHU-KING.**—One of the Chinese classics. A collection of historical writings of uneven value containing much that is undoubtedly legendary and the whole evidently arranged with the purpose of reinforcing the autocratic social organization. The work contains material that is important for the understanding of the early religion. It was probably edited by Confucius.

**SIAM, RELIGIONS OF AND MISSIONS TO.**—A kingdom in the Indo-Chinese peninsula of S. Asia with a mixed population of over 6,000,000. The Siamese themselves are Hinayana Buddhists, the King being held as the defender of the orthodox faith. The Laos also are Buddhists. The Malays of Siam are Mohammedans. The hill people of the country are still animists, practising a revolting type of demon-worship. Ceremonials of a religious character have great importance in Siamese life. The representatives of Christianity have been chiefly Roman Catholic missionaries from France, and Presbyterian missionaries from the U.S.A. (since 1848), but the progress of the Christian religion has been rather slow.

**SIBYLLINE ORACLES.**—A composite group of writings dating all the way from the 2nd. century B.C. to the 3rd. A.D. The collection embraces Jewish and Christian documents written in Homeric style and in imitation of the lost heathen Sibylline books. The Oracles purport to foretell future events, particularly with reference to distinguished persons, cities, and kingdoms.

**SIDDUR.**—(Hebrew: "order.") A term by which the Jews designate their book of daily prayers.

**SIFRA.**—A Hebrew commentary to the book of Leviticus dating from the 3rd. century A.D.

**SIGN OF THE CROSS.**—A movement of the hand so as to suggest a cross in outline, as a liturgical act performed on various occasions in the R.C. church.

**SIKHS, RELIGION OF THE.**—The religion of an Indian sect (numbering about three millions) found chiefly in the Punjab.

Sikhism marks a distinct Mohammedan reaction on Hinduism. It was founded by Nānak (born near Lahore 1469 A.D.), a disciple of Kabir (founder of an important sect). He was of a dreamy, impractical, religious temperament; was popularly called mad; wandered about composing hymns and attracting followers; finally won recognition as a saint. He was succeeded by nine *gurus* (teachers) to 1708 A.D. The sacred Scripture, the Ādi Granth (a new Granth, not so popular, was compiled by the tenth *guru*), is made up of hymns of Kabir, Nānak and his successors, and other holy men, collected by the fifth *guru*, Arjun, in 1604 A.D. Till then the Sikhs had lived quietly in the Punjab as a small quietistic community of Quakers. Arjun lived like a prince, changed the voluntary contributions into a fixed tax, organized the community, meddled in politics, and drew the attention and enmity of the Mohammedans to the sect. The Sikhs, attracting many hardy, restless spirits to their cause, gradually developed into a nation of fanatical fighters. The tenth *guru* (Govind) refused to appoint a successor; directed that the Granth be regarded as his successor. With the downfall of the Moguls the Sikhs became paramount in the Punjab, but were

conquered by the British in 1849. The center of worship is the Golden Temple at Amritsar where the Granth is preserved in a shrine and accorded almost divine worship.

Nānak, like Kabir, revolted against the social and ceremonial restrictions of Hinduism, against its formalism, against caste and idols (although he kept *karma* and transmigration). Discarding asceticism and monkhood he preached life in the world. He rejected polytheism and taught that there is but one god, not Allah or Rāma or Krishna, but just God. This all-powerful God is formless and incomprehensible; so that there is no metaphysics, just a fanatical devotion to God. The relation of God to the world is a pantheistic one. God does not manifest himself to men by incarnations. The *guru* alone mediates between men and God. He is to be followed implicitly (Sikh is derived from Sanskrit *çisya* "pupil"). Individual souls are like sparks from God. Salvation consists in reuniting the individual soul and God. The emphasis is on inwardness and fiery devotion rather than on external ceremonies or on morality. Although Nānak taught the equality of all men caste distinctions have slowly been creeping in. W. E. CLARK

**SILLON.**—A group of Roman Catholics, founded in 1890, which attempted to reconcile the R.C. church and democracy, and sought a radical reconstruction of society by abolishing capitalism. According to its program a quasi-syndicalist society would be established in which there would be neither wage-earner nor employer. The movement was banned by the Pope but continues to exist.

**SILVERIUS.**—Pope, 536–537.

**SILVESTER.**—The name of two popes and two antipopes.

*Silvester I.*—Bishop of Rome, 314–335, and included in the papal lists.

*Silvester II.*—Pope, 999–1003; before his elevation to the papacy was famous as a Christian teacher under the name Gerbert, and as archbishop of Rheims and Ravenna. A man of indomitable energy, an erudite scholar, and first herald of the crusades, he did much to further the primacy of the church at Rome.

*Silvester III.*—Antipope, 1044–1046.

*Silvester IV.*—Antipope, 1102.

**SIMEON STYLITES** (390–459).—Syrian anchoret, and most renowned of the pillar-hermits; for thirty years living on a pillar (Greek, *stylos*, whence the name).

**SIMON MAGUS.**—A Samaritan sorcerer who wanted to purchase the miraculous power of the Holy Spirit from Peter and John. See Acts 8:9 ff.

**SIMON, RICHARD** (1638–1712).—French theologian, whose fame rests on his contributions to the literary and historical criticism of the Bible, for which he incurred the opposition of Catholics and Protestants alike.

**SIMONS, MENNO.**—The founder of the Menonnites (q.v.).

**SIMONY.**—The offence of presenting any one to a benefice in return for monetary or other considerations; so called from the incident of Simon Magus (q.v.).

**SIMPLICIUS.**—Pope, 468–483; during the monophysite controversy.

**SIN.**—An attitude or tendency in man expressing itself in acts contrary to what is divinely approved, and hence incurring divine displeasure and penalty.

I. THE GENERAL MEANING OF SIN.—Sin is a distinctively religious conception. It is distinguished from crime (offence against civil law) and vice (offence against socially approved standards of behavior) in that these are judged by human norms, while sin is behavior which incurs superhuman consequences. The notion of sin is closely allied to the conception of *tabu* (q.v.) in the early stages of religious thought. The offences against divine power may be purely ceremonial, and may even be somewhat perplexing if judged by human standards. For example, when Uzzah, with the best of intentions, put out his hand to steady the ark lest it fall, he was smitten dead. He had rashly touched a sacred object (I Sam. 6:6, 7). But inasmuch as recognized moral standards gain in dignity by being invested with divine sanction, the conception of sin usually comes to include immoral acts of all sorts. The more completely religion is dominated by ethical ideals, the more closely does the conception of sin coincide with that of wrong-doing in general. Yet even in the most advanced forms of religion there are emphases in the definition of sin which are different from those of ethics. Such acts as blasphemy, or desecration of buildings or utensils designed for a specifically religious purpose, are viewed with peculiar horror even though no direct injury to men is involved.

II. MAIN TYPES OF SINFUL ACTS.—1. *The violation of sanctity.*—A fundamental difference between the divine and the human is that peculiar quality which is called sacredness or holiness. A mysterious power resides in what is sacred. This power must be reverenced and any approach to it must be preceded or accompanied by the proper rituals and a condition of religious purity on the part of man. To violate this sanctity is equivalent to refusing to recognize the divine power. Such desecration or pollution brings upon the offender a curse. Oedipus, for example, while doing his utmost to avoid committing the crime which the oracle had foretold, unwittingly slays his father and marries his mother. His guilt is as real and his punishment as sure as if he had intentionally offended. Such acts as failing to bury a dead body, indulging in sexual relations in irregular ways, refusing to extend hospitality to a stranger, and taking human life are peculiarly heinous. The dread of a curse following the offender is vividly portrayed in folklore and literature.

2. Closely allied to desecration is anything which is an *offence against the divine dignity.* The Greek *hybris*, with its wanton defiance of all principles of reverence, was peculiarly offensive to the gods. To neglect the rituals, to be careless in making sacrifice, to indulge in skepticism or unbelief concerning sacred things, to take the name of God in vain are instances of this kind of sin.

3. *Disregard for the principles of humanity and justice.*—When moral disorder is introduced among a people the reputation of their religion suffers, and their God is discredited. Thus social injustice is generally emphasized as sin.

It is evident that the exact nature of sinful acts will depend upon the general stage of culture. In earlier stages of religious thought ritual and ceremonial offences are very prominent. With the development of more rational standards sin comes more and more to be identified with morality. But even in the most highly developed religions there are certain items which carry over the earlier feeling, and are condemned more on the basis of an inherited

feeling of horror than on grounds of critically ascertained moral worth or unworth.

III. The Punishment of Sin.—This may take the form of an inescapable fate or curse which follows a man and holds him in its power no matter how he may strive to escape. *Karma* (q.v.) is an impersonal cosmic fate. Retribution is here viewed as a relentless cosmic process. The Greek *Nemesis* expresses a similar idea. But when there is the conception of a distinctly personal god or gods, the anger of the offended divine being is represented as the source of the punishment. The penalty may be inflicted immediately, as when the sinner is smitten dead (e.g., Uzzah, Ananias) or it may consist in a period of misfortune, such as disease, poverty, social ostracism. Punishment in an after life is very generally affirmed if the sinner has not borne the full penalty on earth. See Retribution; Future Life, Conceptions of the; Judgment.

IV. The Remission of Sin.—See Propitiation; Atonement; Forgiveness; Penance.

V. The Christian Doctrine of Sin.—As stated in confessional Christian theology, sin came into the world through the voluntary transgression of God's command by Adam. As a result of this original disobedience, an evil taint was inherited by all Adams' descendants. Men are thus born with original sin (q.v.), and are partakers in Adam's guilt as well. This innate evil tendency inevitably expresses itself in actual sins. Thus men are to be religiously defined as sinners. Salvation consists in the appropriation of a divine provision by means of which original sin may be eradicated through regeneration and actual sins may be forgiven on the basis of the atoning work of Christ. Roman Catholic theology makes the distinction between mortal sins (q.v.) which bring spiritual death, and venial sins (q.v.) which only impair the work of grace in man's life. Protestantism, rejecting the system of penance, rejected also any classification which might seem to minimize the awful character of sin.

In recent years sin has been redefined in the light of modern philosophical and social conceptions. Idealistic philosophy laid stress upon the finite character of man which inevitably leads him into imperfect and even into perverted ways of thinking and acting. The doctrine of evolution has revealed instincts and impulses inherited from a brute ancestry and not yet fully under moral control. The development of spiritual life must therefore contend against powerful physical impulses. Social science has made us acquainted with the social inertia of established customs, so that although "time makes ancient good uncouth," moral advance is difficult. Thus the doctrine of Adam's fall is giving place to different explanations of sin, and in the process the content of sin is coming to be almost entirely in the realm of moral requirements rather than in the realm of ritual.

Gerald Birney Smith

**SIN.**—The moon-god in Babylonian religion with chief centers at Ur and Harran. With the rise of the science of astrology this deity became increasingly important as "Lord of Knowledge." Since the calendar was regulated by the moon he is always prominent.

**SIN-OFFERINGS.**—A class of sacrifices designed to free the worshiper from ritual or moral defilement.

Whether a common idea underlies the various forms of animal sacrifice is not clear. In the religious systems which are best known to us several classes of these sacrifices are sharply distinguished. The one now under consideration is based on the belief that it is dangerous to approach the sanctuary without special precautions. Since the world is full of things unclean, that is, antipathetic to the divinity, the worshiper must make sure that no contagion has affected him. Ablution therefore usually precedes an act of religious worship. But the application of water may not be enough, and so the use of substances which have a positively sacred quality is indicated. Where the eow is regarded as sacred (for example) urine of this animal will be used for purification.

The close connection between purification and consecration is well shown in the Hebrew ritual where the rite of purification used for the leper is almost identical with that used in consecrating a priest for his service. In each case uncleanness must be counteracted by the application of a sacred substance. Since among sacred substances the blood of a sacred animal is one of the most powerful, these rites involve a sacrifice. In the ordinary sin-offering, however, the blood is not applied to the worshiper but to the temple or some of its vessels. The priestly writer believed that every unwitting violation of the Law (and sin-offerings are brought for unwitting violations only) infected the temple and altar. The blood therefore is applied to these and not to the worshiper. Whatever is effected for him is aeeomplished by the laying on of hands (q.v.).

The word sin-offering might also be applied to what are properly called cathartic victims. The sins, offences, or diseases of men are in theory transferred to these victims which are then expelled from the country or slain at some point outside the boundary. The scape-goat provided for in the Hebrew ritual is a familiar example. This goat however, is not called a sin-offering, and is offered to the desert demon instead of to the God of Israel. And the common idea that the sin-offering is a substitute for the sinner and is slain in his stead has no foundation in the Old Testament.

H. P. Smith

**SINECURE.**—Literally, "without care." A benefice where the incumbent is allowed to reside at a distance, and have his obligations discharged by another, or where there are no active duties. Hence, popularly, a position yielding an income with little or no responsibility incurred.

**SIRACH, WISDOM OF JESUS, SON OF.**—See Jesus; Son of Sirach.

**SIRICIUS.**—Pope, 384–399.

**SISTERHOODS.**—Organizations, usually religious, of women for purposes of mutual edification, or, more generally, for carrying on benevolent or missionary activities. The R.C. church has numerous sisterhoods. The secular organizations of women are usually called sororities. See Brotherhood.

**SIX ARTICLES.**—An anti-Lutheran decree issued by Henry VIII. of England in 1543 "for abolishing diversity of opinions in religion."

The articles upheld the doctrine of transubstantiation, and declared the continuance of certain Romish practices, such as celibacy of the clergy, private masses, and auricular confession.

**SIXTUS.**—The name of five popes.

*Sixtus I.* (*XYSTUS*).—The sixth bishop of Rome, ca. 116–125.

*Sixtus II.*—Bishop of Rome, 257–258; martyred in the Valerian persecution.

*Sixtus III.*—Pope, 432–440.

*Sixtus IV.*—Pope, 1471–1484: previous to his occupation of the papacy, was general of the Franciscan order. He was a lavish patron of art and of letters, built the Sistine chapel, and instituted the famous Sistine choir.

*Sixtus V.*—Pope, 1585–1590; a man of large ambition and achievement. He improved the fiscal affairs of the papacy, reformed the constitution of the college of cardinals, and completed some of the most famous ecclesiastical buildings in Rome.

**SKANDHAS.**—The aggregate of physical and psychical activities which constitute the human personality according to early Buddhism. There is no soul underlying these changing groups of reactions. When the physical organism and its psychic accompaniments of perception, sensation, predisposition (the result of *karma*), and consciousness exist, this is a human being.

**SKEPTICISM.**—See Scepticism.

**SLANDER.**—A misrepresentation maliciously circulated so as to injure the reputation of another. Legally, written slander is libelous. Suits must be supported by evidence of special damage to a man's reputation, profession, or business. Slander is universally condemned by all moral and religious codes.

**SLAVERY.**—Slavery as a social institution originated in primitive times. It was the result of a discovery that it was more profitable to preserve war captives for use than to kill and eat them. Male slaves could be put to work in the field; women served to gratify the sex desire, and were useful at indoor occupations. Slavery became general before written history began.

Frequent wars made possible a large accumulation of slaves, and they became an economic and social necessity. They performed manual labor of all sorts. They were the handicraftsmen of the time. They were even employed in the learned professions, for not a few were well educated and of high social standing before the fortunes of war deprived them of liberty. Abundance of cheap labor on the one hand and abundance of wealth and leisure on the other gave opportunity for the cultivation of the arts, and made possible the building of the Egyptian pyramids and the development of the far-famed Athenian culture; but they also permitted selfish exploitation of human abilities, unhealthy class distinctions, the brutalizing of both master and slave, and an untold amount of human misery.

Among certain peoples there was an easing of the burdens. Hebrew law protected the slave and provided for his ultimate emancipation. At Athens he had many privileges, including recognized marriage, the right to accumulate property, and a possibility of emancipation. In early Roman days the slave worked in the field beside his master, but in later times the military successes of Rome spoiled the character of the race, and masters had small regard for a class that was in complete subjection, and little care of individuals that were easy to replace. Yet emancipation became common for those who could purchase their freedom, and sometimes masters voluntarily freed thousands of slaves.

Among ancient pagans there was no question about the propriety of slavery. It was justified by philosophers, and seemed a permanent and necessary social arrangement. Religion tended to soften the rigors of slavery, but even Christianity did not condemn it as an institution. The principles of Christianity, however, were so contrary to the principles of class inferiority, selfish exploitation, and general oppression, that the growing influence of the Christian religion was against the institution and favored the economic process that was presently transforming the slave into the mediaeval serf. Religion stimulated and sanctioned the ethics that were evolving out of a new social order based on the possession of agricultural soil. The Church habitually took the side of the oppressed, until its own vested interests allied it with the landed aristocracy.

The rise of the cities and the growth of modern industry and commerce tended to break up a social system that centered in the manor. Serfdom gradually ceased. Free peasants still worked on the land, and were often little better off than before, but were nominally free. Then the sudden expansion of the European horizon, and the new opportunities for acquiring wealth in foreign plantations stimulated a demand for labor far greater than the small European populations could supply. This demand was met partially also by the forced labor of natives in mines and on plantations; but it was not long before it seemed most profitable to transfer large numbers of Africans to America. The kidnapping of unprotected negroes, the cruelty of the "middle passage," the denial of such primitive rights as personal liberty to work, to mate, and to be merry, became the characteristics of an antiquated institution that had nearly lost its recognition as a human institution, but now became justified as divine. It is evidence of the low ethical standards of the most advanced nations that they should have found satisfactory such sanctions of this ancient evil.

The early 19th. century brought better convictions. The slave trade was abolished by legislative action in the British empire and in the United States. Slavery in the American South survived, defended as an economic necessity and a social custom sanctioned by the Old Testament, until ended by emancipation in 1863. The European nations meanwhile had abolished slavery in their colonies. The old institution has lingered where civilization has least developed, but even the last traces of it are disappearing as the world comes under the dominance of nations that accept the humane principles of Christian ethics.

Henry K. Rowe

**SLAVIC RELIGION.**—The religion of the Slavic peoples, particularly of the Elbe Slavs and the Russians, Czechs, and Poles.

I. The Supreme God.—Both Elbe Slavs and Russians, we are told, had a chief deity, though his name is not given. For the Russians this was undoubtedly Perun, the thunder-god (developing into a sky-god); for the Elbe Slavs the deity Svarog has been suggested for this honor, though the testimony of Baltic religion (i.e., of the ancient Prussians, Lithuanians, and Letts) would seem to point once more to Perun.

II. Elbe Slavs.—The most venerated god of the Elbe Slavs was Svantovit, whose worship centered about his idol in the great temple at Arkona, on the island of Rügen. Omens were drawn from a white horse sacred to him, and a festival was celebrated in his honor soon after harvest, when portents were sought for the coming year. The deities Rugievit (or Rinvit), worshiped at Garz, Porevit, Porenutius ("Son of Perun"), and the war-god Gerovit may have been doublets of Svantovit.

Another important deity was Triglav ("Three-Heads"), whose chief seats of worship were in Stettin and Wollin, and whose cult seems to have resembled that of Svantovit. The divinity Radigast, who likewise possessed an elaborate temple

and a sacred horse, is taken by some scholars to be the eponymous deity of the capital of the Rhetarians; and the same theory may be advanced concerning Jula, whose lance was an object of worship at Julin (the modern Wollin in Pomerania).

Other Elbe gods, of whom we know little more than the names, were Podaga (cf. the Polish air-goddess Pogoda?), Pripegala, Rinvit, Turupid, Puruvit, Pisamar, and Proven. Zcernoboch ("Black God," perhaps the Tierna Slav of the Icelandic *Knytlingasaga*) seems to have been a god of evil.

Besides gods the Elbe Slavs worshiped goddesses, but we have no details concerning them, except that one of them was represented on a banner. The veneration of household deities is also recorded.

III. Russians, Czechs, and Poles.—The chief god was Perun (to whom the oak was sacred).

Veles is described, somewhat doubtfully, as a god of flocks. His idols stood in Kief, Novgorod, and Rostof; in modern folk-lore his place is filled by St. Blasius, a shepherd and martyr of Caesarea in Cappadocia. Chors ("Golden [Idol]," borrowed from Greek *chrysos*) seems to have been a sun-god; and Dazhbog may possibly be compared with the Samogitian deity Datanus ("Generous"). Other alleged Russian deities are very dubious, such as Simarg and Mokosh, while Troyan is merely an apotheosis of the Emperor Trajan. On the other hand, we know that Svarog was equated with the Greek Hephaistos; and he may perhaps be the same as the "celestial smith" of Baltic folk-songs, and comparable with the Finnish Ilmarinen, the Teutonic Wieland, and the Vedic Tvashtar. He had a son (Elbe Slav *Svarazhitz*, Russian *Svarozhich*) who was also a fire-god, and whose idol stood beside that of Radigast. Stribog was possibly a god of winter.

A number of Polish deities have been identified: Yesza (Jupiter), Liada (Mars), Dzydzilelya (Venus), Nyja (Pluto), Dzewana (Diana), Marzyana (Ceres), besides an air-deity (Podoga) and a life-deity (Zhywie); but these are not beyond suspicion.

IV. Modern Survivals.—The domestic gods worshiped by the Slavs survive in the Russian *Dědushka domovoy* ("House Gaffer"), Polish *Skrzat*, Czech *Skřítek* or *Hospodařiček*, Bulgarian *Stopan*, all of whom play much the same *rôle* as the English brownie. There are likewise deities of fate (Rozhanice, Sudjenice, Dolya, Sreča), and spirits of water, forests, fields, and mountains (Vily, Divy, Judy, etc.). Belief in werewolves (Vlkodlak, etc.) is wide-spread, as is that in Vampires, and the "little folk" (Ludki).

V. The Soul.—The soul can leave the body in sleep and enter another person, called Mora or Kikimora; and the soul (*Sjen*) often acts as a household spirit. In Serbia these souls (*Zduh, Zduhacz*) battle for the welfare of their owners. After death the soul remains on earth till the corpse decays, and during this time food and drink should be offered it. The only malevolent souls are those of sorcerers, the unbaptized, etc., who become Navky, Rusalky, etc.

VI. Worship of the Elements.—We are told that the Slavs worshiped not only water, fire, mountains, and trees, but also sun, moon, and stars; although no details are given regarding these cults.

VII. Eschatology.—Testimony as to belief in immortality among the Slavs is conflicting, but the funeral feasts (*tryzna*) celebrated in honor of the dead, and the evidence of the strong Baltic belief in a future life, render it practically certain that the Slavs shared this conviction.

VIII. Cult.—The presence of temples, idols, sacrifices (sometimes human), and priesthoods is amply demonstrated for the Elbe Slavs; for the Russians, Czechs, and Poles we have definite information only for idols and sacrifices. Feasts of the gods were celebrated among the Elbe Slavs, and oracles were sought at their temples. The place of a special priesthood among the Elbe Slavs seems to have been filled by magicians and sorcerers among the Russians, Festivals with pagan survivals are still observed in Russia, especially in connection with agricultural interests (*Koleda, Rusalye, Kupalo*).

Louis H. Gray

**SMITH, JOSEPH.**—Founder of Mormonism (q.v.).

**SMITH, WILLIAM ROBERTSON** (1846–1894).—Scottish philologist, orientalist and Biblical scholar, who did much to introduce more scientific historical methods into biblical scholarship. His outstanding works were *The Prophets of Israel*, *Kinship and Marriage in Early Arabia*, and *The Religion of the Semites*.

**SMRITI.**—Tradition or the post-Vedic religious literature of India of less authority than the *shruti* (q.v.). It consists of the law books, books of science, the *Purānas*, the great epics and the *Tantras*.

**SOCIAL BRETHREN.**—A small Christian sect, existing in Arkansas and Illinois, U.S.A., since 1867, holding to orthodox doctrines, the polity being a fusion of Baptist and Methodist customs. They have (1919) 19 congregations and 950 communicants.

**SOCIAL ETHICS.**—In a broad sense, the ethics of the various relations in which man stands to his fellows and to society as a whole. More specifically, the ethics of those more general and organized types of relation found in institutions (e.g., education, property, the family, the competitive system) or in concerted action demanded by widespread conditions (e.g., treatment of crime, poverty, vice, class conflict, urban life). The ethics of the political group as such is usually given a separate treatment as political ethics. Some movements, such as socialism, which have political, social, and economic aspects cannot be said to belong exclusively to either social or political ethics, and similarly there are few actions of the individual which cannot be regarded as belonging either to individual or to social ethics according to the point of view from which we wish to regard them.

The problems of social ethics include, on the one hand, (1) facts as to growth or change in social institutions and the ideas of justice, benevolence, liberty, social welfare, which these embody or express; (2) facts as to prevalence, increase, or decrease of conditions such as poverty, dependency, prostitution, juvenile delinquency, divorce, class consciousness, with reference especially to their causes; and on the other hand, the best methods of dealing with these institutions and conditions.

The fundamental question is: Do institutions shape men and events, or is the institution less important than the individual character as determined by heredity or by the individual's own choices? Social reformers of one type aim at changing institutions; of another type, at promoting eugenics; of another type, at effecting a change of individual character.

Plato, in his *Republic* and *Laws*, laid the foundations for social ethics. He held to the paramount importance of social institutions in shaping the life of the individuals. Aristotle, in his *Politics*, while holding to the great importance of institutions,

set forth, as partially limiting this, the opposing doctrine that evils come in part at least from the bad character of individuals who make an injurious use of the institution. Plato would abolish private property and the private family among the ruling class, because they tended to interfere with harmony and devotion to the interest of the whole state; Aristotle would not.

This difference still remains the most fundamental in social ethics: are the causes of evil fundamentally institutional, or are they due to such non-institutional factors as physical environment, inborn instincts, passions, inevitable "set" or "drive" of mental tendencies?

Broadly speaking, questions of social ethics up to the time of the Industrial Revolution were more immediately connected with the institutions of family, church, and state, whereas since the Industrial Revolution the new conditions of industry and business have forced problems relating to the economic field increasingly to the front. A further broad tendency in recent times in the treatment of all problems of social ethics is to look to causes of evils with a view to prevention rather than to center attention upon the more immediate relief, as was earlier frequently the case. The application of scientific methods of study to problems of poverty, distribution of wealth, causes of divorce and of vice and crime, has had a strong influence upon the method of approaching these, even if it has not, as yet, effected its purpose. JAMES H. TUFTS

**SOCIAL GOSPEL.**—The application of the teaching of Jesus and the total message of the Christian salvation to society, the economic life, and social institutions such as the state, the family, as well as to individuals.

Strictly speaking, there is only one gospel of salvation. See GOSPEL. The application of its message, however, can be to both individuals and social groups. In New Testament times, the gospel promised membership in a social order, i.e., the Kingdom of God, which although transcendental was none the less real. According to Jesus, one prerequisite of joining this Kingdom of God was the possession of the social attitude of love. As Christianity developed, however, it did not follow this thought so central in the teaching of Jesus, but preached a salvation largely comprehended in the resurrection of the body and the rescue of the soul from hell and its entrance into heaven. The social idealism of the Kingdom of God was transformed into ecclesiasticism and pictures of heaven. It was natural, therefore, that practically the only purpose of the gospel should be regarded as that of the rescue of the individual from original and actual sin as well as the miseries of life.

Perhaps in no period has the application of the gospel been more individualistic than during the dominance of the philosophy of the 18th. and early 19th. centuries, with its emphasis upon natural rights and its minimizing of social structure. The theology in which these views were embodied emphasized strongly the doctrine of a substitutionary atonement. The effect of such theology was twofold. On the one side it begot the indifference to the social needs of the masses which Wilberforce so laments and on the other hand it stimulated a comparatively small group of religious leaders to undertake the mitigation of economic and other social ills. Much in the spirit of Ambrose and Chrysostom, these leaders, most of whom were Christian socialists (see SOCIALISM, CHRISTIAN), brought home to the people of England the wretched condition of the working classes, their need of education and of better interests and conditions in life. They were not philosophical adherents of socialism in the technical sense of the term but they were Christian socialists in the sense that they believed that Christianity had a social message and power, and that, therefore, Christians should improve the conditions of life of workingmen and assure them larger justice. Their spirit has lived on in the church of England and has extended far beyond its limits.

An entirely new interest in the social significance of Christianity developed in the last decade of the 19th. century. It was due largely to the new emphasis laid upon the teaching of Jesus, the historical study of the Bible and Christianity, the rapid spread of sociological study and interest; in a word, the conjunction of the modern spirit with the gospel of Jesus himself. Sociological studies made it apparent that the individual could not be dissociated from his social surroundings or from their influence; that group interests and social inheritance had moral effects on the individual; that, primary as the individual might be, his welfare, both spiritual and temporal, were conditioned by social forces and customs, particularly those which are economic. Publications in this biblico-sociological field increased rapidly. Social preaching in churches as well as social instruction in colleges and theological seminaries emphasized the work of the church as both ameliorating and transforming social conditions. From its beginning, the Federal Council of the Churches of Christ in America has emphasized the social bearing of Christianity and has published what is commonly known as the Social Creed of the Churches, i.e., a statement of principles and social ideals to which the church should devote itself. Among these are the abolition of poverty, the curbing of divorce, the right of laboring men to share in determining working conditions, the abolition of child-labor, and other evils, arbitration, and in general the application of the teaching of Jesus to family, state, international affairs and all other aspects of social life. Christian activity is not, however, to be restricted to social service and the amelioration of evil conditions; it must seek to remove the causes of social injustice and evils; though opposed to revolution it must be interested in social reconstruction.

Insistence upon this application of Christianity has not been without opposition. On the one side are those who hold that any attempt at Christianizing the social order is contrary to the belief in the second coming of Christ. On the other hand there are those who insist that the church should keep itself aloof from social and particularly economic questions, preaching the religion which is essentially concerned in abstract virtue, individual morality, the atonement and the salvation into heaven. Notwithstanding misinterpretation and opposition, however, the spread of real confidence in the ability of the gospel to present a way to social as well as individual salvation is rapidly increasing among not only Protestant but also Roman Catholic churchmen. The heart of the social gospel is to be seen in the teachings of Jesus as to the fatherliness of God, the brotherhood of men and the supreme worth of personality. It holds to the practicability as well as the necessity of putting these truths into operation for the purpose of destroying or reconstructing social forces and institutions and establishing those of a truly Christian character. It is, thus, a message of courage and hope as well as of ideals and social responsibility. It believes God is working in human history. It does not forget that society is made up of folks and that individuals need God's saving power, but it holds that the gospel is equally needed and applicable to group-activities. Farthest possible

is it from a merely sociological presentation of a humanitarian principle. For it is the social application of the gospel of Jesus Christ.

SHAILER MATHEWS

**SOCIAL SERVICE OF THE CHURCH.**—Organized charity characterized Christian communities from the beginning and was one of the traits favorably regarded by the heathen world. The lavish presents, subsidies and legacies of the powerful Romans were not based primarily upon need or administered according to need alone. They aimed at splendor of liberality and were for citizens only, the more prominent usually receiving the larger bonus. The early Christian society was dedicated to the welfare of the poor and needy. However Athens at its best had succeeded in organizing state relief for the poor, the crippled and the orphans of fallen soldiers and prior to the squandering of state revenues in spectacles for political effect maintained a worthy record. Ultimately the Roman distribution of grain and spoils demoralized the citizenry. In the meanwhile the guilds and *collegia* were the nearest approach to the standards of a Christian community and perhaps paved the way for the communism and family-like solidarity of the earliest Christian groups. In such groups one must be "given to hospitality," and great importance attached to the common meal, "the serving of tables" and almsgiving. Since there was no thought of reforming the world, material goods, government, industry, caste were indifferent matters, for the "end of the age" drew near.

According to the Apostolic Constitutions the bishops "are to supply to orphans the care of parents, to widows that of husbands, to help to marriage those ready for marriage, to procure work for those out of work, to show compassion to those incapable of work, to provide a shelter for strangers, food for the hungry, drink for the thirsty, visits for the sick and help for the prisoners" (IV, 2.) Purity and simplicity of living and the equality of all believers before God functioned indirectly as social service while, naturally, the conscious aim was to make converts. After Constantine the double standard involving celibacy, poverty and works of merit for the ecclesiastical Christian broke up this simplicity, although very extensive works of charity continued, centering finally about great monasteries and hospitals. Congregational relief subsided because of the expansion of Christianity and the concurrent increase of misery and pauperism. Ecclesiasticism turned gifts into future salvation for the donors and in the 5th. century the church was the largest landowner in the Roman Empire. Bishops took the place of nobles in distributing benefits. Institutionalism ruled the day and bulked large in fostering learning, relieving distress and developing abuses through the Dark Ages.

With the Protestant Reformation decentralization set in, which, followed by the spread of common rights, democracy and separation of the church and state, resulted in throwing into civil government the greater part of the ameliorative work of Christian bodies. At the present time in the United States the Boards of County Commissioners perform the relief work formerly done by the church; school boards have charge of education and in the great cities United Charities and various specialized associations fill in the gaps left by the state, county or municipal government. It may be held that the church leavened the whole lump but it is equally true that sound scientific research (often opposed by the church) made possible the effective application of the normal altruism of the general public. Voluntary support for the specialized agencies not yet carried by taxation comes largely from church members as does also the spirit and personnel directing such enterprises but public consciousness of these facts is slight because the church as such does not make the gifts and usually does not incorporate in her program of meetings and education adequate recognition of this extension work.

The trend from autocracy to democracy necessarily shifted the emphasis of social service from relief to prevention while the church as such remained predisposed to mercy rather than to justice. The divided character of protestantism and the shifting of power almost wholly from clergy to laity retarded the free proclamation of social justice and consigned the church to a rear-end position in major social reforms. Her care for personal deportment was more conscious and effective than her concern for the social conditions in which personal character was largerly determined. Individual members have wrought well in this field but not churches as such.

Institutional churches were designed to supplement the domestic, educational and recreative needs of depressed communities. Their methods have been those of the social settlements together with a frank appeal to the religious interest. The best description of such work on a large scale is that of St. George's Parish, New York, as set forth by Hodges and Reichert in *The Institutional Church*. It is worthy of note that the institutional or settlement method has become a standard for successful missionary endeavor both at home and abroad. It is perhaps the modern way of expressing the spirit of the earliest Christians.

Within protestantism the rise of the Young Men's Christian Association and the Young Women's Christian Association represented a co-ordination for social service quite beyond the reach of the separate denominations; but these, quite like the various orders within the Roman Catholic Church, were for service and not for social reform. The service rendered in peace and in war and throughout the world has been great but the grave questions of social structure have been avoided and the hardest problems of the most needy have hardly been attacked. Working among the depressed but with a like aim is the Salvation Army and its more recent offshoots. Similarly the Young Peoples' Movements more strictly within the church had their heyday prior to the dawn of community responsibility within the religious groups and so spent their enthusiasm largely in personal Christian culture. It is probably true, however, that the urgent social evolution accelerated by the great war is already quickening and broadening the church's conception of social service. But in the meantime one result of her past course is a certain coldness on the part of the self-conscious struggling classes, especially in the great industrial centers, who are demanding what they regard as their rights and not "social service."

Therefore the most pressing problem of the church in this field is not that of organizing and financing the fragmentary share of charity still remaining to her, nor yet that of pioneering experiments in amelioration, but rather that of making a coherent and convincing contribution to the democratic movement in politics and industry. If only her connection with the "proletariat" were sound and valid she might do much in the major social service of defining "rights" and more in urging "duties." Answering to some such need as this many churches have espoused the Open Forum Movement and have made possible free and frank discussion of vital reforms in a rather ideal atmosphere. Furthermore the adoption of a social creed for the churches on the part of the Federal

Council of the Churches of Christ in America together with the proclamations of American bishops within the Roman Catholic church—all favoring the reforms agitated for years by organized labor—indicates a slow but sure acceptance of that virile social service which struggles for justice while continuing the relief and welfare work which anciently were the glory of the church.

ALLAN HOBEN

**SOCIALISM.**—A social-economic movement aiming at the destruction of the capitalistic system together with all contributing institutions and the establishment of a new social order based upon the collective ownership and administration of capital and the products of labor by a democracy.

I. GENERAL CHARACTERISTICS OF SOCIALISM.—The definition here given is intended to make plain the distinction between economic theories proposed by various socialists and the significance of the movement as a whole. Economics may be basal but they are not identical with socialism. As an economic theory it is held by many sociologists who do not desire the destruction of the existing social order but rather its transformation by the collective ownership of the larger means of production and the abolition of competition and of the wage system. Such institutions as the family and religion are by these socialists held to be matters of private concern and the state is not to be destroyed (as is the proposal of communism and anarchy) but more or less rapidly brought into the control of the working classes. Many of these socialists would recognize intellectual as well as physical labor.

The number of schools into which socialists are divided is considerable. From this fact it is fair to attribute to any group of socialists only the proposals actually adopted and published by them officially in programs and platforms. All types of this, so to speak, confessional socialism are, however, at one in professed sympathy with the masses, general philosophy and hopes. Socialist organizations are means by which the goal is to be more or less rapidly sought. They all base their activity on the class-consciousness. This, according to socialists of the International type, is to be transformed into a class-hatred and ultimately class-control. Many socialist groups look to evolution to bring about this end rather than revolution, although since the defeat of one such group in Russia (the *memsheviks*) by those favoring direct and revolutionary even communistic action (the *bolsheviks*) the alignment is being confused by more radical leaders and the influence of Russian propaganda.

The dominance of the Marxian philosophy that labor is the creator of all wealth has been somewhat modified by various schools of socialists, but Marx's treatise *Capital* is still properly to be regarded as the Bible of the movement.

Socialism like any world-attitude has influence outside of avowed socialist groups. Before the Great War this influence was felt by many writers on economic matters. Such writers, following the Fabian Society, endeavored to assume an opportunist attitude whether avowed political socialists or not. English and American socialists, further, discovered during the war that the German origin and leadership of the movement were incompatible with patriotic action and in some important instances broke with the socialist party. The full effect of these divergent currents ranging from the *bolsheviks* of continental Europe to men like Spargo in America is not yet discernible beyond the growing radicalism of all socialist groups under continental influence. The movement is thus ever more clearly differentiated from the democratic development of the United States where class-consciousness, as distinct from the general interests of different economic groups (e.g., farmers and financiers), has had no share in the constitutional organization of the nation.

II. SOCIALISM AND RELIGION.—Radical socialism regards the Christian church and in fact religion itself as a form of capitalistic control. Many of the leading socialists of the continent of Europe were never allied with the Christian church, and adopted the general philosophy of economic determinism in which, whatever allowances might be made for ideological elements in human experience (as by Marx) religion has no legitimate place. It is, however, true that not a few of the more cautious advocates of the system have been outspokenly Christian. Such writers would expressly agree with the opinion of Professor Kirkup that "the ethics of socialism are closely akin to the ethics of Christianity, if not identical with them." See CHRISTIAN SOCIALISM. But such sympathies are not characteristic of the movement as a whole and may fairly be criticized as confusing moral ends with proposed methods of attainment.

Further, although socialist programs and platforms may be carefully limited to economic matters, the literature of the movement is one of antagonism to many existing social institutions. Marriage as an indispensable institution is freely questioned and the position of women is a matter of variant opinion. Whether or not the socialist movement among the masses, if at once victorious, would reorganize sex-morality, can hardly be a matter of doubt. Yet it is also probable that, as in the case of the *bolshevik* regime, the actual experiment of recasting a social order would greatly modify extreme views.

On the whole, therefore, it is well to distinguish socialism as an economic theory looking to collective and democratic ownership of capital, and socialism as a revolutionary social movement. It is too soon to forecast its final influence, but the growth in numbers of its adherents, its effect on the labor movement, the gradual recognition of working men as persons rather than as mere factors in production, the growing criticism of the morals of competition, and the increase of economic activity on the part of states and municipalities, make it evident that socialism is already a force in social evolution. That it will engender a larger liberty than is possible under a better adjusted competitive system may well be questioned. Social ethics is becoming of ever increasing importance, and religious and moral teachers cannot ignore the new conditions. As an economic theory it may not be hostile to Christianity; as an all-embracing theory of society looking to the recasting of morality it bids fair to be a rival to Christianity and religion generally.

SHAILER MATHEWS

**SOCIETY OF JESUS.**—See JESUS, SOCIETY OF.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—See CHRISTIAN KNOWLEDGE, SOCIETY FOR PROMOTING.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.**—A missionary society of the Church of England, which is representative of the High Church branch of the Church, and carries on extensive, aggressive missionary work in various foreign countries.

**SOCINIANISM.**—A rationalistic type of Christianity originating in the 16th. century. Socinus (Latinized form of Sozini or Sozzini), Laelius (1525–1562), and Faustus (1539–1604), uncle and nephew, founders of the sect that bears their

name, were members of an Italian patrician family noted for its advocacy of freedom of thought. This gained for them access to high political circles and to the friendship of leading humanist scholars of their time. Laelius was the more deeply religious of the two men. Going to Poland, where the intellectual and religious tolerance of the ruling nobility gave free scope to an antitrinitarian movement there represented by such men as Peter Gonesius, Martin Czechowitz, George Biandrata and Gregorius Paulus of Cracow, he became a vigorous supporter of it. Faustus came deeply under his uncle's influence but his interests were more strictly ethical and intellectual than religious, and he concerned himself greatly with the rational basis for the ethical teachings of Christianity. He too went to Poland and became the most noted theologian of the antitrinitarians there; but his repudiation of all sacraments and even of the Baptist view of the obligation to be baptized as well as of the Supper as a memorial feast—it was a form of thanksgiving to him—prevented him from formally joining the very body that bore his name. He assisted in the preparation of the Racovian Catechism, which is the best presentation of the Socinian doctrines.

Through its influenee in the University of Racov, Socinianism spread widely in Poland and Hungary and somewhat in Germany and Holland where it was much feared by orthodoxy, Catholic and Protestant, till Jesuitism, through the conversion of many Polish princes, brought about its suppression. Thenceforward it became known as a doctrine rather than a sect. It spread into England and deeply affected the views of many English Protestants, both Conformists and Non-conformists. Its presence is chiefly marked by the number of controversial works published against it. It was transplanted to New England in the latter part of the 18th. century and began quietly to leaven liberal religious thought there.

Socinianism may be regarded as a simplified and rationalized ethical Protestantism. For a brief statement of its theological method and its doctrinal tenets we turn to the Racovian Catechism. It begins with an attempted definition of the Christian religion, which is as follows: "The Christian religion is the way of attaining eternal life, which God has pointed out by Jesus Christ; or, in other words, it is the method of serving God, which he has himself delivered by Jesus Christ." The main points are here clearly suggested: Christianity is practiee, conduct, morals; it rests upon definite teaching, positive instruction, given authoritatively by Jesus Christ; the source of the teaching is God himself and the reward of believing obedience is salvation, everlasting life. It is then rationally demonstrated that the Scriptures are an authentie statement, proved by their inner rational character and by the miracles that attested the teaching, of the revelation of truth whieh Jesus uttered directly or indireetly in the New Testament and inferentially, by his approval, in the Old Testament; that they are sufficient for our needs and that they are capable of clear interpretation by the human reason. Thus revelation and rationality concide. The outcome is a system of "rational" morality supported by doctrines authenticated as divine in origin. These doctrines differ considerably from orthodoxy.

God is one person only, revealed in Christ, who, as a human being, not a God incarnate, was supernaturally born and endowed to teach final truth, and elevated after his exemplary death to divinity, but not to essential equality with God. Christ is "the person by whose instrumentality God operates" in salvation, and the Holy Spirit is "the virtue or energy of God, by the communication of whieh all these operations are performed." The Gospel is to be viewed as the teachings of Christ in addition to the law. Christ's death was not a substitutionary satisfactution for sins, though he died on aecount of them. His redemption of men is his *liberation* of men from the service of sins, and, consequently from their punishment. Men are not inherently immortal, neither have they original sin, but they are rational, free and responsible, and by faith, that is, trust and obedience, they will be saved from punishment (annihilation finally) and become immortal. Augustinianism is repudiated in general. The institutionalism of the Catholic faith is entirely repudiated. "The visible church is a society of such men as hold and profess saving doctrine," and the term may be used of a single local society or of such men considered as a whole. Baptism (immersion) of believers is the rite of initiation to the church, but it is not saving, being but a symbol and sign and infants are not proper subjects. The celebration of the Supper—purely a memorial—is limited to these baptized believers. The order and discipline of the church come under the direction of ehosen elders and rulers. The "invisible church" is made up of all those who believe and obey Christ, but there can be no assemblage of it until the eoming of Christ. Socinianism appears throughout as an attempt to restore the primitive Christian church and its doctrine as a truly rational faith.

GEORGE CROSS

**SOCIOLOGY.**—The general scienee of social life. More elaborately, soeiology may be defined as the science of social evolution and social organization; or, of the origin and development, structure and functioning, of the reeiprocal relations of individuals.

I. HISTORY.—Speculations regarding social organization and social origins began very early and are conspicuous elements in all early religions. Like primitive philosophy in general, early social philosophy was undifferentiated from religion. Thus in both the Old and New Testaments social questions are almost invariably looked at theologieally and viewed exclusively from a religious standpoint.

The first social philosophy to be formulated independent of religious beliefs was that of the Greeks, espeeially that of Plato and Aristotle. Plato's social philosophy was idealistic and ethical, searcely conforming in its a priori method to any of the canons of modern science. Aristotle, on the other hand, was realistic, objective, and inductive. Hence Aristotle is almost universally regarded as the father of the modern social seiences. His *Politics* contains the rudiments not only of political science, but of economics, sociology, and social ethics.

This emergence of social philosophy from the "theological stage" was, however, but temporary. Under the influence of Augustine and other fathers of the Church social philosophy again became a part of theology and remained so during the entire Middle Ages. Even in the early modern period, despite the efforts of such men as Bodin, Vico, and Montesquieu in certain directions, social thinking continued under the domination of theology and metaphysics. It was only the advent of the French Revolution which put an end to such domination. In its midst Condorcet proposed that the methods of study which had been used sueeessfully in other sciences should be employed in the social sciences. But it remained for Auguste Comte in his *Course of Positive Philosophy* (published 1830–1842) to outline clearly these methods and show how they might be applied

in the study of social phenomena. In this work Comte used the word "sociology" for the first time as the name of the general science of society. For this reason, as well as for his insistence upon the use of scientific methods, Comte is usually recognized as the founder of modern scientific sociology. His own contributions to sociological theory were not insignificant, and may be found best stated, perhaps, in his *System of Positive Polity, a Treatise on Applied Sociology* (1851–1854).

Comte's chief successors in the 19th. century were Herbert Spencer in England (*Principles of Sociology*, 3 vols., 1876–1896). Lester F. Ward in America (*Dynamic Sociology*, 2 vols., 1883), Albert Schaeffle in Germany (*Bau und Leben des Socialen Körpers*, 4 vols., 1875–1878), and Gabriel Tarde in France (*Laws of Imitation*, 1890). None of these writers, however, succeeded in making sociology an inductive science. They all remained dominantly speculative social philosophers. The heavy task of establishing sociology upon a secure basis of demonstrated facts thus remained for the 20th. century. This task is yet far from completed, but the outlines of a scientific theory of social development and social organization are now becoming evident.

II. Present Tendencies.—The most pronounced tendencies of present day sociology are: (1) to stress the importance of the mental side of social life and so the close interdependence of psychology and sociology; (2) to overcome "particularism" by an organic, or synthetic, view of the social life; (3) to develop a composite method which shall synthesize all minor methods of social investigation and research.

1. Earlier sociologists often strove to assimilate the methods of sociology to those of physical science. Carrying out this idea, a number of recent sociologists have championed what is known as "objectivism" in both psychology and sociology—the study of the behavior of men and of groups without any reference to mental processes. Objectivism has, however, made but little progress, as it is generally recognized that the type of adaptation in human society is mental. Mental processes, especially mental interstimulation and response, largely constitute the social process. Especially have the "*mores*," that is, the sanctioned standards of groups, come to be recognized as the chief determinants not only of group behavior, but even of the social behavior of individuals. Thus have sociology and social psychology become practically indistinguishable. This is particularly manifest in such recent writers as Sumner, Giddings, Baldwin, Ross, Cooley, and Wallas.

2. Comte stressed the organic, synthetic view of human relations; but many of his successors have developed what may be called particularistic, or unilateral, views of the social life. Thus sociology has had its schools of geographical, biological, economic, and ideological determinists. The most prominent of these particularistic schools has been that of the economic determinists, whose dominantly economic philosophy of the social life has furnished, as is well known, the basis for the revolutionary propaganda of Marxian socialism. While sociological particularism still holds sway in popular beliefs and even divides men into antagonistic parties, it has now little standing among sociologists of repute. The tendency in sociology is now to replace these various particularisms by an organic view which synthesizes the elements of value in each. Thus scientific sociology is gradually attaining to a balanced view of the social life, and so no longer lends itself readily to the social faddist or revolutionist.

3. Accompanying these tendencies of recent sociology to escape from particularism and become more psychological has been a demand for a composite method which shall synthesize particular inductive methods of research, such as the statistical, the historical, and the anthropo-geographical. Such a method may perhaps develop out of the "social survey," which has recently become popular as a method of studying local conditions. Started by social workers as a mere local study of local conditions, the social survey is now seen to be capable of universal application and is rapidly passing into the hands of scientific experts. At first the survey method concerned itself only with the material conditions of social life, but it is gradually coming to include studies of social traditions, social standards, and social values. It more and more makes use of the exact measurements of statistics and of the insight into processes of social origin and development which history affords. Some such composite inductive method, covering the whole social life of humanity, must be the instrument which sociology must use to perfect itself; and scientific sociologists increasingly strive to employ such a method.

III. Bearing upon Ethics and Religion.—It is evident that the development of a scientific sociology upon a matter-of-fact, inductive basis must have a profound influence upon ethics and religion. The modern spirit demands for ethics something more than a basis in revealed religion or even in abstract metaphysical principles. Concerning the use of alcoholic beverages, for example, we ask what their near and remote social effects are, and upon the basis of this knowledge we decide largely what the social ideal regarding their use should be. Social knowledge, we now see, is indispensable for the construction of sound social ideals, whether these concern the family life, community life, economic life, political life, international, or interracial relations. Thus modern ethics tends to seek a scientific basis, which, since morality is a social matter, means largely a sociological basis. This does not necessarily mean the overturning of long accepted general principles of morality. On the contrary, it may be safely affirmed that the general trend of scientific social research thus far has been to establish the fundamental correctness of Christian ideals of life.

In a similar way religion must also be affected by the development of a scientific sociology. Religion is now seen also to be a social matter and to get its fundamental significance from its relation to social values. Its origin and development as a phase of human culture, its functioning as a means of social control and as an agency of social progress, are all within the scope of sociological investigation. Here again, if we may judge from the latest results, the indications are that whatever religion may lose in other-worldly significance from such studies, it will more than gain in significance for the present world; and even that some form of Christianity will ultimately be endorsed by social science as the religion demanded for the highest development of human society.

Charles A. Ellwood

**SOCRATES** (ca. 470–399 B.C.).—An Athenian philosopher, chief founder of ethics.

Socrates taught young men somewhat as the Sophists (q.v.) did, but without charge, without professional pretense, and without formal discipleship. His zeal for arousing thought on ethical matters attained the consciousness of a divine mission. He showed consummate genius in the power to arouse reflection and moral purpose. He left no writings, but, through his personal influence on several men, his dialectic method of inquiry, and

the problems he raised, he largely determined the direction of later ethical speculations.

He held that good conduct follows necessarily from rational insight; evil is due to ignorance of what is good. He aimed to secure this insight by the method of inductive definition, which by questions and answers should clarify the meaning of the predicates applied in propositions about conduct. Thus, while maintaining the right of inquiry, he avoided the negatively critical results of the Sophists, and re-established confidence in rational knowledge. As all the virtues alike flow from rational insight, he held them to constitute one goodness, which for the same reason can be taught.

These rational predicates, the clarifying of which constitutes knowledge, are not for Socrates mere concepts, but have an eternal reality independent of the changing things of sense. From this is developed the doctrine of forms or ideas, usually attributed to Plato (q.v.), but recently attributed by Burnet to Socrates himself.

On charges of introducing new divinities and of corrupting youth, but probably in fact because the effect of his work was unfavorable to the democracy, Socrates was condemned and executed. His martyrdom greatly increased his influence as thinker and sage.

Several of Socrates' pupils, the greatest of whom was Plato, established schools in which various aspects of his philosophy, sometimes very one-sided, were further developed or mixed with other speculations. J. F. CRAWFORD

**SOCRATES** (ca. 380–444).—Church historian, who gathered material from existing histories and the writings of the fathers, giving a series of chronicles and episodes with honest intent but without much critical historical sense. Theologically, he was an admirer and disciple of Origen.

**SODALITY.**—In the R.C. church a brotherhood or confraternity, organized for philanthropic or pious purposes. See CATHOLIC SOCIETIES.

**SOL INVICTUS.**—A name for Mithra when his cult received the support of the Roman Emperors and the religion was interpreted in terms of a solar pantheism.

**SOLEMN LEAGUE AND COVENANT.**—See LEAGUE AND COVENANT, SOLEMN.

**SOLIFIDIANISM.**—A term employed, often in a disparaging sense, to indicate the doctrine that one is saved by faith alone without any contributing element of good works.

**SOLOMON, ODES OF.**—A pseudepigraphical collection of 42 hymns, many of them Christian, dating from the latter part of the 1st. century.

**SOLOMON, PSALMS OF.**—A pseudepigraphal group of 18 psalms of Pharisaic origin, written between 70 and 40 B.C., and used extensively in the Jewish synagogues of the Christian era. See PSEUDEPIGRAPHA.

**SOLOMON, WISDOM OF.**—An apocryphal work probably of Greco-Egyptian Jewish origin, dating between 150 B.C. and 40 A.D., the purport of which is to admonish heathen rulers.

**SOMA.**—One of the three chief gods of Vedic religion. The whole of the ninth book of the Rig-Veda is devoted to him. He is the deified intoxicating drink made from the plant bearing the name (cf. Iranian HAOMA). The use of this liquor in the sacrifices together with the natural effect of drinking it gave it a supernatural character.

**SON OF GOD.**—A term of varying content indicative of God's regard, delegated power or incarnate nature.

1. In non-bibical religions the term is used generally as the explanation of outstanding qualities of some person. They are said to be sons of a god or a goddess. In Roman usage it was applied to an emperor whose predecessor had been deified.

2. In the O.T. the term is never one of essence or nature except in the rare case of its application to angels, where it indicates superhuman, spiritual quality. In all other cases it indicates that a nation or a king is in especially close relations with Yahweh and the chosen recipient of his love and delegated power. In such cases no article is used either with "Son" or "God."

3. In Jewish usage the same is true, but in the apocalyptic writers it occasionally becomes a description or synonym of "Messiah" as God's royal representative. The usage, however, is not sufficiently common to warrant the conclusion that a claim to be the son of God would be interpreted as a claim to Messiahship.

4. In the N.T. the term when used in the singular, except in Luke 1:35, 38, where the reference is to the birth of Jesus, is always theocratic, equivalent to the "Messiah." Such sonship is conceived of as pre- as well as post-incarnate and as evidenced by the resurrection. As distinguished from "Messiah" it is ethical and religious rather than official, and indicates the dignity and authority resulting from intimate relations with God. Both "Son" and "God" usually have the article ("the son of the God") when the reference is to Jesus Christ. In the plural (without the article) it refers to those who are members of the messianic kingdom and so the special objects of God's love.

5. Under Hellenistic influence the term was associated with the Logos (q.v.) and gained a metaphysical quality. The narratives of the Virgin Birth familiarized the church with a divine paternity of the Christ, and this in the 2nd. and 3rd. centuries was almost exclusively transferred to the Logos as begotten before time. Thus a basis was laid for the theological findings of the 4th. century. The issue between Athanasians and Arians concerned the metaphysical relation of the Son and the Father in the Godhead and not the person of the historical Jesus. By the decision of the Council at Nicea the Son was said to have been "begotten not made, of the same substance with the Father." See TRINITY; NICENE CREED. In theology thereafter the term accordingly had a double meaning, the one referring to Jesus as conceived by the Holy Ghost and the other to the eternal Son begotten before time by the Father. The confusion of these two usages was unfortunately frequent, giving rise to serious misinterpretations of the orthodox position. This is stated with precision in the Creed of Chalcedon (q.v.).

SHAILER MATHEWS

**SON OF MAN.**—A term used in the gospels to indicate Jesus as the type of the Kingdom of God.

The origin of such usage is Dan. 7:13, where one like a son of man, i.e., a man, is the type of the triumphant kingdom of the saints. In *Enoch* it is several times used as the synonym of the Messiah. Previously, however, in Ezekiel the term was frequently employed to represent the prophet, with possible reference to his human weakness. The synoptic usage has been traced to both these conceptions. The problem is complicated by the lack of evidence contemporary with Jesus, and the

further critical question as to whether the term was used by Jesus himself or applied to him by the N.T. writers. On the whole the decision seems in favor of the definition given above. It should, however, be remembered that the term had no distinct messianic reference in popular usage in N.T. times. For that reason, it could be used by Jesus as indicating his own conception of the revelatory quality of his mission without exposing himself to the difficulties involved in a definite messianic self-disclosure.

In later theological usage the term expressed the humanity of Jesus Christ as contrasted with the Son of God (q.v.) which expressed his deity.

SHAILER MATHEWS

**SOOTHSAYING.**—Refers to world-wide superstitious practices, persisting even in the higher levels of culture, which are designed to obtain knowledge of future events or of things or happenings otherwise hidden from ordinary perception.

In a narrower sense, the term applies to the diviners of ancient Chaldea, Greece and Rome, where the soothsayer was more or less of a public functionary and gave advice with reference to the affairs of state. In its simplest form, the assumption of divination is that hidden information may be obtained from the observation of the positions and movements of animate and inanimate things entirely aside from supernatural agencies of any sort. In many cases, however, the diviner assumes that superhuman or non-human agencies are operative in producing the effects noted.

It is not possible to enumerate all the varieties of means used. They all seem to depend on the assumption that chance events and fancied resemblances are genuinely linked, either causally or sympathetically to the processes of the natural world.

Dreams, presentiments; bodily movements such as sneezing; frenzy, or "possession"; natural phenomena such as the wind, the movements of branches of trees, the rustling of their leaves, flashes of lightening, the varying positions of the planets; clairvoyance; invoking the spirits of the dead; movements of suspended objects, the falling of dice and the drawing of lots are typical of the methods used. The modern as well as the ancient belief in signs and omens belongs in this class of beliefs. Accidents, such as the spilling of salt, the appearance of a black cat on a joyous occasion, the flight of a bird through the house, the common superstition regarding "ground-hog day" as a means of forecasting the advent of spring, rain on Easter Sunday, are familiar illustrations of a wide range of beliefs still current. Divination through books as the random opening of the Bible and reading the first words that catch the eye, the throwing up of some object as a stone or stick, and noting which way it falls, often with an accompanying prayer to render the accident significant, are also familiar. See DIVINATION.

IRVING KING

**SOPHISTS.**—A number of traveling teachers of the latter part of the 5th. century B.C., not related to each other as a school, nor founders of permanent societies, but instructors for pay of temporary classes of young men in the art of citizenship.

The increasing but unstable democracies of the Greek cities, especially Athens, made it important for a citizen to be prepared to defend himself in the courts, and to advance his interests in political contests. This created a demand for practical instruction in the information needed for public life, and in the arts of oratory and disputation. This instruction was supplied by the Sophists, the best known of whom were Protagoras, Gorgias, Hippias, and Prodicus.

While individual Sophists differed in range of instruction and in tenets, they all reacted against the metaphysical and scientific speculations of the Greek schools in Ionia and Italy as being uncertain and useless. A principle common to them was the distinction between nature and convention. Customs and beliefs which had once seemed unchangeable and universal were now seen to have had a varied history and to differ among different peoples. The Sophists therefore repudiated the effort to find a rational basis for them in nature; their value lay in the practical utility of convention. Protagoras was the first to propound the social contract (q.v.) theory of the origin of institutions.

While skeptical of any rational grounds of law or cult, the Sophists aimed to produce individual efficiency (goodness, "excellence") and consequent success within the obtaining system of conventions. They were accordingly conservative or even reactionary in their support of existing political and religious institutions.

The indirect effect of such teaching, however, was to undermine authority, to foster disputation, and to render conventions subject to caprice or selfishness. This, with their professionalism, made the Sophists objects of bitter attack, so that the term "sophist" soon became one of opprobrium. Accordingly the term "sophistry" denotes reasoning that is designedly deceptive.

Positively the Sophists greatly aided in stimulating the intellectual vitality of their generation, and laid important scientific foundations in grammar, rhetoric, and logic. Their work raised for discussion by Socrates and Plato (q.v.) the ethical problems of whether goodness can be taught, and whether the virtues constitute one good or several goods; and the epistemological problems of the nature and standard of knowledge. J. F. CRAWFORD

**SORCERY.**—See WITCHCRAFT.

**SOTER.**—Bishop of Rome, **ca. 167–174; named** in the Catholic list of popes.

**SOTERIOLOGY.**—That section of systematic theology dealing with the doctrine of salvation (q.v.).

**SOUL.**—The English word "soul" (of Teutonic origin and uncertain original meaning) is the common equivalent for the multitude of analogous terms which in various tongues represent an animating entity conjoined with the body in a living man, and which is generally conceived to be capable of a non-bodily existence. The tropes which underlie the great majority of primitive words for soul are: (1) Breath, wind, and the like. See BREATH; SPIRIT. (2) Shade, shadow, as in Latin *umbra*, Greek *skia*. (3) A phantasm, or visual shape, usually manlike in form, as Latin *simulacrum*, Greek *eidolon*. (4) A flame, vapor, smoke, or the like, as in representations of a nimbus or flammule. (5) Bird and other winged symbols, typifying the volatile powers of the soul. (6) The life, closely associated with the ideas of life-blood and breath of life.

The conception of an immaterial soul first appears in Plato and Aristotle, where the higher soul, as distinguished from the animal and nutritive spirits, is regarded as identical with the rational and contemplative mind, while its beatitude is freedom from bodily enchainments and entrance into a state of intuition of things divine. This idea is seized upon and made precise with St. Augustine, who taught that the soul is a simple, immaterial entity, independent of space and all quantitative definition, endowed with spiritual qualities. This idea remained as the essential one of mediaeval

Christian philosophy and was not seriously challenged until Descartes raised the problem of the locus of the soul in the body, and of the nature of the relation of the soul as an entity to the body as a machine. This Cartesian problem has been the chief source of the speculations of modern philosophic thinking, profoundly reflected in modern theology. The philosophic and psychological answers given have been of three main types: (1) The soul has been regarded as the source of man's mental and spiritual life, primarily as the agent of thought and volition. (2) The soul has been identified with consciousness, and as a consequence as being in the nature of an epiphenomenon, or accompaniment of bodily life, dependent upon the latter, but not conditioning the body in its turn—a point of view which is essentially a reversal of the traditional conception. (3) In another group of views the idea of the soul is either ignored, as of no scientific value, or is bound up with conceptions of the whole structure of nature, the human soul being, as it were, the structural or cosmic *raison d'être* of man, that is, the real basis or truth of human nature. In this latter sense the idea of soul is closely bound up with that of personality. See Body; Personality; Spirit.

H. B. Alexander

**SOUTH AMERICA, RELIGIONS OF.**—See Latin America, Religions of.

**SOUTH SEA ISLANDS, MISSIONS TO AND RELIGIONS OF.**—I. Missions.—The South Sea Islands have been occupied by a large number of different missionary organizations, since the Islands are widely scattered and constitute a considerable number of separate language groups. There are few missionary fields where the response has been more general and the results more widely manifest, in many cases the entire social order being completely revolutionized almost within a single generation. The languages of the various groups have largely been reduced to writing, the Bible translated in whole or in part into that language, and in some places a widely extended educational and general literature has been created.

Missionary work was begun at Ponape and Kusaie in the Marshall and Gilbert groups in the fifties by the American Board of Commissioners for Foreign Missions. Before the end of that century the social ideas of the people of the groups had been largely Christianized, the family stabilized, while industry and cleanliness were almost naturalized. Native missionaries trained in mission schools are now pushing the work among the more remote islands.

The Society Islands were occupied by the London Missionary Society at the very close of the 18th. century. Their work was remarkably successful until the arrival of the French in 1844. At that time the king had espoused Christianity and the Islands had the name of being more civilized than any of the other Islands of the South Seas. The Paris Evangelical Society took over the work of the London Missionary Society upon the occupation of the French.

The Fiji Islands are occupied by the Wesleyan Missionary Society of London and present perhaps one of the most compelling illustrations of the transforming power of the Gospel. There are at the present time some three thousand trained native preachers with a church membership approaching 50,000—nearly one-half of the total population of the Islands. There is also a Roman Catholic Mission with nearly 10,000 members.

The Tonga, or Friendly Islands, are practically Christianized by the efforts of the Wesleyan Missionary Society. A Christian king rules over his people, nearly every one of whom can read. Many trained Christian natives of these Islands have been effective pioneers and Christian workers in adjoining groups. An extensive school system, culminating in the college and theological training school, has been established.

The Melanesian Islands occupied since 1851 from New Zealand attempted the plan of Christianizing the Islands almost wholly through native teachers and a native ministry. The Presbyterians came into the New Hebrides where many schools were established widely throughout these and the Solomon and Banks Islands.

In a word, the lowest form of paganism which existed throughout the South Sea Islands a century or more ago has been turned into a substantial beginning of a Christian society with schools, churches, and a Christian literature, and an orderly law-abiding people.

II. Religion.—There was an entire absence of any religious system in the islands. Animism and fetishism, mingled with a general belief in spirits and ghosts, with traces of idolatry, were widely prevalent. There were no common religious ceremonies in any group, and but few places of worship. Religion to the mass of islanders was little more than a superstitious tradition crystallized into practices that were widely variant in different groups and often upon different islands in the same group.

1. *Belief in a supreme God.*—A clear conception of a supreme Being with attributes of deity was found only in narrow areas. The Fijians worshiped Ndgendi, or Engei, who appeared to have some of the attributes of a supreme deity, the creator of all things, to whom temples of humble construction were erected and sacrifices, often of human beings, were offered. Maui was the chief of the gods of the Tongans. There was in addition to the chief god of the Fijis a variety of deities which appeared throughout the Pacific Islands in the form of fish, birds, reptiles, sharks, land-crabs, and all kinds of fowls, but especially the serpent. In many places the serpent was held in high regard, and was often carried to a rude temple, annointed, fed, and worshiped. Even the supreme god Ndgendi was often worshiped in the form of a serpent. There is a trace of unity in the god Mburota of the Fijis, Bulota of the Tongan Islands, and Pulotu of Samoa. In eastern Polynesia, Atua, or Akua, was the name for the supreme deity.

2. *Lesser deities.*—Among the untaught islanders generally it was difficult to detect any serious belief in a supreme being or in a spiritual order of intelligence sufficiently exalted to merit the title of deity, and yet there was a general almost unbroken conviction of the reality of the unseen world. The lesser gods, appearing in multitudinous forms both animate and inanimate, seemed to the Pacific Islanders to be omnipresent. In some islands there were gods of the crops, of the weather, of different trades and occupations, and of war. In the Fiji Islands the god Nangga was a deadly foe to bachelors and unmarried women.

3. *Belief in spirits or ghosts.*—To the Pacific Islander the world was full of spirits emanating from persons who had died, as well as spirits which were supernatural. It was possible to make these spirits friendly allies, while all might become mortal enemies. In the northern islands the spirits of persons predominated, while in the southern islands the unhuman ghosts prevailed, and in the central islands these two classes were more equally divided. The inhabitants of the Society Islands were perhaps among the most spirit-ridden and never seemed free from blighting fear of them.

4. *Doctrine of sin.*—Sin was a failure to perform the necessary ceremonies and make the proper offerings to appease the threatening spirit, ghost, or deity. There was little or no conception of moral wrong. A failure to placate the overshadowing deities or spirits produced dire consequences from which the islanders shrank. The penalties thus incurred were the result of the sin of omission in placating the avenging spirits.

5. *Future existence.*—There was general belief in some form of a continuation of life after death. In some islands this was self-terminative, but generally the spirit of the departed long continued as a ghost or deity with certain powers of reaction on friends and enemies who still lived. The Samoans pictured to themselves a heaven, earth, and sea where the departed spirits carried on their life as when on earth. In many of the groups the abode of the spirits of the dead was upon a barren island or in the crater of some extinct volcano or within an unexplored cave. A general belief prevailed that the spirits of the departed took up their abode in some living thing, or sometimes in an inanimate object, the animal or object, thus becoming taboo, was held in great reverence, which in some islands amounted almost to worship.

III. Religious Practices.—Cannibalism, prevailing in many of the groups, especially in the Fijis, was due partly to a desire for revenge, partly to a vitiated appetite, but also, in many regions at least, the practice sprang from the purpose of the captor to win to himself the strength of his enemy, with the expectation that thus the spirit of the vanquished would be absorbed by the conqueror. In Polynesia the red feather of a small bird was widely used for imparting supernatural power. The belief in taboo put a premium upon a priesthood which exercised almost supreme power over the common people. Death and disease were attributed to the operations of malicious spirits, which the priests or medicine men claimed, if suitably awarded, they were able to divert. In some islands the priesthood was an hereditary office.

James L. Barton

**SOZOMEN** (ca. 400–443).—Hermias Salamanes Sozomenus, church historian, was reared in an atmosphere of monasticism. His history is derived largely from the Christian historian, Socrates, and somewhat from oral traditions and other available sources. It is more ecclesiastical and less historical in sense than the work of Socrates.

**SPANGENBERG, AUGUST GOTTLIEB** (1704–1792).—The son of a court preacher, left as a poor orphan at the age of 13, Spangenburg trained for and taught law at the University of Jena where he interested himself in free schools for the poor and made the acquaintance of Count Zinzendorf. Invited to Halle as Professor of Theology and Superintendent of schools, but becoming uncomfortable in pietistic environment, he subsequently associated himself with Zinzendorf among the Moravians at Herrnhut. As the organizer and superintendent of Moravian missionary enterprise for more than 30 years, he influenced John Wesley, fathered the Moravian colony in America, collected funds for and defended the Moravians against the misinterpretations of their enemies. Upon the death of Zinzendorf he was called to devote the last 30 years of his life to perfecting the European organization of Moravianism, formulating for it a doctrinal statement, writing several apologetic works and a standard life of Count Zinzendorf.

Peter G. Mode

**SPELL.**—The spell, or incantation, is a form of words which, when correctly pronounced, secures by magic power a certain result. In primitive thought the power of the word is very great and ranks in efficacy with the manual acts (often symbolic or imitative in nature) which, with the spoken word, constitute magic (q.v.). The spell differs from prayer (q.v.) in that, while the latter is precatory, the former is obligatory; i.e., if the spell is properly spoken, the desired result *must* follow, whether or not the superhuman beings so desire. The spell must, however, be uttered exactly, or it will be without effect and may even bring into grave danger him who speaks it.

Spells are often couched in archaic dialects and may degenerate, as these dialects become increasingly unintelligible, into gibberish devoid of meaning to the person pronouncing them. Frequently they reveal belief in the power of the name (see Name), and hence often contain the appellations of divinities, especially of foreign cults. The purely mechanical nature of the spell is shown by the fact that intention is not necessary to make the incantation effective; and folk-tales show many instances in which inadvertent utterance of a spell causes results quite unexpected by the person reciting it, and sometimes the reverse of desirable to him.

Louis H. Gray

**SPENCER, HERBERT** (1820–1903).—English philosopher, and interpreter of the scientific movement that was current, especially the doctrine of evolution. He held that both science and religion must recognize an inscrutable Power behind phenomena, the Unknowable. While science cannot affirm anything concerning this Unknowable, religion consists in an emotional reverence toward it. Spencer made a fruitful use of biological analogies in the unfolding of his social and ethical theories.

**SPENER, PHILIP JAKOB** (1635–1705).—German theologian, "the father of Pietism" (q.v.); a mystic in his interpretation of Christianity, founder of the University of Halle, and a vigorous advocate of reform in theological education in the interests of religious efficiency.

**SPENTA MAINYU.**—"The Holy Spirit," one of the names of Ahura Mazda (Ormazd) in early Zoroastrianism. Since the supreme God acts through his Holy Spirit the latter appears at times to be a separate personality. In the later religion this is really the case. Original Zoroastrianism, however, seems to have thought of the Holy Spirit as a term for Ahura Mazda when set over against his cosmic rival the Evil Spirit, Angra Mainyu (Ahriman).

**SPERMATIC WORD.**—A phase of the Stoic doctrine of the Logos, which declared that the Logos is manifest, seminally, in all natural phenomena. See Logos.

**SPEYER, DIETS OF.**—In the history of the Protestant Reformation, four imperial diets, called by Charles V. to deal with special problems but involving a definite policy regarding Protestantism. (1) The Diet of 1526 proclaimed freedom for each state to adopt the religion of its prince. (2) The Diet of 1529 abrogated the freedom granted in 1526 and renewed the demands of the Edict of Worms (q.v.). (3) The Diet of 1542 reaffirmed the Religious Peace of Nuremberg (q.v.). (4) The Diet of 1544 made concessions to the Protestants in return for their help against France.

**SPINOZA, BENEDICT** (1632–1677).—Driven from the Jewish synagogue in Amsterdam when a young man, he lived as an exile from his own people,

and earned a livelihood by grinding lenses. A pantheist, he held that one substance, God or nature, alone is real. Finite things are expressions (modes) of this one reality. Substance appears to us under two aspects, thought and extension. These are everywhere coexistent and parallel attributes, extending even to inorganic nature. This is Spinoza's doctrine of psycho-physical parallelism. Spinoza, besides being a metaphysician, was one of the world's spiritual seers, and in his ethics has given a profound interpretation of the meaning of human life. A strict determinist, he still finds man a center of spiritual energy. Counted a rationalist, he has yet dealt more adequately with human passions and emotions than has any other classical philosopher.

WALTER GOODNOW EVERETT

**SPIRE.**—A tower with a high tapering top which gives a distinctive dignity to a place of worship. A common feature of Christian churches.

**SPIRIT.**—The breath of life (Latin *spiritus*, from *spirare*, to breathe, blow). The conception of spirit has two distinct developments, physiological and religious. (1) The physiological notion, Greek and Mediaeval, conceived the spirit as a life principle, that which the living body has as distinguished from the corpse. As the *natural spirit* it was believed to have its seat in the liver, and to be especially concerned with processes of nutrition and growth; as the *vital spirit* it was believed to be aerated through the heart and blood vessels and to be the agency of bodily warmth; as the *animal spirit* it was regarded as subject to brain action and as directive of motion and feeling through the nerves. Medicine was long based upon the conception of a due equilibration of the functions of such spirits. (2) In religion and philosophy, the conception of spirit is applied, first, to one of the life principles in man, sometimes believed to be inferior to the soul, sometimes identified with the soul; more frequently designating a disembodied soul, and secondly, to the conception of a principle or motive in the direction of life, whether in man, in God, or in nature. It is in this latter sense, of a moving spirit, that the adjective "spiritual" is most commonly employed, contrasted with "physical" or "bodily." See BODY; SOUL; HOLY SPIRIT.

H. B. ALEXANDER

**SPIRITS.**—A general term for certain beings lower in rank than the supreme god or gods but of a higher order than living men.

Spirits proper include both angels (q.v.) and demons (q.v.). The distinction between good and evil (demonic) spirits is drawn more sharply in the Persian, Jewish and Christian religions than in most other faiths. Often spirits and demons are virtually identical terms for beings capable of beneficent or maleficent action according as they are granted or denied their desires. Hence in actual practice, and sometimes even in theory, spirits are elevated to the dignity of deities. Among some peoples the souls of dead men are raised to the superhuman plane, thus making impossible any sharp demarkation between spirits and ghost (q.v.).

The religion of savages is very largely concerned with the activity of spirits. A belief in their power seems to lie at the basis of those forms of religion known as animism (q.v.), fetishism (q.v.) and totemism (q.v.). All sorts of mysterious displays of power in nature—eclipses, floods, earthquakes, thunder storms—and even the more ordinary phenomena of daily experience are ascribed to the action of spirits. Sickness and death are traced to this same supernatural source. Where these beliefs dominate, the chief function of religion is to institute rites that will appease, withstand, or elicit the aid of spirits. See EXORCISM; MAGIC.

With advancement in culture the shadowy spirits of primitive man's faith take on more concrete form. They are given distinctive characteristics, they receive definite names, they are assigned more specific functions, they are grouped in separate classes, and they are graded according to degrees of power. This process of development produced a well established belief in spirits among the ancients, as amply illustrated in the religion of the Egyptians, the Babylonians, the Persians, the Jews, the Greeks and the Romans. In modern times this belief still survives, not only in India, China and Japan, but also among Mohammedans and Christians.

S. J. CASE

**SPIRITUAL.**—(1) One of a party within the disciples of Francis of Assisi which advocated the most rigorous form of aseeticism and poverty, later called the Observantines. (2) An ecclesiastic, so called from the character of his office.

**SPIRITUALISM.**—The belief in the existence of things, actions and forces, which it is claimed are incapable of being controlled or known in the same way as natural phenomena.

In a practical way spiritualism refers to supernatural happenings of all sorts; consequently its believers are convinced of the existence of the supernatural whenever they discover any event which they presume to be incapable of explanation in natural terms. The name spiritualism, which properly belongs to a type of philosophical viewpoint is almost universally but incorrectly applied to supernatural happenings, because they are presumed to be controlled by spirits. The name spiritism is logically preferable and much better adapted to the things named, but custom has already sanctioned the less useful term. Another name applied to spiritistic phenomena which is especially used by investigators, is psychic phenomena, an appelation supposed to distinguish such happenings from the types of natural phenomena which are assumed to be material.

I. CLASSIFICATION OF SPIRITISTIC PHENOMENA.—The occurrences which bear this name may be divided into two classes: (1) supernormal events, which are brought about by spiritistic agency, and (2) direct communication with the dead.

1. Among the many phenomena in the first division are found the following: (*a*) Raps or sounds of all sorts, reported to occur without any mechanical or known means of production. (*b*) Slate writing of various kinds are produced upon slates when apparently no natural means are employed for the purpose. (*c*) The materialization of spirits in the form of a visual presentation of a hand or face or other part of the body.

2. Communication with the dead is brought about through a medium, generally a woman, who is sometimes though not always in a trance. The medium offers replies purporting to come from the dead which will identify the spirit and furnish all sorts of information desired by the questioner or sitter.

II. DEVELOPMENT OF SPIRITISM.—Spiritism has a continuous lineage with all the occultism of the ages, but in its present forms it began to be extensively cultivated in 1847. In that year the self-confessed fraudulent Fox sisters began their famous rapping seances. In 1882 was founded the *Society for Psychical Research*, an organization including many prominent men in its membership, and which attempted to give a "scientific" turn to the investigations of spiritistic phenomena. A remarkable fact about the entire movement is the persistence with which the society seeks for proofs of

survival after death through all the hopeless mass of fraud and deceit. The only result which scientific non-members of the society have ever been able to obtain was that the mediums when genuine are dissociated personalities who can furnish such utterances as can be interpreted by the staunch believer as being what he wants to hear. Favorable views of spiritistic communication have been given wide currency by F. W. H. Myers, Sir Oliver Lodge, and others; but their inferences from the undoubted data are open to question at crucial points. JACOB KANTOR

**SPONSOR.**—The person who assumes the obligations for an infant at baptism by making the prescribed responses and pledges and undertaking the child's religious training, also called god-father or god-mother (q.v.).

**SPRITE.**—In German mythology a fairy, elf or spirit of water, air, earth or fire.

**SPURGEON, CHARLES HADDON** (1834–1892).—English Baptist preacher remarkable for his platform ability. His printed sermons have been sold in enormous quantities. Theologically he was a conservative Calvinist.

**ŚRĀDDHAS.**—See SHRĀDDHAS.

**SRAOSHA.**—The personification of obedience in early Zoroastrian religion. In the developed religion he is one of the Yazatas (q.v.) who is constantly at war with the powers of evil and untiring in spreading the truth. He, with Mithra and Rashnu, presides at the judgment of souls. During the period of three days after death before the soul begins its journey to the Chinvat bridge Sraosha guards the souls of the good and finally leads them safely over the dangerous passage.

**ŚRUTI.**—See SHRUTI.

**STABAT MATER.**—A famous Latin hymn setting forth the agony of the Mother of Jesus at the Cross; used especially in the R.C. church during Holy Week. Another hymn depicting the joy of the Virgin over Jesus' birth is called *Stabat Mater Glaudiosa.*

**STALLS.**—In ecclesiastical terminology beautifully adorned seats in a choir, usually built against a partition or screen, separated from one another by elaborately carved sides. These seats are in cathedrals assigned to the clergy, and in chapels to members of various orders.

**STANLEY, ARTHUR PENRHYN** (1815–1881).—Anglican clergyman and theologian, a man of broad interests and accomplishments, who won distinction in the field of literature and educational administration, as well as in religion. He was a man of toleration and a leading supporter of liberal theology. His outstanding works were historical, including his *Lectures on the Eastern Church*, and *History of the Jewish Church.*

**STARS.**—See ASTROLOGY.

**STATE AND CHURCH.**—See CHURCH; ESTABLISHMENT; DISSENT AND DISSENTERS.

**STATES OF THE CHURCH.**—See PAPAL STATES.

**STATION.**—(1) In the Methodist denomination, a church in charge of a settled minister, in distinction from the circuit over which an itinerating minister has the oversight. (2) A stated fast of the Catholic church, observed on Friday in the West, and on Wednesdays and Fridays in the East. (3) One of the several pictures or representations of the passion of Christ so arranged in a church that a complete cycle of devotions is accomplished by stopping successively before each. The series is called "Stations of the Cross."

**STAUPITZ, JOHANN VON** (died 1524).—Vicar-general of the German Augustinian order in which Luther took monastic vows. His vital conception of religious experience greatly influenced Luther and led to the religious development which eventuated in the Protestant doctrine of Justification by Faith.

**STEPHEN.**—One of "the seven" leaders in the primitive church, and the first recorded martyr.

**STEPHEN.**—The name of nine popes, none of them historically important.
*Stephen I.*—Bishop of Rome, ca. 254–257.
*Stephen II.*—Pope, 752–757.
*Stephen III.*—Pope, 768–772.
*Stephen IV.*—Pope, 816–817.
*Stephen V.*—Pope, 885–891.
*Stephen VI.*—Pope, 896–897.
*Stephen VII.*—Pope, 929–931.
*Stephen VIII.*—Pope, 939–949.
*Stephen IX.*—Pope, 1057–1058.

**STIGMATA.**—In R.C. terminology, marks on the bodies of certain people similar to the scars from the wounds in Jesus' body, regarded as miraculous tokens of God's favor.

**STIGMATIZATION.**—The production of stigmata (q.v.) on the body, such as the appearance of red or bleeding spots upon the body under the influence of strong religious emotion.

**STOECKER, ADOLF** (1835–1909).—An energetic German preacher, for a time court preacher at Berlin, who became greatly interested in social problems. He was the founder of the Christian Socialist movement in Germany, which was designed to furnish a Christian substitute for the Social Democratic movement. He also organized the Evangelical-Social Congress in 1890, and in 1896 created an independent Christian Social political party.

**STOICISM.**—A school of philosophy founded at Athens near the end of the 4th. century B.C. by Zeno, a native of Citium in Crypus. The school takes its name from the portico (*stoa*) in which Zeno first taught.

Stoicism owed most to the Cynic school, which had made virtuous action the aim of life; but from the beginning Stoicism was an eclectic philosophy, drawing also on Heraclitan and Academic systems and from the Hippocratean schools of medicine. Like other philosophies it distinguished between physics, logic, and ethics.

I. PHYSICS.—In physics, which included cosmology and theology, the Stoics followed a doctrine of complete materialism, recognizing, however, that there is inherent in all matter a stress or tension which makes it dynamic, not inert. So in all things there is an active and passive principle, the former acting on the latter and shaping it. This active principle is sometimes figured as fire, again as spirit, breath (*pneuma*); it causes and pervades all things; it is the reason of the universe, God. The individual man has as his soul a spark

of the world-soul, or, in the words of Epictetus, is a fragment of God. This belief in humanity's common possession of a portion of the world-reason became the basis for a doctrine of cosmopolitanism, which has had a profound influence on political and social history.

The individual soul is at first a blank, on which impressions are made by things through the senses, so that gradually through experience and reflection man arrives at knowledge. The subjective concepts which arise within man's mind, by their compelling force, show their validity.

II. Logic and Ethics.—Stoic logic included rhetoric, grammar, and dialectic; this last was chiefly concerned with establishing criteria of truth. But Ethics were the Stoic's chief concern, for from Zeno to Marcus Aurelius the school regarded as worthy only such knowledge as could be realized in action, i.e., their philosophy was to be a practical guide of life. It taught that since the guiding principle of man, the source of his life, and his reason, is a portion of the universal reason, man must not let himself be the slave of his passions, but must live a life in which the passions are absolutely controlled by his reasoning will; in this way he will obey the injunction "to live in accord with nature," i.e., in harmony with the universal reason. By such a life man can rise above pleasures, and pains, which depend on the accidents of life, and attain to complete happiness. Virtue then consists in perfect resistance to the passions and in complete control of self by means of the rational will. The earliest Stoics, like strict Calvinists, held that between virtue and vice there was a fixed gulf, and that there were no degrees of either; but from the 2nd. century B.C., as Stoicism was modified by other schools and adapted—especially by Panaetius and Poseidonius—to influence great numbers under the growing power of Rome, the older view was replaced by one of progress in virtue, which finds its best expression in Seneca. Epictetus was essentially a missionary to the masses. With Marcus Aurelius Stoicism practically ceased to exist as a separate school, but its ethics have been carried on in law and Christianity to our own time.

Clifford H. Moore

**STOLE.**—A band or scarf with fringed ends, one of the vestments of the Roman, Greek, and Anglican clergy. It is also worn by the monarchs of England at coronation, in the latter case a survival of the days when the King exercised ecclesiastical functions.

**STONES.**—On account of their qualities and utility, stones are important for the history of religions. Their rigidity, size, strange shapes and inexplicable phenomena connected with them caused primitive man to associate deity with certain stones. Their permanence made them useful for images, buildings and inscriptions. Certain inscriptions on stones afford excellent source material for a knowledge of the religions of antiquity, as e.g., the Moabite Stone (q.v.) and the Rosetta Stone (q.v.). In phallic and other minetic rites, stones have been used extensively for symbolic purposes, such as the *linga* in Hinduism. In folk-lore magical qualities were deemed to pertain to certain stones, as the Blarney Stone of Ireland, by kissing which a flattering tongue was thought to be imparted. The Black Stone of Mecca which Muslim pilgrims kiss is perhaps a fetish survival of pre-Mohammedan Arabic paganism. The Old Testament affords evidence of the use of stone pillars in the old Canaanitish religion as symbolizing the deity's presence, such as the one at Bethel. In modern Christian usage the dedication in connection with places of worship is observed by a ceremonial laying of the corner-stone, in which case a frequent custom is to place historical records of the institution in a niche behind the corner-stone.

**STRAUSS, DAVID FRIEDRICH** (1808–1874).—German theologian of the radical wing of the Hegelian schools. His chief work was his *Life of Jesus* (1835) which was so destructive of the traditional beliefs that it provoked a storm of criticism. Strauss eventually abandoned Christian faith for a pantheistic interpretation of evolutionary philosophy.

**STUDENT RELIGIOUS ORGANIZATIONS.**—I. The World's Student Christian Federation is an interdenominational organization uniting the student Christian movements throughout the world. It was founded at Wadstena, Sweden, in 1895 by leaders of national student Christian movements from the Scandinavian countries, Germany, Great Britain, the United States and Canada. The general committee is composed of fifty-seven members representing thirteen distinct national or international movements; by this body a Chairman, two Vice-Chairmen, and Treasurer are elected and five Secretaries are appointed. A quarterly periodical, *The Student World*, is published at the office of the Chairman, 347 Madison Avenue, New York.

The aims of the movement are: (1) To unite Student Christian Movements or organizations throughout the world; (2) To collect information regarding the religious condition of the students of all lands; (3) To promote the active Christian life of students; Each national organization through its secretaries, conferences and literature brings together the students of different races; and every two years a Federation Conference is held. Through extensive correspondence, visits of secretaries, evangelists and lecturers, the publication and distribution of books, magazines and pamphlets and annual report, the aims of the Federation are realized. The total membership is now over 200,000, representing fifty different countries and over 2,000 universities.

II. The Intercollegiate Menorah Association is an organization for the study and advancement of Jewish culture and ideals. In over fifty universities there are active Menorah societies. Lectures and receptions are frequently given; study circles are organized and conferences conducted. *The Menorah Journal* is published at the New York office of the Intercollegiate Menorah Association, 600 Madison Avenue (bi-monthly during the academic year).

III. Church Student Societies.—These are organizations within a university of students belonging to the same communion, as, e.g., Protestant Episcopal, Lutheran, Roman Catholic, etc. Under the auspices of these societies, meetings of a social, educational and religious character are arranged. The various denominations are increasingly making provision for efficient leadership and organization of these denominational groups.

IV. Student Young Men's Christian Associations.—These are voluntary interdenominational organizations of men students in colleges, universities and schools for the purpose of building up Christian faith and character. There are 780 separate Associations with a total membership of about 80,000; 134 local secretaries, 31 state secretaries and 10 National secretaries are employed to supervise this work. The offices for the National secretaries are located at 347 Madison Avenue, New York. Emphasis is placed on the publication of books and pamphlets for Bible and social study; on conferences conducted annually in various

sections of the country, the first conference having been held at Mt. Hermon, Massachusetts, in 1886 (over 3,000 delegates attended these conferences in 1920); and on apologetic and evangelistic addresses aiming at decisions for the Christian life.

V. Student Young Women's Christian Associations are similar voluntary interdenominational organizations of women students in colleges, universities and schools for the development of Christian faith and character. There are 773 Associations having a total membership of nearly 90,000; 78 Local student secretaries are employed and 30 National secretaries; the headquarters of the National Movement is at 600 Lexington Avenue, New York.

Eleven annual student conferences are conducted enrolling over 3,895 delegates; Bible and Social Study textbooks are issued and discussion groups are organized in each institution; unselfish service is promoted and religious addresses are given with a view to winning students to Christian decision.

VI. Chinese Students' Christian Association.—A national organization of Chinese students for the promotion of Christian life and service, numbering about 800. A General Secretary is employed, with office at 347 Madison Avenue, New York, and a bi-mouthly magazine is published.

VII. Japanese Students' Christian Association.—An organization of Japanese students within a university for the development of Christian faith and character. A monthly magazine is published and a traveling Japanese secretary employed with headquarters at 5553 Drexel Avenue, Chicago, Illinois.

VIII. The Union of Christian Students of India in America.—An organization of Christian Indian students in America for the development of Christian life and character. Headquarters, care of Mr. J. D. S. Paul, Yale Station, New Haven, Connecticut.

IX. The Filipino Students' Federation in America. An organization for promoting Christian character among the Filipino students in the United States of America. Headquarters, 347 Madison Avenue, New York City. General Secretary, H. A. Aguiling. A monthly magazine, the *Philippine Herald*, is published.

X. The Russian Students' Christian Association. An organization for the promotion of Christian character among the Russian students in the United States of America. Headquarters, 347 Madison Avenue, New York City. General Secretary, Alexis R. Wiren. Charles D. Hurrey

**STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.**—An agency for recruiting student candidates for appointment as foreign missionaries.

1. *Origin.*—The movement originated at the first international conference of Christian college students at Mount Hermon, Mass., in 1886, when 100 of the 250 delegates present recorded their purpose, if God permit, to become foreigu missionaries. A deputation of four students was appointed to visit among the colleges; only one of the four, Robert P. Wilder of Princeton, was able to go; he was accompanied by another Princeton student. John N. Forman, and they visited 176 institutions including many leading colleges and divinity schools of Canada and the United States.

2. *Organization.*—In the summer of 1888 about fifty volunteers met at Northfield and a committee was appointed, which the following December organized the Student Volunteer Movement for Foreign Missions. It is incorporated, and there is an Executive Committee, a Board of Trustees and an Advisory Committee.

3. *Purpose.*—The purpose of the Movement is: (1) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interests in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; (3) to help all such intending missionaries to prepare for their life-work and to enlist their co-operation in developing the missionary life of home churches; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

4. *Methods.*—In order to influence the 250,000 college and university students of the United States and Canada, a staff of secretaries is employed; offices are maintained in New York and conferences and conventions are held. The traveling secretaries visit the colleges, deliver addresses on missions, meet with missionary committees and volunteer bands, organize mission study classes, and in every way possible promote the missionary activities of the colleges; but the chief object of their work is to lead students to give their lives to missionary service. Once in four years an international convention is held. Eight such conventions have been held. At the convention held in 1920 there were present 6,890 students and professors representing 949 institutions.

5. *Results.*—(1). Missionaries.—Over 8,500 volunteers have reached (1919) mission fields in all parts of the world having been sent out by 55 different missionary boards.

(2) Mission study.—In 1894, when the Movement began promoting mission study, there were less than thirty classes in such study among all students of North America; during 1918–19, 38,819 students were enrolled in mission study. At the beginning no text-books were available; now the annual sales of mission study books in the United States and Canada exceed 100,000.

(3) Missionary giving.—Gifts to missions by students have been greatly stimulated; over $303,000 were contributed in 1918–19 through student religious organizations for the work of foreign missions. Many colleges and seminaries now support wholly or in part their own missionary abroad.

(4) Higher standard of qualification.—Students in preparation for missionary service are urged to take graduate studies in addition to a regular college course; they are guided in the formation of right habits of prayer, Bible study and meditation and are encouraged to engage in personal Christian service with a view to winning men to the discipleship of Christ. Charles D. Hurrey

**STUNDISTS.**—A Russian sect, so named from their meeting at certain hours (*Stunden*) for Bible study. See Russian Sects.

**STUPA.**—In Buddhistic architecture, a mound-like shrine, indicating a sacred spot, commemorative of a historical event, containing a relic, or serving both ends. Also called *tope* and *dagoba*.

**STYLITES.**—Pillar saints; ascetics who passed their days mounted on pillars in the most rigorous mortifications of the body. The first and best known was Simeon Stylites (q.v.) whence the designation. The latest known pillar saint were certain Ruthenian monks of the 16th. century.

**SUAREZ, FRANCISCO** (1548–1589).—An able R.C. theologian, member of the Jesuit order, whose

expositions of Aristotelian dialectic were used as standard textbooks in Protestant as well as Catholic universities, and whose theological treatises were widely influential.

**SUBDEACON.**—In the Greek and Roman churches, one in holy orders (q.v.) next inferior in rank to the deacon. Among his duties are the preparation of the utensils for the Mass and the singing of the epistle.

**SUBLAPSARIANISM.**—The moderate Calvinistic position which conceives the decree of election as a provision made subsequent to the fall of man; the view commonly held in the Reformed churches. See SUPRALAPSARIANISM.

**SUBLIMINAL SELF or CONSCIOUSNESS.**—The technical term for mental activity taking place "beneath the threshold" of consciousness. That this unobservable activity is of considerable importance in the total psychological complex is a well recognized fact. Certain interpreters of religious experience have attached great significance to this realm, seeking thereby to find psychological support for a profoundly mystical independence on the part of religion. Careful criticism, however, seems to indicate that the subliminal realm is neither independent of the realm of consciousness nor is it of more primary significance. Religion is therefore to be explained primarily in terms of our observable social relationships rather than in reference to an occult phase of mental life. See MYSTICISM; PSYCHOLOGY OF RELIGION.

**SUBORDINATIONISM.**—In theology, that interpretation of the Trinitarian doctrine which makes the Son and the Holy Spirit inferior to the Father, either in function or in essence. The doctrine of the subordination of the Son was emphasized by Origen, and is prominent in all Greek theology. It received classical expression in Arianism.

**SUBSTANCE.**—For use of the term in trinitarian theology, see OUSIA. In modern philosophy substance is used in the sense of the ultimate logical subject (Leibnitz), and of that which is permanent through change (Kant).

**SUCCESSION, APOSTOLIC.**—See APOSTOLIC SUCCESSION.

**SŪDRAS.**—The lowest or servile caste of early Indo-Aryan society made up of the conquered aborigines. They were granted no religious privileges save that of service to the three higher castes. In later times this rule was relaxed in special cases since Sūdra ascetics are found in the *Yoga*, *Sānkhya* and Buddhist religious orders.

**SUFFERING.**—Pain or distress, more or less prolonged, due to conditions which limit or thwart the attainment of pleasure. An instinctive aversion to suffering makes it one of the most immediate evils in human experience; and the relief of suffering is universally commended as a religious and moral duty. The fact of so much apparently irremediable suffering in the world creates for theology a serious problem. Why does a good God permit suffering? While certain considerations, such as discipline, "growing pains," etc., can be urged, a complete rationalization of this evil has never been successfully accomplished. See PAIN; THEODICY.

**SUFFRAGAN.**—Literally an assistant. Used to denote any bishop who is subordinate to another bishop.

**SUFIISM.**—A Moslem designation for mysticism, so called from the Arabic word, Sufi, used from the 2nd. century of Moslem history of ascetics, and probably derived from *sūf* (wool), having reference to the woolen clothes used by them. In the beginning it was practical and quietistic, but in the 3rd. century speculative pantheistic elements were introduced. In later Persian thought a "sufi" was synonymous with "freethinker." Sufiism represents a movement rather than a sect with distinctive tenets. See MOHAMMEDANISM.

**SUGGESTION.**—The tendency of the mind to accept without reason beliefs presented to it by some external authority. It is to be distinguished from sympathy and imitation (in the technical sense) in that it refers to the adoption of beliefs and ideas, whereas sympathy refers to feelings and imitation to acts.

Suggestibility is most clearly seen in children, the simple minded, and the abnormal. The child naturally accepts as real whatever is presented to him. This "primitive credulity" would be the condition of all minds but for the presence of inhibiting ideas. The greater one's knowledge and the better one's ideas are systematized, the less suggestible one will be. All men, however (according to the view accepted by the majority of psychologists) are to some extent suggestible. The influence of suggestion in the spread of religions and in the handing down of religion through successive generations has, obviously, been exceedingly great.

Suggestion assumes its most striking form in hysteria and in hypnosis. In both the hysteric and the hypnotized subject a dissociation has been produced in the brain of such a nature that the normal inhibitions coming from conflicting ideas do not function, and the belief suggested by the hypnotist is at once adopted. JAMES B. PRATT

**SUICIDE.**—Self-killing, especially when intentional, whatever be the cause or motive. In common law attempted suicide is punishable. In most ethical systems it is reprehensible, although in some instances e.g., among certain Stoic writers, it was defended as evincing a praiseworthy indifference to the externals of life and death, and in Japan has been considered an act indispensable to honor in case one's reputation has been destroyed. Among Christian writers it has been condemned as negligent of God's grace and God's judgment.

**SULPICIANS.**—A R.C. congregation, not bound by religious vows, founded in 1642 in France by Jean Jacques Olier to promote a thorough education of priests for their religious duties; prominent in the work of theological education in France and the U.S.A.

**SUMMA THEOLOGIAE or THEOLOGICA.**—The title of the treatises of certain schoolmen embodying their theological or philosophical systems, e.g., that of Thomas Aquinas, which is the accepted basis of R.C. theology to this day.

**SUMMUM BONUM.**—A Latin term meaning the Supreme Good.

Morality consists in valuing the various goods which men may seek so as to subordinate the less worthy to the more worthy ends. The *Summum Bonum* is that good to which all other goods must be subordinated. This has been variously defined, happiness, perfection, and harmony with God being the common conceptions.

**SUN, SUN WORSHIP.**—This most striking object, the sun, "has received homage in probably

every inhabited land, either as himself a divinity, as the seat of deity, or as in some other way connected with the gods."

Among primitive peoples he is considered the most splendid of the great animated beings of nature (cf. the Liberian Chieng, or the Asista of the African Nandi, who is Creator); or as definitely personalized (Greek Helios); or, in still higher stages, as an ethical or spiritual power (Babylonian Shamash), or its instrument—the eye of heaven which sees all (cf. the Egyptian eye of Osiris, in Greece the eye of Ouranos, and in India of Varuna). In his journeyings he may travel on foot (Vishnu in India), on horseback (some of the baals in Syria), in a chariot variously drawn (Apollo in Greece, Shamash in Babylonia), or in a boat (the sun gods of Egypt). At different times (of day, season, or cycle) he may receive different names (in Egypt Ra and the other sun gods), is even conceived as duplex or multiplex, with varying qualities and powers (so the sun gods of Babylonia and India).

He is endowed with attributes benign (Egyptian Amen is a notable example) and malign (Shiva in India, in some aspects, and so some deities of Babylonia). Among the former, besides light and comfort-giving heat, are fertility (notably Osiris, and Tammuz in Babylonia), life, healing (Syria), wealth (India), truth (cf. the introduction to Hammurapi's Code), and ethics (Babylonian Marduk). As a culture deity he teaches agriculture (Tammuz) and law (Shamash, Ninib), bestows grain and fruits (Osiris), and delivers oracles (Marduk, Apollo). As fertility god he is connected with trees, grain and fruits (and streams throughout Syria, Babylonia, and India). As an ethical power he is the witness and judge of men's deeds (Osiris). He (or she, for the sun is sometimes feminine) may be the reputed ancestor of a dynasty, which is then divine (Amaterasu in Japan). As a malign power he is the cause of pestilence and death (Babylonian Nergal, and the sun in Southern India—"Yon burning sun is death"). His weapons are arrows (Apollo), the serrated sword or battle ax (Mediterranean peoples), or club (Mithra). The animals most associated with him, or employed as his symbols, are the bull (Syria), serpent (India), hawk and perhaps eagle (Egypt).

His worship is often connected with the tops of mountains and hills, where his rays first strike (a general feature, notably in prehistoric Palestine, Syria and America); also with streams, springs, and trees (particularly in Syria). Normal expressions of his worship are adoration in prayer and song (nobly expressed in the cuneiform), dance (prehistoric Greece); sacrifices, sometimes human (the latter prehistoric). But symbolic acts may serve, as smoking towards him or naming a dance in his honor (American Indians.)

His usual symbol is the disc (Egypt), which may be winged (?Persia, Babylonia), surmounted by a human figure (was Asshur originally a sun god?), or human head and shoulders, sometimes armed.

Phallicism seems at times to be connected with his worship, and pillars, blunt or conical, are frequently found at his sanctuaries (Dravidian India; the lingam is a constant feature of the Shiva shrines and cult: in Babylonia small conical objects are found by thousands in temples). The human figure representing him is youthful, and often wears a rayed crown (Apollo, Mithra).

GEORGE W. GILMORE

**SUNDAY.**—See SABBATH.

**SUNDAY SCHOOLS.**—Private schools usually conducted by churches, meeting on Sunday for the purpose of teaching religion to the young.

I. THE DEVELOPMENT OF THE SCHOOL.—1. *The English Sunday school* came into prominence through the work of Robert Raikes (1736 to 1811) who founded many schools for the elementary instruction of destitute children and organized societies to maintain the schools. These institutions were not especially related to churches.

2. *In the United States* in the early Colonial days many churches made provision for the religious instruction of their children on Sundays, and in every church communion this institution came, to an increasing degree, under the charge of the church. The American form of Sunday school, that is a school of the church, has been adopted all over the world. The work of the schools is promoted by general agencies and by special boards and secretaries in the various denominational organizations.

3. *Statistics.*—In the United States, estimate for 1920, based on census of churches: Protestant, schools 167,000; pupils 15,291,658; Roman Catholic (for 1918), schools 12,761; pupils 1,853,245—also, in parochial schools, 1,667,945; Jewish, schools 700, pupils 87,065. It is estimated that there are nearly 300,000 Christian Sunday schools in the world with over twenty-seven million pupils enrolled.

II. FUNCTION.—1. *In the scheme of general education.*—The tendency is toward the secularization of public education. This has been completely accomplished so far as the content of curricula is concerned in the United States. Public schools do not teach religion, therefore the responsibility is laid upon churches to provide a teaching agency in this field.

2. *To meet social changes.*—The family is no longer the teacher of religion and in the pressure of modern life children grow up without instruction in religion.

3. *In the organization and work of the church.*—The function of the church is to develop religious persons in a religious society. The most important time of growth is in childhood and the normal method of growth is that of education. Therefore, the churches train their future constituency in their own schools.

III. TYPICAL SCHOOL OF THE LAST CENTURY.—Although Sunday schools merited serious criticism as *schools*, showing scarcely any traces of educational influences and none of improvement parallel to the advance in educational method prior to the 20th. century, yet they developed somewhat unique methods of their own.

1. *Organization.*—A standard school of the period before the educational reconstruction, a type still found in many places, was organized as follows: *Pupils* (then always called "scholars") divided roughly according to age into small classes, usually of from four to twelve children, in charge of *teachers* who were such volunteer workers as could be secured, the whole in charge of a *superintendent*, whose principal function was that of conducting the exercises of worship, a *secretary* to keep records of attendance, a *librarian* to distribute weekly periodicals and conduct a loan library.

2. *Session.*—The school assembled either before or after the morning period of worship. In England and some colonies an extra session was held in the afternoon. The session opened with "worship," lasting from fifteen to twenty-five minutes, followed by a lesson period of thirty minutes, concluding with closing worship, from five to fifteen minutes in length.

3. *Lessons.*—The classes all studied the same lesson which was selected by a central committee for all evangelical schools throughout the world. The lessons were arranged in six-year cycles through

the Old and the New Testaments. Each pupil was expected to memorize one verse of the Bible every Sunday. In some communions, the Lutheran and such Roman parishes as had schools, the work was largely catechetical. During this period, the Jewish schools, which were also few in number, taught Hebrew as a rule, though some had other Old Testament lessons.

IV. The Modern Type.—*The school of the educational reconstruction.* The school is organized in accordance with educational principles; it attempts a definite program for the lives of pupils. It has been reorganized under two tendencies.

1. *The school has been thoroughly adopted by the church.*—The churches, therefore, provide (1) suitable physical equipment: (*a*) buildings especially designed to serve educational ends, with class rooms, and also to serve the wider educational program of the social and recreational life of the young, (*b*) equipped with desks and tables designed according to the age of pupils and the work to be done in a room; maps, pictures and other school apparatus. (Cf. *The Sunday School Building and Its Equipment* by H. F. Evans, 1914.) (2) Trained workers, usually men and women prepared for the special profession of religious education, graduates of courses in the psychology of religion, methods of religious education and the materials of religion. They are known as "Directors of Religious Education," receive regular appointments under salary, are on a parity with the pastor in his work and are responsible for all the educational work of the church. (Work described in *Religious Education*, Oct., 1915.) (3) General direction under special boards and committees in the church. The Board of Religious Education is appointed for abilities in the educational field and is the special body of the church membership assigned to the general responsibility for the school. (4) Budget provision for the needs of the school. Instead of being supported by the pennies of the children this budget provision from the church permits the children's offerings to go to outside benevolent purposes. The total result of adoption by the church and of the recognition of the special function of this school is seen in the tendency to apply to it the name "Church School."

2. *Sunday schools have been reconstructed under the influence of the educational revival of the 20th. century.*—Closely following on the general development of the science of education and its applicaton to popular elementary education came the recognition of the educational task of this school of religion and the attempt to apply to its work the fundamental principles of education. This resulted in: (1) The organization of pupils into (*a*) classes selected according to the stage of the pupil's development; (*b*) classes grouped, on the basis of broad life divisions, in "Departments" or "Divisions," each under a Principal. (*c*) All pupil activities conducted in these groups, including separate worship, according to the different needs of groups. (*d*) Pupils advanced from grade to grade usually each year. (2) Material of study determined by the needs of pupils, so that each year new material, suitable to the needs of the pupil's life, is studied. There are now, 1917, four fairly complete systems, with texts for each grade (International, University of Chicago Constructive, Beacon, and Scribner Series) and several other systems in the process of making (Unitarian, Episcopal, National [English] Jewish). (3) Teachers especially prepared for their particular work; the standard is that each teacher shall have followed a course of at least eighty short lessons on methods and materials, to be followed by a course of similar length on the special grade of work to be done. (4) Preparation of a special literature on the educational work of the school with text-books for the training of teachers and on method in different departments. (5) Attention to the work of the school in institutions of higher education, courses in colleges preparing for lay service in the schools, and courses in divinity schools and schools of religion preparing pastors for general educational supervision, and also preparing the professional leaders, "Directors" (cf. IV, 2, above.) See Religious Education.

Henry F. Cope

**SUNNA.**—The religious tradition in Islam, ranking among orthodox Mohammedans as of divine authority alongside the Koran.

**SUNNITES.**—One of the two main divisions of the Moslem world. They are the orthodox party, hold to the Koran and Sunna (whence the name) as the authoritative sources of doctrines. They predominate in Arabia, Turkey, N. Africa, Afghanistan, Turkestan and among the Moslems of India. See Mohammedanism; Shi'ites.

**SUPEREROGATION, WORKS OF.**—In R.C. theology, good works performed in excess of what is required for salvation. Such good works have been performed by saints and the merit accruing to them is transferable to the faithful on the basis of the church's indivisibility. See Communion of Saints.

**SUPERINTENDENT.**—(1) The officer who presides over and has the oversight of a Sunday School. (2) In certain Protestant denominations as the German Evangelical, German Reformed, English Wesleyan, and the Methodist Episcopal, a minister having the official oversight of the churches and congregations within a certain territory.

**SUPERNATURAL, THE.**—A realm of spiritual realities existing above or beyond the world of ordinary sense-perception.

That behind the experiences of ordinary life there is a realm of mystery is universally recognized. This realm may be simply dismissed from attention on the ground of its inherent unknowableness (see Agnosticism); or it may be regarded as an indefinable spiritual background of all reality (see Mysticism; Pantheism); or it may be considered as actively making itself known in definite ways in the "natural" order. In this latter case we have what is known as a doctrine of the supernatural.

1. *Conceptions of the supernatural.*—The supernatural may manifest itself in various ways. It may be a realm of spirits and demons who engage in capricious activities. At the other extreme it may be conceived as so completely ordered by God as to be capable of rational interpretation (Deism). In Christianity the conception of the supernatural is organized around the doctrine of redemption. All manifestations of the supernatural have a definite redemptive purpose. Caprice and magic are thus eliminated.

2. *The supernatural in Christianity.*—The chief items in the supernatural order, according to Catholic theology, are the divine foundation of the church, the divine character of Christ, the divinely inspired Scriptures, and the divinely efficacious sacraments. The creation of the world, the miracles of history, and the eventual catastrophic end of the world show the complete subordination of the present world to supernatural power. Protestantism rejected the Catholic interpretation of the church, though retaining the conception of its supernatural character, and reduced the number of sacraments to two.

Protestant emphasis has rested principally on the divinely inspired Scriptures authenticated by miracle, the divine Christ, and divinely effected regeneration.

3. *Modern discussion.*—The conception of the supernatural in traditional theology involves a dualistic world-view. Science, which deals with the "natural" realm, is admittedly incompetent to deal with the supernatural. But in our day there is increasingly fruitful investigation of the entire realm of religion by science and philosophy. To withdraw religion from such investigation is likely to arouse suspicion that its case is weak. But in so far as religion is discussed scientifically, it is located in the world which science knows—the natural. There is therefore a tendency to shift emphasis from supernatural origins to spiritual values, and instead of defending a definite series of supernatural interventions to think of a more general, undefined spiritual world continuous with the natural world, but containing potencies which actually come to expression only through religious experience. For this way of interpreting the activity of God the word supernatural is hardly adequate; for the realm of spiritual realities is just as "natural" as is any realm of human experience. In so far, however, as scientific treatment of religion tends to reduce it to a purely human function, there is need of some term to express the reality of a superhuman realm from which human life is enriched and transformed. In this sense the affirmation of the supernatural is indispensable to religion. See MIRACLES.

GERALD BIRNEY SMITH

**SUPERSTITION.**—Ignorant, grotesque, credulous, or ill-regulated belief, commonly associated with fear.

Superstition is often associated with magical rites, though it may exist without any organized system of expression. Examples of superstitions are: belief that an encounter with the number thirteen is unlucky; that ill-fortune will attend any enterprise begun on Friday; that phases of the moon influence the weather, etc.

Among primitive peoples irrational beliefs are intermingled with religious practices. As religion becomes more orderly and ethical, these primitive emotional reactions are classed as superstitions. Even the highly organized forms of religion do not completely eliminate superstitious ideas from the common consciousness.

HERBERT A. YOUTZ

**SUPPER, THE LAST.**—The last meal of which Jesus partook with his disciples before his passion; a frequent subject in Christian art, the best known painting being that of Leonardo da Vinci in Milan.

**SUPRALAPSARIANISM.**—The hyper-Calvinistic doctrine that the decrees of predestination and election are antecedent to all other decrees, hence that the decisions of divine election preceded the creation and the fall of man.

**SUPREMACY, ACTS OF.**—Enactments designed to place the ecclesiastical organization of England under the control of the sovereign.

The first act (Nov. 1534) enacted that the king "shall be taken, accepted, and reputed the only supreme head on earth of the church in England, with power to visit, redress—and amend all such errors, heresies, and abuses . . . . as need correction." In the papal reaction of Mary's régime this statute was repealed. With Elizabeth's accession it was declared (Jan. 1559) that the "queen's highness is the only supreme governor of the realm as well in all spiritual or ecclesiastical things or causes as temporal, and that no foreign prince, person, or prelate, has any jurisdiction, ecclesiastical or spiritual, within this realm." Ecclesiastics or lay officers refusing to conform to this assertion of royal authority, were disqualified for office. Such as maintained the authority of a potentate (the Pope) outside the realm forfeited his property, or failing to have such, was imprisoned for a year. A third offense incurred the penalty of high treason. The majority of the clergy subscribed readily to this new ecclesiastical order. The bishops, however, having been for the most part appointed by Mary, refused and forfeited their office. Elizabeth's second Parliament (1563) imposed the oath upon schoolmasters, public and private teachers of children, barristers, officers of the law, and members of the House of Commons.

PETER G. MODE

**SURAS.**—The chapters or sections into which the sacred book of Islam, the Koran, is divided.

**SURPLICE.**—A white ecclesiastical garment loosely fitting and with broad open sleeves worn over the ordinary clerical costume at almost all regular church service by the officiating minister and the choristers in the Catholic and Anglican churches.

**SŪRYA.**—One of the names of the sun-god in Vedic religion.

**SUSA-NO-O.**—God of the sea and of storm in the primitive nature-religion of ancient Japan. His boisterous activities enter largely into the mythology of the Shinto records.

**SŪTRAS.**—The general name for an early group of Hindu prose writings intended to present in concise form the essentials of the religious requirements of Vedic religion. They consist of (1) the *Shrauta-sūtras*, a very abbreviated collection of precepts for the use of the *mantras* and *Brāhmanas* of the *Vedas* in connection with the sacrifices, (2) the *Grihya-sūtras* giving instruction regarding the family cult, (3) the *Dharma-sūtras*, a group of manuals on social duties, (4) *sūtras* dealing with magical practice, grammar, philology and astronomy. Such works written in verse are called *shāstras*.

**SUTTEE.**—The burning of the widow on the funeral pile of her husband, practiced in India until the British forbade it in their territory in 1829. It was usually a voluntary sacrifice on the part of the woman and the name, *satī*, indicates that it was considered a mark of ideal womanly devotion.

**SVASTIKA.**—The Hindu name for the gammate cross which is found in practically every division of the ancient world—Greece, China, India, Scandinavia and America. Usually it is a symbol of prosperity and good-luck. In origin it probably represents the four quarters of the world and the motion of the sun and heavens as a wheel, thus becoming a sign of sun, winds and the four regions and secondarily of plenty and prosperity.

**SWEDENBORG, EMANUEL** (1688–1772).—Born at Stockholm from a father, a theological professor suspected of heterodoxy, trained in the University of Upsala, widely traveled, promoted to the nobility by Charles XII. for war inventions, well versed in matters affecting currency, trade, and mines, he published (1734) his three volume *Opera Philosophica et Mineralia* which contained many striking anticipations of modern science in the fields of geology and science. A later work (1740), *Economia Regni Animalis*, is equally significant for its physiological conclusions. Subse-

quently (1745) a revelation from the Lord led to his resignation as a mining expert. Thenceforth his time was given to scriptural study and the voluminous elaboration of his theological ideas. He believed that the essence of God is love, that nature and spirit are absolutely distinct, that man's function is to image his creator, that man fell through the influence of spirits of darkness, and that through the incarnation revealing God's love, man may be restored. In the Scriptures, with a natural, spiritual, and celestial sense, God reveals himself through the divinely commissioned exposition of Swedenborg. Hence the revelations through which Swedenborg claimed to have seen conditions prevailing in the future life. On the basis of his teachings, a church has been established with important extensions in European lands and America. See NEW JERUSALEM, CHURCH OF.

PETER G. MODE

**SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA.**—A sect of Swedish Evangelical churches in the United States springing from the free church of Sweden, dating from 1868 and reporting, in 1919, 324 churches and 29,164 members.

**SYLLABUS OF ERRORS, PAPAL.**—An inventory or register of eighty heresies placed under papal condemnation by Pius IX. in 1864, and divided into ten sections including pantheism, naturalism, rationalism, socialism, Bible societies, modern liberalism, and heresies regarding the authority of the Church and Pope.

**SYLPH.**—An air-sprite. See KOBOLD.

**SYLVESTER.**—See SILVESTER.

**SYMBOLICS.**—The name given to that branch of general theology which interprets the official creeds (symbols) of Christianity. The scope of symbolics is strictly limited by the fact that it deals only with what is expressed in the creeds. It thus differs from a history of doctrine or from systematic theology in that it does not, as these do, consider general movements of religious thinking. Symbolics may be purely objective and comparative; or it may be in the interests of some one type of Christianity. The latter ideal has usually been followed, so that the exposition has constituted an apology for the chosen type. The demands of objective historical interpretation, however, have made themselves felt so definitely in present-day theological scholarship that the aim of modern symbolics is to furnish a sympathetic exposition of the various creeds of Christendom with an irenic rather than a polemic aim.

GERALD BIRNEY SMITH

**SYMBOLS, RELIGIOUS.**—(Greek: *symbolon*, "a sign.") Objects, or representations of objects, used to suggest to the mind, by association or analogy, things or ideas of a religious nature other than those directly presented.

Early Christian symbols especially borrowed their aptness from references in Holy Scripture, and like other pictorial representations, both gave pleasurable stimulus to the mind through the exercise of the associative faculty, and had a decorative value, while also obviating the need of language to suggest ideas. Objective symbols may be distinguished from the use of symbolism in literature as by simile and metaphor. Representations of actual objects suggestive of religious conceptions may be, however, rather memorials than symbols. A symbol may be termed a metaphor expressed in object instead of language, while a memorial corresponds to a simile. Thus a pictured chalice is not strictly a symbol of the eucharist, while the pelican feeding her young with the blood from her self-riven breast (according to ancient fable) is. Even the cross is not a symbol of the Passion, but a memorial; it is, however, a symbol of the Christian faith. Yet symbol is popularly used to include memorial.

Christian symbols are mentioned in the early church fathers, and are found in connection with paintings and inscriptions in the catacombs, on ancient vessels of various sorts (often eucharistic), and on sarcophagi. Within the first six or seven centuries symbolism was much developed. Some early Christian symbols are directly borrowed from pagan art. Thus the Hermes carrying a goat, or Phoebus tending the flocks of Admetus, becomes a symbol of the Good Shepherd. Even Orpheus charming the wild beasts is pictured as a symbol of Christ, and the chariot-race on the sarcophagus is made to typify the course of human life, with the palm of victory awaiting the faithful at the end. Other symbols are taken from common life, as the fish, an article of daily food, becomes (possibly with some suggestion of the eucharistic feast) an acrostic symbol of Christ, the letters of the Greek word for "fish" being the initials of the Greek words for "Jesus Christ, Son of God, Saviour." Similarly the ordinary light-giving candle is used on the Christian altar to recall Him who is the Light of the World, or to signify the Divine Presence, as in the Pentecostal fire. The triangle and trefoil as symbols of the Trinity in Unity are well-known.

Symbols of Christ are of course various. Besides those just mentioned, he is represented as the Vine, according to his own words, and because of the wine which is his Blood. He is a Lion (of the tribe of Judah); but he is also a Lamb, as proclaimed in St. John's gospel. The four Evangelists acquire their winged symbols from Ezekiel and Revelation: St. Matthew is the Man, St. Mark the Lion, St. Luke the Ox, St. John the Eagle; and later devotion pointed out the characteristics of their respective gospels that justified the imagery. The Church is pictured as a ship (sometimes with Christ or St. Peter as helmsman) in which the faithful are carried safely, like Noah and his family in the ark, over the raging floods of wickedness of this world to their desired haven: or she is a draped figure standing with outstretched hands in the primitive attitude of prayer, an attitude still preserved in that of the celebrant in the eucharist. Incense is the Scriptural accompaniment of the prayers of saints, and thus acquires a symbolic value. The serpent, or dragon, is a Scriptural figure for Satan, as the dove is for the Holy Spirit; but the self-reviving phoenix for the resurrection is another adaptation from pagan fable.

The progress of art, and the cult of apostles, saints, and martyrs led to other devices in symbolism, which stood for, or more often (as memorial attributes) accompanied, representations of the venerated persons. Thus St. Paul is distinguished by a sword, St. Peter by the keys of the Lord's commission, St. Andrew by the X-cross on which he suffered, and other martyrs by the instruments of their fate. The symbolism of the cock, which, like the gospel of the Day-spring from on high, rouses souls from the darkness of night and the sleep of sloth and sin, led to the frequent placing of cocks on church-towers as weather-vanes. Others make the cock the symbol of the resurrection, because Christ was believed to have risen from the dead at early cock-crowing; others yet declare the crowing of the cock had power to banish the evil spirits which wander abroad at night, and lie in wait for the faithful, as the spirit of denial forsook St. Peter at the crowing of the cock. The mention of such variant views may serve

as an example of the way in which homiletic interpretation of symbols was fancifully elaborated and developed. Symbolism has also been arbitrarily attributed to ecclesiastical vestments and other furnishings in quite fantastic and unauthorized fashion. Mediaeval symbolism in church architecture is exhaustively treated by Durandus. The eastward orientation of churches is mentioned as early as the Apostolic Constitutions (4th. century), and prevailed throughout the Middle Ages.

The halo, aureole, or nimbus (usually round, but later square in the denotation of persons yet living) surrounding the head is a sign of authority or sanctity. It seems to have been of pagan origin. In the East rulers are thus distinguished in early centuries, as are divine or holy persons; in the West, to which the use of the halo in art spread, it is prevailingly limited to the latter class.

E. T. Merrill

**SYMEON METAPHRASTES.**—A Byzantine chronicler who probably lived in the latter half of the 10th. century; the most famous of the biographers of the saints. He is venerated as a saint by the Eastern church on Nov. 28.

**SYMMACHUS.**—Pope, 498–514.

**SYMPATHY.**—An emotional experience, excited by the experiences of another, and inducing in the beholder or auditor feelings of a corresponding quality or kind. It is an evidence of social solidarity, and frequently is experienced before the reflective stage. In ethical theory it is the foundation of altruism and all social ethics, since sympathy is a powerful motive for promoting the good of the person for whom sympathy is aroused. In Buddhism sympathy is a primary virtue.

**SYNAGOGUE.**—The one local institution, and the most important social organization, among the Jews in and out of Palestine from the 6th. century B.C. to the present. When ritual sacrifice became confined to Jerusalem, the Jews required everywhere a new local organization for religious education and worship. They needed also a center of community administration. The synagogue served these purposes, functioning socially as church, school, courthouse and public hall. One board of elders governed the whole community life through this institution, for which a suitable building was maintained. The chief religious service was held regularly on Sabbath mornings.

C. W. Votaw

**SYNCRETISM.**—An intentional or unintentional fusion of two or more philosophical or religious systems on the basis of their common tenets, as in the union of Hellenic and Hebraic elements in Christianity. Specifically the term is applied to the irenic movement of the 17th. century, designed to unite the Lutheran and Reformed churches, the leading advocate of which was Georg Calixtus (q.v.).

**SYNCRETISTIC CONTROVERSY.**—The name given to a controversy which arose in 1645 when a conference of Lutheran, Reformed and Catholic theologians was called at Thorn, Poland, with a view to reaching unity. The controversy lasted until 1686. Lutheran theologians attach the controversy to the name of Georg Calixtus (q.v.).

**SYNDERESIS.**—See Conscience.

**SYNERGISM.**—A 16th. century theological doctrine that regeneration is due to a co-ordination of human effort with divine grace, It was opposed to the Augustinian position maintained by Luther of the exclusively divine origin of salvation, called monergism. The doctrine has been regarded as a recrudescence of Semi-Pelagianism (q.v.).

**SYNOD.**—An ecclesiastical council, whether of regular standing or appointed for a specific purpose. Examples of stated synods are that in the Presbyterian Church which functions between the General Assembly and the local presbyteries, the General and District Synods of the Dutch Reformed, German Reformed and Lutheran churches of the U.S.A., the Holy Synod of the Russian church, the Holy Governing Synod of the Roumanian church and the governing body of the Greek established church. The Synod of Dort (q.v.) is an instance of a synod called for a specific end.

**SYNOPTIC GOSPELS.**—A designation for the gospels of Matthew, Mark and Luke taken together, in contrast with the gospel of John.

The first three gospels are termed "synoptic" because in the main they follow a common outline of events in narrating the career of Jesus. This striking similarity in their content has given rise to the so-called Synoptic Problem. By arranging Matthew, Mark and Luke in parallel columns the following facts become apparent: (1) Matthew and Luke each contains the main bulk of the Markan narrative in practically identical phraseology; (2) Matthew and Luke also have certain paragraphs in common, more or less closely similar both in content and language, for which Mark offers no parallels; (3) still other portions of Matthew are wholly peculiar to that gospel; (4) Luke also contains several sections not paralleled in any of the others.

Various theories have been advanced to explain how these similarities and differences in the first three gospels arose. The general solution now commonly accepted is: (1) The writers of Matthew and Luke, working independently, used Mark, which they sometimes copied almost verbatim and at other times slightly altered or abbreviated. (2) When Matthew and Luke agree closely in sections where Mark offers no parallel, they are assumed to have used a common source now lost. This hypothetical document has been termed variously "Logia," "Sayings," "Q" (q.v.). Whether it was a single document or a group of two or more is still a matter of dispute. (3) Sections peculiar to Matthew, and to Luke, may be derived in some instances from earlier documents or may be the first-hand composition of these authors.

S. J. Case

**SYNOPTIC PROBLEM.**—See Synoptic Gospels.

**SYRIAN CHURCH.**—The native (non-Greek) church of Syria, using Syriac and having its chief seat at Edessa. While Christianity reached Antioch only a few years after Jesus' death, it made little impression upon the interior of Syria until the last quarter of the 2nd. century when Tatian and Bardesanes carried the gospel among the native Syriac-speaking population. Tatian's Diatessaron, or interweaving of the four gospels into one, was long the gospel of the Syrians, and Syrian Christianity produced eminent leaders in Aphraates and Ephrem in the 4th. century. Early in the 5th., it produced the Peshitto or Vulgate version of the New Testament (lacking four catholic epistles and Revelation). The 5th. century was marked by the conflict between the Monophysite doctrine of the single composite nature of Christ and the views of Nestorius, which resulted in dividing the Syrian church into the Monophysites (later called Jacobites) or West Syrians and the Nestorians or East

Syrians. Both bodies were active in missionary work in later centuries, that of the Nestorians especially reaching far into China and India, and enduring for many centuries. The Jacobites are now much reduced in numbers and influence, but the Nestorians are still active in the regions about Urmia. EDGAR J. GOODSPEED

**SYSTEMATIC THEOLOGY.**—That branch of theological study which organizes and expounds the doctrines of Christianity, so as to constitute a well-ordered system of thought. It is often called *dogmatic theology*, or *dogmatics*, because the subject matter is found in the dogmas of the church.

Strictly speaking, systematic theology is a form of expounding religious beliefs characteristic of Christianity alone. The common method in other religions is either the unsystematized collection of interpretations and applications of specific precepts (as in the Jewish Talmud); or a free speculative philosophy (as in Indian systems). The peculiar characteristic of Christian theology is the combination of a systematic philosophical aim with a recognition of the supreme authority of fundamental doctrines derived from the Christian revelation.

The first systematic theologian in Christian history was Origen (q.v.), who sought to present *Christian* faith in philosophical form, so that all human inquiries might be answered by Christian doctrines. While occasional compendiums, like the Enchiridion of Augustine, were written, theological discussion during the first thousand years of church history was usually occasional or polemic or apologetic in character. Not until the 12th. century (*Tractatus theologicus* of Hildebert, archbishop of Tours, d. 1134; and the famous *Sentences* of Peter Lombard, d. 1160) did the systematic presentation of the entire system of Christian belief become common.

Roman Catholic theology is constructed on the basis of a faithful acceptance of the divine revelation in Scripture supplemented by the tradition of the Church, and interpreted by the aid of the decisions of councils and the writings of the Fathers. This exposition of supernatural truth is so related to the deliverances of natural reason as to constitute a consistent and all-inclusive system.

Protestant theologians rejected the authority of the Catholic Church, restricting the source of revealed doctrine to the Scriptures alone. In theory, the Scriptures were supposed to be self-interpreting when read with the guidance of the Holy Spirit. As a matter of fact, the various branches of Protestantism differed in their interpretations, even though all were appealing to the same Bible. The content of doctrine was actually determined by the accepted beliefs of the denomination to which the theologian belonged.

The 19th. century brought earnest efforts to eliminate dogmatic preconceptions from the interpretation of Scripture. The development of biblical theology on the basis of exact exegesis was expected to correct the errors of systematic theologians. But as biblical interpretation became more exactly historical, it was seen that doctrines found in the Bible are colored by ancient conceptions which in many cases have been outgrown. A complete reproduction of biblical thought thus involves anachronisms when judged by modern standards. The Ritschlian theology (q.v.) endeavored to surmount this difficulty by making the spiritual authority of Jesus rather than the Bible the norm for theology. A more common attempt was to "harmonize" biblical statements with modern ideals by a free use of speculative interpretation. Under the influence of the historical and psychological analysis of the nature of religious belief, theologians today are increasingly coming to see that doctrines are social creations, propagated and developed by religious groups as the expression of their common religious interests. The task of the theologian, therefore, is to understand the social origins of the inherited doctrines, and to reinterpret the social inheritance of his church so as to meet the religious needs of men in his own day.

The standard doctrines treated in all Christian theologies are: Revelation, God, Man, Sin, Christ, Salvation, the Church and its Sacraments, and the Future Life. GERALD BIRNEY SMITH

## T

**TABERNACLE.**—The movable sanctuary described in Exodus, chaps. 25–27, 36–38, as having been carried by the Hebrews during their 40 years in the wilderness. In modern times the word is used for a place of worship, especially where it is unusually large or does not comply with the usual types of church architecture, e.g., the Metropolitan Tabernacle erected under Spurgeon in London, England. The Mormon tabernacle in Salt Lake City is a famous building of this type. The term is also used of small receptacles for sacred objects, especially of a repository for the elements of the eucharist.

**TABERNACLES, FEAST OF.**—A Jewish holiday observed for eight days, beginning with the fifteenth of Tishri, the month corresponding approximately with October. It celebrates the ingathering of the crops, and is a day of thanksgiving and joyful praise to God for the bounties of nature; and also for His protection of Israel through their history. It is celebrated with a special ritual, by carrying the lulab as a symbol of God's bounty, and by sitting in tabernacles—frail booths open to the sky—symbolic of God's protection in spite of physical weakness.

**TABLES OF THE LAW.**—The two stone tablets, containing the ten commandments, which Moses brought down from Mount Sinai. Representations of the Tablets inscribed with the Decalogue are placed in synagogs as symbols of God's law.

**TABOO or TABU.**—As a noun the word taboo (Polynesian *tabu*, *tapu*) may be broadly defined as any prohibition supported by a supernatural sanction; as a verb it means to "prohibit"; used adjectively, it refers to something prohibited to common use, as being either sacred and inviolable or polluted and accursed.

1. *Diffusion of taboo.*—The taboo system reached its most elaborate development in Polynesia, particularly in Hawaii, Tahiti, and New Zealand. It has been found among the Micronesians, Melanesians, and Malays. It is not unknown in Australia, Asia, especially among the aboriginal tribes of India and Siberia, Africa, together with Madagascar, and various parts of America. Such expressions as the Greek *hagios*, the Latin *sacer*, or the Hebrew *tāmē*, must be translated as "taboo," since each conveys the twin ideas of sanctity and pollution. In fact, regulations similar or analogous to the Polynesian taboos either exist or have existed in a great part of the world.

2. *Classification of taboos.*—Some taboos are artificially imposed, for example, those which protect growing crops until harvest time or safeguard

private property against intrusion. On the other hand, there are many taboos which regularly attach to corpses, human blood, sacrificial offerings, newly born children and their mothers, boys and girls at puberty, menstruating women, strangers, manslayers, the sick, mourners, undertakers, magicians, priests, and chiefs.

3. *Taboo and magico-spiritual power.*—It would seem that originally persons or things are tabooed because for some reason they are considered mysterious or abnormal and hence sources of potential injury. The notion of taboo, at first vague and indeterminate, tends to differentiate into the opposite though related ideas of impurity and holiness. This differentiation is never perfectly accomplished by primitive peoples, who find it hard enough to distinguish between what is dangerous, because polluted, and what is dangerous, because sacred. The "unclean" thing and the "holy" thing alike possess magico-spiritual power. See MANA. Supernatural energy, force, or influence is transmissible and is therefore capable of infecting with its injurious qualities whatever comes into contact with it. The taboo infection may thus spread indefinitely, unless various precautions are taken. Since a corpse is a strange, uncanny object, all who handle a corpse or assist at a funeral are subjected to a rigid quarantine until the pollution of death has been removed by purificatory ceremonies. Sometimes the house in which a death occurs is destroyed, together with its contents, or it is sealed up and abandoned. Widows and widowers may have to go into seclusion, and often the name of the deceased may not be mentioned. The practice of secluding or even abandoning those dangerously ill rests on the notion that they are temporarily taboo. The restrictions on manslayers are connected with funerary taboos, or perhaps more directly with those having to do with the shedding of human blood. Again, the physiological processes of menstruation, pregnancy, birth, and the attainment of puberty are thoroughly mysterious to the savage mind and give rise to many protective regulations, including seclusion, fasting, abstinence from various activities, and avoidance of the opposite sex, as well as to various rites of purification. At the other end of the scale are the taboos which surround the persons of priests, chiefs, and, in the higher culture, kings. Such individuals, as belonging to a superior order of beings, are believed to possess a special store of magico-spiritual power: their holiness must not be contaminated by contact with the secular and the profane; conversely, it must not be discharged into the bodies of common folk to blast and destroy. The infectious quality of sanctity explains, also, the regulations relating to idols, altars, sacred shrines and places, and even holy days.

4. *Religious interdictions and taboo.*—It is difficult to separate taboos, properly so called, the violation of which is punished directly by an automatic discharge of magico-spiritual power, from interdictions whose sanction is the wrath of offended spirits or deities. Such interdictions, indeed, form a natural extension of the idea of taboo and are found in all religions. In Polynesia, the *atua*, or spirits, were supposed to enter the body of one who had broken a taboo, causing disease and death. The same demonic beings, if offended, might visit entire tribes with an epidemic, or send down lightning and fire from heaven, or bring about the unsuccessful issue of a war. Ultimately, the punishment of the taboo-breaker may come to be regarded as an important function of the tribal or national god, whose chief concern is the maintenance of the customary moral rules. Thus taboos gradually become merged into the great body of anonymous customs, to be retained if experience demonstrates their usefulness, or to be silently abrogated if they prove to be unnecessary and oppressive. HUTTON WEBSTER

**TABORITES.**—The radical party of Hussites, uncompromisingly opposed to ecclesiastical tyranny, and thus resisting all attempts at compromise, in contrast to the more moderate Utraquists (q.v.). The name is taken from the town of Tabor in Bohemia, where Huss preached when requested by the King to leave Prague. See HUSS; HUSSITES.

**TALISMAN.**—A charm of an inanimate character, regarded as magically beneficent, in contrast with an amulet or charm to counteract malignant influences; ordinarily a metal or stone disk, containing magical formulae or astrological configurations. See CHARMS AND AMULETS.

**TALLIT.**—Hebrew term for a Jewish prayer shawl, worn by men while reciting the morning-prayer either in their homes or in the synagog.

**TALMUD.**—The word Talmud is of neo-Hebraic origin and means originally learning contrasted with practice. Inasmuch as the study of the Torah is the goal of all mental activity, the word Talmud without any attribute is understood as the system of rabbinic thought and practice laid down in the books called by this name.

The Talmud is a discursive commentary and an enlargement of the law found in the Mishnah (q.v.). Since the term Gemara has come into use the term Talmud means now generally the Mishnah, understood as text and the Gemara as its commentary both together being called Talmud. Beginning with the 3rd. century the Mishnah was the textbook used in the schools then flourishing in Palestine and Babylonia. The Mishnah with the discussions of the Palestinian schools forms the *Talmud Yerushalmi* (Palestinian), which was closed about 350; and the Mishnah with the discussions of the Babylonian scholars the *Talmud Babli* (Babylonian), which was closed in the 5th. century. The latter is much larger and remained more popular than the former.

It is very difficult to give a picture of the unique literary form of the Talmud. The nearest approach to it would be a biblical book with the commentaries arranged in chronological order, but often interrupted by discussions of the older views by younger authors or by explanations added to their words. The following specimen taken from the tractate *Gittin*, 90*a*, reflecting the controversy indicated in Matt. 5:32, may serve as an illustration: Mishnah: The school of Shammai teaches: a man shall not divorce his wife, unless he find her to be unfaithful, for it is written: he found in her an unseemly thing (Deut. 24:1). The school of Hillel teaches he may divorce her, even if she allowed his meal to burn. Gemara: Said the Hillelites to the Shammaites: Is it not written: "*Dabar*" (anything)? Said the Shammaites: Is not it written "*Erwah*" (immorality)? Said the Hillelites to the Shammaites: If it were merely written "'*Erwah*" and not *Dabar*," I would say she may be divorced on the ground of *erwah* and not on any other ground. Therefore it says: "*Dabar*." Were it again written "*dabar*" and not "'*erwah*," I would say, if divorced on any other ground, she may remarry, if divorced on the ground of infidelity she may not remarry. Therefore it is written: "'*erwah*." The Shammaites again say: "*Dabar*" has to be interpreted in accordance with the analogy in Deut. 19, "on the mouth of two witnesses or on the mouth of three witnesses shall a matter (*dabar*) be established." As in this case two witnesses are required (to prove

the guilt) so here in case of infidelity) two witnesses are required. Said the Hillelites: Is it written: "*'erwah be-dabar*"? Said the Shammaites: Is it written "*erwah or dabar*"? Said the Hillelites: Therefore it is written "*'erwah dabar*" to allow both interpretations (namely that any cause justifies divorce, and that infidelity like other charges must be proven by two witnesses).

The specimen quoted shows that the main object of the Talmud was the interpretation of the Pentateuchal law. This is called Midrash (investigation). When the Midrash as in this case, concerns itself with the law, the result is called Halakah (practice, literally, walk). When it concerns itself with ethical teachings or anything else which is not law in the proper sense, it is called Haggadah (saying). The two subjects are never clearly divided, nor are the codifiers of later times unanimous in assigning statements to one of the two classes. There are in both Talmuds additions from later times, some apparently dating as late as the 8th. century.

The only complete manuscript of the Babylonian Talmud is found in Munich. It was written in 1369. The first complete edition was published in Venice, 1520–1523. We possess numerous later editions, the most complete one published in Wilna, 1886. All editions have suffered severely from church censorship. The first edition of the Palestinian Talmud was printed in 1523 in Venice from a manuscript which is preserved in Leiden. A critical edition of both Talmuds is still wanting. Translations have repeatedly been attempted, but none is so far complete.

The Talmud was often attacked partly on account of anti-Christian passages, partly from the moral point of view. The few scattered notes on Christianity are of no historic value. They reflect a polemical spirit against the gospels but show nowhere an independent knowledge of the beginnings of Christianity. The attacks based on moral grounds are without exception inspired by fanatical bias. They began at an early period. The prohibition against reading the "Deuterosis" in the synagogs, issued by the Byzantine emperor Justinian, was a prolog to many similar persecutions, such as the burning of cartloads of Talmud copies in Paris in 1244 due to the calumnies of the convert Nicholas Donin, the order to seize all rabbinic works issued by the German emperor Maximilian in 1506, and the defamation of the rabbinic literature by John Eisenmenger in his *Entdecktes Judenthum*, in 1701, which up to this day is the chief repertory for antisemitic writers.

The Talmud is indeed characterized by a minuteness in ritualistic discussions which to the modern mind appears petty, it naturally contains many views which to a modern scientist appear childish, and gives occasionally voice to bitter feelings against the persecutors of the Jews, but it also teaches most emphatically probity in business, moral purity, tenderness in family life and civic virtue.

GOTTHARD DEUTSCH

**TAMMUZ.**—A divine figure of Babylonian religion, symbol of the springtime sun and the return of vegetation. He is associated with Ishtar who represents the revived vegetation of the earth. Under the title Adon, "lord," he passed to Greece and was linked with Aphrodite. The death of the god at the end of summer and his revival in the springtime were the occasions of ceremonial weeping and rejoicing respectively. The underworld realm of the dead is sometimes called the "house of Tammuz."

**TANNA.**—(Aramaic: "teacher"; plural, *tannaim*) one of the Jewish scholars of the first two centuries whose teachings are contained in the Mishna (q.v.) and in the Baraita (q.v.)

**TANTRAS.**—The religious literature of the *Saivite* sects of India, called the *Sāktas*, who worship the female energy of the supreme God in his *Sakti* (q.v.). These works contain theology, instruction in meditation and innumerable rites making use of *mantras* (q.v.), mystical diagrams and gestures.

**TAO.**—The Chinese word for Cosmic Order. It is the ultimate law expressing itself in the phenomenal world, sometimes interpreted in terms of naturalism, sometimes as a spiritual reality underlying the material phenomena of the world. Human happiness is only to be attained by obedience to it and human perfection is found by living in harmony with this cosmic order. The whole duty of man is to be a willing instrument for the free working of the *Tao* of the universe.

**TAOISM.**—See CHINA, RELIGIONS OF, II.

**TAPAS.**—Austerities, bodily tortures and sufferings endured voluntarily by Hindu devotees in order to gain complete mastery of the passions and to secure spiritual and supernatural powers.

**TAQIYYA.**—A principle of Shī'ite Islam by which a Moslem in a hostile country is enjoined to hide his own convictions and conform to the alien religious practices for the sake of his own security and that of his fellows. It probably originated with the Ismā'īlīs.

**TARGUM.**—(Hebrew word meaning interpretation, translation), a paraphrase of the Old Testament into Aramaic among the Jews of Jerusalem and Babylonia, according to tradition originating with Ezra (Neh. 8:8). These interpretations of the Old Testament gradually crystallized during several succeeding centuries into the so-called Jewish Targums. Those extant today are; I. On the Pentateuch: (1) Babylonian Targum of Onḳelos, (2) Palestinian Targum II. of Jerusalem of parts of the Pentateuch, (3) a complete Targum I. of Jersualem called pseudo-Jonathan. II. On the Prophets: (1) Babylonian Targum of the Prophets, of Jonathan bar Uzziel, (2) Palestinian Targum of the Prophets. III. On the Hagiographa: (1) Psalms, and Job, (2) Proverbs, (3) Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, (4) Chronicles. No Targums are known on Ezra, Nehemiah and Daniel.

IRA M. PRICE

**TATIAN.**—Christian apologist of the 2nd. century. He was an Assyrian philosopher who was converted to Christianity, and became a disciple of Justin Martyr. His *Diatessaron* (q.v.) is the first known attempt at a Harmony of the four Gospels, and was the official gospel in the Syrian church.

**TAUHID.**—The unity of God in the theology of Islam. Since the Sufis were really pantheistic the term was, by them, extended to mean the essential unity of the soul with God. This use was condemned by orthodoxy.

**TAULER, JOHANN** (ca. 1300–1361).—German mystic of wide influence. He came under the influence of Meister Eckhart in Strassburg, and as preacher in Basel was intimately associated with the "Friends of God" (q.v.). He proved his fidelity in the face of a plague of black death in Strassburg.

**TAUROBOLIUM.**—The rite of blood-baptism in the mysteries of the Great Mother, Cybele, and

Attis. The initiate was placed in a pit and the warm blood of a sacrificed bull allowed to flow through a grating upon him. Originally a primitive way of securing the magic potency of the blood of a powerful animal by contact, it was spiritualized to mean a death to the old life of sin and guilt and, through the blood, a rebirth to the new purified immortal life. The blood not only cleansed, but imparted the divine life. See CYBELE; MYSTERY RELIGIONS; CRIOBOLIUM.

**TAYLOR, JAMES HUDSON** (1832–1905).—Medical missionary to China, and founder of the China Inland Mission; a man of great executive ability as well as of intense piety and devotion.

**TAYLOR, JEREMY** (1613–1667).—English clergyman, who in that troubled period on account of his royalist devotion led a somewhat precarious existence. He is famous for his devotional books, *The Rule and Exercises of Holy Living*, and *The Rule and Exercises of Holy Dying*.

**TEACHING OF THE TWELVE APOSTLES.**—See DIDACHE.

**TE DEUM.**—A famous ancient hymn of praise to the Trinity, traditionally accredited to Ambrose of Milan, used in various Christian liturgies, especially the Roman and Anglican, and so-called from the opening words of the Latin, *Te deum laudamus*.

**TEL EL-AMARNA TABLETS.**—A collection of over 350 cuneiform documents found in Egypt in 1886 (or 1887). Most of the tablets are letters. A few of these were exchanged between the Pharaohs Amenhotep III. and Amenhotep IV. and their "brothers," the kings of Babylonia, Assyria, Mitanni, Arzawa, Cyprus, and Hatti (the Hittite land). The majority form the correspondence between the Pharaohs and their vassals in Syria-Palestine. The main theme of the royal letters is the amount of Egyptian gold the kings of Babylonia and Mitanni will accept in exchange for their daughters who are to grace the Pharaonic harem. The burden of the letters of the vassals of the Pharaoh is the danger threatening Egyptian rule in Syria. The Hittites were pushing into the country from the north, the Sutu and Habiri (nomads and semi-nomads) from the east. Appeals for aid came from the governors of such cities as Byblos, Tyre, Sidon, Megiddo, Gezer, Lachish and Jerusalem.

The tablets vividly picture the conditions in Canaan at the time the Israelites were entering that land (roughly 1400 B.C.), They also throw light on the diplomatic and commercial relations of the Near East during the latter half of the 2nd. millennium B.C.

D. D. LUCKENBILL

**TELEOLOGY.**—The doctrine that the principle of design runs through the structure of the world and can be employed as a principle of explanation.

Teleology is best understood in contrast with mechanical or scientific explanations in terms of cause and effect. Teleology is the doctrine that in an explanation of the world that really accounts for the total outcome, design or purpose is needed to supplement cause and effect.

Theistic evidence has always rested rather heavily upon the argument from design (teleological argument) as one of its "proofs" of the existence of God. The substance of this argument consists in showing that world processes seem to co-operate to produce intelligent results, which satisfy our understanding only as we allege a directing purpose analogous to our own purposing activities. The argument has changed form from its early formulation by Paley, to more developed forms to meet the scientific advance and especially the evolutionary principle. (Cf. Janet's *Final Causes*, and James Ward's *Realm of Ends*.)

In some developed form teleology is still a vital concern for religious thinking. Religious explanation always involves some conception of the divine purpose and of the relation of human activity to that purpose. All Christian doctrines of prayer and the meaning and values of life rest upon a teleological conviction.

HERBERT A. YOUTZ

**TELEPATHY.**—The alleged transference of thoughts or emotions from one mind to another without the employment of the customary channels of sense. Telepathy is one of the possible explanations of occult mental phenomena.

**TEMPERANCE MOVEMENTS.**—Movements to limit or abolish the use of alcoholic beverages.

I. EARLY HISTORY.—Practically all peoples above the level of barbarism know something of the manufacture and use of alcoholic beverages. The earliest liquors were fermented or malt liquors; yet the common observation of the evils of their use led early to counsels of temperance and even to temperance movements. Such movements occurred in early China, India, Persia, and Egypt. Hence the more ethical religions came to inculcate temperance. The early Buddhists were total abstainers, while Mohammed forbade the use of wine to his followers. Not much progress beyond the teachings of the Old Testament with respect to temperance, however, was realized in Christian countries till the 19th. century.

Modern temperance movements in Western civilization have a number of new factors connected with them, which no doubt account sociologically for their appearance. The peoples of northern Europe are, in the first place, less immunized physiologically to alcohol, while at the same time their climatic conditions favor the craving for and even the abuse of alcoholic stimulants. Secondly, the popularization of the use of distilled or spirituous liquors (previously largely unknown) in the 17th. and 18th. centuries made the abuse of alcoholic beverages more easy and intoxication more common. Thirdly, the complexity and high standards of efficiency of modern society have rendered strict sobriety more necessary. Lastly, the progress of science in demonstrating that alcohol under all circumstances acts as a poison of protoplasm, or unprotected living tissue, has aided not a little in the progress of temperance movements.

The first considerable efforts at legislative restriction of the liquor traffic date from the early 18th. century. In 1728–36 the English Parliament passed the first laws designed to limit the sale of liquors. These have been followed in all civilized countries by a constant succession of laws directed to the same general end. Much of this early legislation was ineffective and often served only to intensify the evil. Indeed, the height of intemperance seems to have been reached in the period 1750–1825, when drunkenness became frightfully common in all classes of society, the clergy being scarcely less free from it than other classes.

As a result, many popular scientific and religious movements against the evil started early in the 19th century. Dr. Benjamin Rush, a prominent American physician, in 1804 published a paper pointing out the physiological evils which resulted from alcoholic beverages. In 1808 Dr. J. B. Clark organized a pioneer temperance society at Saratoga, N.Y. Following are the dates of the starting of some of the chief early temperance societies and movements: Massachusetts Society

for the Suppression of Intemperance, 1813; Swedish Temperance Movement (Per Wieselgren), 1819; American Society for the Promotion of Temperance, 1826; Ulster Temperance Society (Ireland), 1829; British and Foreign Temperance Soeiety, 1831; Irish Temperance Movement (Father Theobald Mathew), 1838; Washingtonian Temperance Society, 1840; Order of Good Templars, 1851.

As a result of these and many other movements millions of people in English-speaking countries in the decades 1840–1860 signed the pledge of personal abstinence. All branches of the chureh were won over to the support, if not of total abstinence, at least of the temperance movement in general. Politically the movement expressed itself in the enactment of many restrietive measures, and especially of prohibition laws in several American states. Beginning with Maine, which in 1846 passed the Neal Dow law and became the first prohibition state, a dozen American states enacted prohibition laws between that date and 1855. Only Maine, however, stood steadfast by her prohibition law, finally incorporating it in her constitution in 1884, though even in Maine for a long number of years the law was not strictly enforced.

II. Recent History.—After the Civil War in the United States the temperance movement took on new vitality. Its hygienic and social aspects became more emphasized, and the movement became more definitely organized politically. The National Prohibition Party was organized in 1869. This party had few political triumphs of its own, but it had a great influence on other parties. Even more significant was the organization in Cleveland, Ohio, in 1874 of the Woman's Christian Temperance Union. Under the leadership of Miss Frances E. Willard this became in 1883 an international organization with branches in every civilized country. In 1879 this organization began a propaganda for the compulsory teaching of temperance in the public schools. In 1884 New York passed sueh a law. Similar laws were later enacted by all the states and some European countries. From this single measure more of the success of the recent temperance movement has probably come than from any other source. An adjunct in the United States, however, was the work of the Anti-Saloon League, founded in 1893, which became the main non-partisan politieal organization agitating for restrictive legislation, and especially for a prohibitory amendment to the federal constitution.

In Europe the most noteworthy developments during this period were in Scandinavia, which had long suffered from excessive intemperance. In 1865 the city of Gothenburg, Sweden, taking advantage of a law of 1855, established a restrictive monopoly over the sale of spirituous liquors through what is known as the Company System. A company of twenty respeeted citizens and firms was formed and the right to sell spirituous liquors was placed exclusively in their hands. The object was to lessen the eonsumption of liquor and to eliminate the element of private profit. In 1871 Norway adopted this system and developed it with certain modifications, so that it is now generally known as the "Norwegian Company System." In Norway it is aecompanied by local option in the eountry districts, and the profits of sales in the cities go largely to provide "substitutes for the saloon." Since 1902 in Norway the open bar has been abolished and sales are only for home eonsumption, while the sale of beer and wine has also been brought under control. Thus Norway has reduced its per capita consumption of alcohol to the lowest of any eountry in Europe. But the system has not been copied outside of Norway, the nearest approach being the "Dispensary System" eonducted by South Carolina from 1893 to 1915.

In English-speaking countries, while high license, local option, and state monopoly have at times been advocated, the undoubted trend of the temperance movement has been in the direction of the total legal prohibition of the liquor traffic. In the United States this trend, first manifest in the fifties, as we have seen, showed itself again in the eighties. But a reaction followed, and it was not until 1907 that the movement for prohibition became strong again. The Great War greatly accelerated the movement, and even carried it to other countries. By January 1919, thirty-six states and territories of the United States had enaeted state prohibition laws. In December 1917, however, Congress had submitted to the states an amendment (the eighteenth) to the federal constitution providing for national prohibition. This amendment was ratified by thirty-six states, the necessary three-fourths majority, by January 16, 1919. It provided that the prohibition of the traffic should go into effect one year from the date of the ratification of the amendment. But in the meantime, in 1918, Congress had passed a War Time Prohibition measure, providing for the suppression of the traffie from July 1, 1919, till demobilization was effected. On that date aecordingly the whole of the United States became "dry."

The effect of the Great War on the temperance movement in other eountries was scarcely less striking. Soon after its outbreak Russia prohibited the manufacture and sale of vodka and the Freneh government that of absinthe. France, Great Britain, and even Germany found it necessary to plaee stringent regulations upon the liquor traffic as war measures. Canada adopted prohibition in all its provinces except Quebee and the Yukon. Norway enaeted a prohibition law in 1915, but in 1918 repealed it. Whether all the war-time temperance legislation proves permanent or not, it would seem probable that in the near future the prohibition of the manufacture and sale, if not of all, at least of the stronger, alcoholic liquors for beverage purposes would become general in Christian countries.

Charles A. Ellwood

**TEMPLARS, KNIGHTS.**—The "Poor Soldiers of Jesus Christ," a military company under monastic vows, called Templars as their house in Jerusalem was on the site of the ancient temple, was formed in 1119, given (Council of Troyes, 1128) a rule composed by Bernard of Clairvaux, and finally organized by Pope Innocent II. in 1139, after which, beside the knights of noble birth and the serving brothers, the order had priests as ehaplains. They wore a white mantle with a red eross ("Red Cross Knights"). This order eharged with the defence of pilgrims and the holy places of Palestine was the high expression of ehivalry and obtained enormous wealth throughout Europe, enjoying many immunities and acting in negotiations between kings. After heroic warfare the order was discredited by the final loss of Jerusalem and popular rumors against them were used by rulers who coveted their wealth. In 1307 Philip the Fair of France, aided by Pope Clement V., arrested all in France on a charge of apostasy and licentious idolatry. Torture secured confessions from some who then repudiating the confession were burned as relapsed heretics. The Council of Vienne (1312) abolished the order, assigning their wealth to the Hospitallers, but in France and other lands kings and courtiers profited most.

F. A. Christie

**TEMPLES, EGYPTIAN AND SEMITIC.**—I. Egyptian.—1. *Function.* The regular term for

an Egyptian or Semitic temple is "house" or "palace." This function of housing the presiding deity was served in Egypt equally by the prehistoric wattle hut and by the magnificent stone structure of the Empire. The normal Egyptian temple was approached by a long, sphinx-bordered avenue and set apart from the surrounding town by a high girdle-wall. Behind the massive pylon entrance came lofty columned courts where the public might participate in religious festivals. At the rear lay the sanctuary where dwelt the divine image in its shrine, and around it the store-rooms which held the god's wardrobe and his household equipment and supplies. The sanctuary, low-ceiled and remote from the bright Egyptian sunlight, shrouded in fitting gloom the divine mystery.

2. *Beneficiaries.*—Two classes of temples are found: one for the gods proper, the other primarily for the benefit of the dead. Of the former class the great Empire temples at Thebes and the Ptolemaic structures at Dendera and Edfu are examples. Of the second class ("mortuary temples") the most notable were associated with royal tombs; analogous were the humbler tomb-chapels of the non-royal, where likewise offerings were brought for use by the deceased in the Other World. Queen Hatshepsut's mortuary temple in western Thebes, dedicated also to Amon, illustrates normal and mortuary purposes combined.

3. *Maintenance, organization, and activities.*—The temples were the special care and glorification of royalty, to which they regularly owed their erection and endowment. Their walls were gay with painted relief scenes of the ruler's conquests (from which the slaves who tilled the temple lands were often drawn), his pleasures, and his ministrations to the god. For the pharaoh officiated nominally in each act of worship; though practically, of course, both ritual and administration were commonly performed by priests as his representatives. In early times high nobles held the chief offices, while humbler posts were filled by townsmen serving periodically in established relays. Later the priests formed a definite social group, trained in the temple itself. Their work, summed up, consisted of body-service to the god's image, celebration of his festivals, and care of his estate. Such temporal power, wielded over vast domains augmented from reign to reign, enabled the high-priesthood of Amon at Thebes to rival, and even, at the end of the Empire, to supplant the royal house.,

II. Semitic.—*A. Eastern.*—1. *Architectural origin.* In the Tigro-Euphrates region the gods dwelt in massive square brick "houses" set on a lofty brick base (for stone, abundant in Egypt, was lacking in the Babylonian plain). Non-Semitic Sumerian mountaineers blended in the population contributed to these temples their most characteristic feature, mountain-like stage-towers (among them the biblical "Tower of Babel"), ancestors of modern steeples.

2. *Organization and activities.*—Great temples often contained sanctuaries for numerous subsidiary deities beside the chief god. The ruler himself had once served as high priest, but soon even he required a professional priest as mediator. Besides serving the god's images and property, the Babylonian priesthood was especially occupied religiously with processes of divination (by hepatoscopy, astrology, prodigies, etc.) and incantation (by magic formulae accompanied by rites of sympathetic magic) in behalf of both state and individual. To insure correct performance of these rites, a reference library of hymns, formulae, astronomical data, lists of omens, etc., was provided; and the priests and priestesses became a highly differentiated group of specialists.

Store-rooms and offices were very numerous, for Babylonian priests controlled both the learning and much of the business of their world. Since they alone were masters of the cumbrous cuneiform writing, they served as teachers, public scribes, and judges. Administration of enlarging temple estates led into wider business channels rather than into politics as in Egypt, so that Babylonian temples became not only religious but great banking and mercantile houses.

*B. Western.*—1. *Origin.*—In Syria-Palestine and Arabia appear most clearly the origins of Semitic worship in general. Divinity was associated with prominent or unusual manifestations in nature, such as hill-tops, caves, springs, and the trees that flourished beside them. Sites hallowed thus inherently or, in other cases, by special visions of the deity, became the earliest Semitic sanctuaries. Such already holy spots would be chosen for temples.

2. *Hebrew temples.*—When the Hebrew nomads occupied Palestine, they took over the "high places," etc., of their Canaanite predecessors. Yet they thought of Yahweh as still dwelling in Sinai (I Kings 19) and again as in their midst, in the ark of the covenant; they could also represent him by images, which might be served by a hired priest in one's own home, making it a quasi-temple (Judges 17). The shrine of the ark at Shiloh must be classed as a temple proper, for the terms "house" and "palace" of Yahweh are both applied to it. Solomon's temple at Jerusalem, somewhat Egyptian in plan, was built later as a permanent home for the ark. Destroyed in 587 B.C., it was rebuilt on a humbler scale under Zerubbabel after the Captivity, then replaced more sumptuously by Herod. During the Babylonian Captivity, Jews in Egypt built an independent temple at Elephantine.

Temple income included both taxes ("tithes") and gifts. The offerings comprised burnt offerings, incense, and agricultural products. Descendants of Aaron constituted the official priesthood, while the rest of the tribe of Levi was set apart for supplementary duties. T. George Allen

**TEMPLES, FAR EASTERN.**—China, Japan and Korea all have innumerable Buddhist temples. China and Korea have also many temples to Confucius and the other Sages. China has in nearly all of its larger cities temples similar to those of Confucius dedicated to Wen Chang, the god of Literature, and everywhere it has Taoist temples which are not found in either of the two other countries. Japan has its peculiar Shinto shrines in every village and hamlet, varying in size from tiny wayside cubicles to the famous memorial temple at Ise where a virgin Princess of the realm guards the sacred Mirror, symbol of Amaterasu and of royalty. In all three countries, there are myriads of tiny worshiping places and shrines in the forests and mountains and by the wayside where spirits of every kind are invoked.

1. *Buddhist Temples* in all three countries are largely similar as to architecture, erected with wooden posts and lofty curved roofs covered with tile. In China and Thibet they sometimes have stone walls. The majority of the ancient temples are located far back in the quiet places in the mountains, but in Japan, and to some extent in China, there are many important temples right in the heart of the populated centers. Korea's temples look different from the others at first sight, for their walls are covered inside and out with great numbers of pictures of Buddhas, the Paradises and other scenes. In Japan, probably due to Shinto influence, one always finds a long row of the *torii*, double linteled, "bird perch," gateways spanning the approaches to the temple. Because

of the aggressive spirit of Japanese Buddhism, the temples in Japan, at least those erected within the last century, average larger in size than those in the other two countries, and they are better kept up.

As to images, some temples have many, some have none. It all depends upon which particular sect controls the temple. In Japan, there are twelve main types of sects divided into over fifty large and important independent denominations, each with its distinctive temples. Some of these sects in each country worship Sakamuni and his associates only; others worship the Amida group; others favor only Vairochana; the Zen sect and its counterparts in the other lands have no images at all.

Usually the idols shown are in trinities sitting together upon the altars, although single statues are not uncommon. Usually in all three countries, but particularly so in Korea, a "temple" consists of a whole assembly of "Main Halls" with some particular Buddha or Trinity supreme in each. In the Main Halls of some of the Japanese temples, in recent years, the custom of preaching sermons similar to those in Christian churches has grown up. Usually, however, the priests go through a regular routine of offering cooked food or flowers and incense with prayer at stated intervals whether anyone is present or not. The devotees come in, prostrate themselves, offer silent prayer, put their offerings in the grid-ironed box in front of the image and depart.

2. *Taoist Temples* and idols and services in China differ little from the Buddhist ones. Only the names of the idols differ. They even have the trinity of images. There are none of these temples in Korea or Japan.

3. *Confucian Temples* in China and Korea, and those erected to the god of Literature in China (not in Korea) are all very much alike. In each country, they are massive structures built up high on foundations of white cut stone, vying in grandeur with the finest palaces of the Kings. As to decorations, inside and out, they have none. They stand in beautiful spacious grounds surrounded by massive shade trees. Nearby are the apartments of the Doctors of Letters who used to manage the great Examinations, and the Lecture Hall where they used to gather.

Inside the Temple, the only furniture is a row of lacquered chairs arranged along the wall, each having upon it a tablet of wood bearing the name of one of the Sages. Confucius' chair is slightly larger than the others. On the two sides of him are the tablets of his greatest disciples—Mencius and the others. In Peking, there are but seventy-two of these tablets in all. In Korea, there are 140 in all, 124 to Sages of China and 16 to Literati of Chosen. Twice a year, in the second and tenth lunar months, flowers, raw meat, grains, silk and other things are offered before the tablets, the King in person or his representative offering the worship. Since the abolition of the great Examinations in the two countries, these temples have lost their former glory, and are largely deserted, but the larger ones are still worth seeing. There are no Confucian temples in Japan.

4. *Shinto Shrines* in Japan are everywhere—in the parks, in the crowded streets of the cities, in the mountains and by the waysides. Usually they are little thatched buildings raised on high foundations, and approached by flights of stairs or by narrow lanes. Always in front of them are one or more of the *torii* gateways. Usually the shrine is not over ten feet square, often it is not six. Inside is usually nothing but a tablet or banner or mirror or vase of flowers. In front of it, hanging from the eaves or from one of the *torii*, is a rope (sometimes made of human hair given as offerings) leading up to a bell. Worshipers take off their hats, pull the rope, clap their hands, bow a moment in silent prayer and then go about their business. The worshiper seldom goes inside a Shinto shrine, probably because they are so small. He worships from the yard outside.

In none of these three countries are there any great temples of marble and other precious materials such as they have in India. The materials used are more largely wood and rougher stone, but the idols in the temples will bear comparison with those of any land. CHARLES ALLEN CLARK

**TEMPLES, GREEK AND ROMAN.**—I. PURPOSE.—The Greek name for temple (naos) implies that the underlying idea was that of a dwelling-place for a divinity. The principal form of worship being sacrifice, there was regularly an altar for burnt offerings outside the temple, and an altar for bloodless offerings within. A statue of the divinity was not indispensable and in the earliest traceable stage of Greek religion—that represented by the Homeric poems—such statues seem to have been almost or quite unknown. But in the historical period a Greek or Roman temple regularly housed a statue or statues of the divinity or divinities to whom the temple was dedicated. There was no provision within the temple for any form of congregational worship.

II. HISTORY.—Temples are mentioned in the Homeric poems, but with little indication of their architectural character. The earliest extant remains of temples of developed Greek type may date from the 7th. century B.C. From that time on temples increased in number. Ultimately every city-state had many temples, some within the city walls, others in the surrounding territory. From the point of view of artistic perfection the 5th. century B.C. was the great age of Greek temple-building. To that century belong the Parthenon, the so-called Theseum, the Temple of Wingless Victory and the Greek theum at Athens, and many other noble structures.

Of the earliest Roman temples, belonging to the period in which Rome was under Etruscan influence, only scanty traces exist. Remains do not begin to be abundant until the 1st. century B.C. Fairly well preserved temples exist in considerable numbers, not only in Rome and elsewhere in Italy, but also in other parts of the Roman dominions, especially Southern France, Northern Africa and Asiatic Turkey.

III. ARCHITECTURE.—The normal Greek temple was of stone or marble. It was an oblong rectangle in plan. Its essential part was an enclosed chamber in which was the statue of the divinity. A large temple was surrounded on all sides by a colonnade of the Doric or Ionic order, or, at a late date, the Corinthian order. The edifice rested upon a visible stepped base and was covered by a gable roof. Sculpture was extensively used for exterior adornment.

The normal Roman temple was an adaptation of the Greek, but with some modifications. It rested upon a comparatively high vertical-sided base, with a flight of steps only in front. A complete colonnade on all four sides was unusual. Circular edifices, not unknown in Greece, were common. The Corinthian was the favorite architectural order. The Pantheon, the most remarkable of extant Roman buildings, was a temple from the beginning—the existing structure dates from about 120–125 A.D.—but a temple of unique design. It consists of a concrete rotunda covered by a concrete dome and of a rectangular portico with granite columns supporting a gable roof.

F. B. TARBELL

**TEMPLES, INDIAN.**—The earliest Indian temples date from the 3rd. century B.C. These are Buddhist *stūpas*, tumuli to contain relics or commemorate some event in the life of the Buddha. Then in the place of independent *stūpas* came structures in which the *stūpa* was placed at the end of a quadrangular chamber (divided by pillars), cut in cliffs or built of brick. Images took the place of relics, and the shrine was marked by a pointed dome.

In the temples of Vishnu is found (in the inner shrine) an image into which the essence of the god has been installed by ceremonies. Subordinate or related gods, and *avatars*, are represented by images. The temple is a replica of the god's heaven. Musicians take the place of heavenly singers; temple-girls take the place of heavenly nymphs. Priests and worhipers wait upon the god as servants would wait upon a king. He is awakened, bathed, dressed and ornamented, fed, put to bed, and the shrine closed. Incense is burned before him, lamps are kept burning and are waved before him, flowers and perfumes are offered, and he is taken on his car in procession through the city. Sacred texts are repeated before him, dances and dramas, enacting myths connected with him, are performed. The worshiper circumambulates the shrine keeping his right side toward it, goes to the threshold, presents offerings of fruits, flowers, or food (which is received by the priests), prostrates himself or raises his hollowed hands to his forehead, mutters a prayer, and departs. Bells are rung to attract the attention of the god to the offering. A portion of the offered food is eaten (often sold at a good price). It is efficacious because something of the essence of the god has been instilled into it.

In the temples of Çiva is found only the *linga*, a plain conical stone symbolizing the male reproductive organ. This is in a constant state of heat. Sacred Bilva leaves are placed on it, and Ganges water is sprinkled over it. As a rule no food is offered. The ritual is one of prayers and obeisance. Carvings and statues (representing myths about the god, and subordinate or attendant gods) are found. In the temples of his wife Kālī or Durgā, who represents the female creative principle as distinguished from the absolute Being of the male, animals are offered.

Only the lower Brahmans officiate at the temples, and these are looked down upon by the higher Brahman castes. The more educated rarely visit the temples. There is no congregational worship. All four castes are admitted to temples, but outcastes are excluded.

The temple worship seems to be largely non-Aryan; to have been developed from the fetish worship of Dravidian tribes as the religion of the Çūdras was incorporated into the Aryan worship. In the old Brahman ritual only the three upper castes had a part in the worship. W. E. Clark

**TEMPORAL POWER.**—Political or secular power in distinction from ecclesiastical or spiritual authority, used specifically to indicate the power exercised by the pope of Rome as ruler of the States of the Church before 1870, a right regarded as inalienable to the Catholic Church.

**TEMPTATION.**—The allurement of an object which solicits the will, usually with evil implications. Temptation indicates either the object which tempts, the process of being tempted, or the act of enticing to evil.

Temptation describes any sinful solicitation of the will, the impulse to make an evil instead of a good choice. Traditionally, temptation is pictured as the work of a personal tempter, the devil. Modern ethics finds in a psychological analysis of the growing spiritual nature of men a scientific basis of explanation. The wisdom acquired by mankind in the course of its long history establishes certain courses of conduct as valuable, or right. The individual, however, discovers that native instincts or selfish interests strongly engage his emotions, and when these conflict with what is known to be right, temptation exists.

Herbert A. Youtz

**TEMPUS CLAUSUM.**—(Latin: "closed time.") The periods during which nuptial celebrations or other festive ceremonies are forbidden. The Council of Trent ruled that these periods should be from Christmas until Epiphany Day, and from Ash Wednesday until the octave of Easter. The German Evangelical church perpetuates the Catholic custom.

**TEN ARTICLES.**—The first Anglican Confession of faith after the revolt against Rome, promulgated in 1536 by Henry VIII. It substitutes for the authority of the pope the authority of the Bible and the ancient creeds, and affirms a somewhat modified conception of justification. Otherwise it departs very slightly from Catholic positions.

**TENDAI.**—A system of philosophical Buddhism founded on the "Lotus of the True Law" (q.v.) by a Chinese teacher of the 6th. century. In the 8th. century a Japanese student, Saichō (Dengyo), made it the most powerful Buddhist teaching in Japan with headquarters at Hiei. It tried to unify the various forms of Buddhism and the manifold of the phenomenal world of existences by viewing them as phases of the one truth and grounded in the one universal Reality. The historical evidence of this unity of the universal and the particular is given in the person of the Buddha who embodied the universal in a concrete human manifestation by attaining Buddhahood.

**TENEBRAE.**—(Latin: "darkness.") The matins and lauds sung in the R.C. church on Wednesday, Thursday and Friday of Holy Week, so designated from the gradual darkening of the church by the extinguishing of candles, in symbol of the darkness accompanying the death of Jesus Christ.

**TERAPHIM.**—In the ancient Hebrew religion certain objects, details concerning which are lacking, which appear to have been used in idolatrous rites. Cf. Gen. 31:19 and 30.

**TERCE.**—In the Roman liturgy the office for the third hour in the breviary, ordinarily recited about 9 A.M.

**TERMINISM.**—A theological hypothesis which assumed importance among some Pietistic writers that there is a limited term or period of grace within which man must accept the opportunity to repent or be saved. Beyond the limits of this term no salvation is possible.

**TERRITORIALISM.**—The theory which arose in the period of the Reformation that the religion of a people should be that of its ruler.

**TERTIARIES.**—Members of a spiritual congregation within various R.C. orders, who live in accordance with "the third rule" of such orders. See Third Order.

**TERTULLIAN** (ca. A.D. 155–222.)—The founder of Latin Christian literature, the "African Cicero."

Tertullian was educated for the law and practised for a time at Rome, where he was converted, probably about A.D. 190–195. He had removed to Carthage by A.D. 197, when he wrote his brilliant defence of Christianity, the *Apologeticum*. About 202–3 he became devoted to the Montanist movement, and for five years he strove to win the church to the Montanist side. Failing in this, about 207–8 he withdrew from the Catholic church and became the head of a small Montanist group at Carthage. His numerous writings, apologetic, polemic and practical, fall into three groups: those written before his acceptance of Montanism, those from the five years during which though a Montanist he remained within the church, and those written after his break with Catholic Christianity. He wrote with extraordinary brilliance and often bitterness. The works of his orthodox period continued to be influential (especially because of theological terms he originated). He deeply influenced Cyprian and Augustine, and through them all western Christianity.

EDGAR J. GOODSPEED

**TEST ACT, THE.**—To provide a test which no ecclesiastical authority could elude by dispensation, Parliament (March, 1673) enacted that all civil and military office holders, the Duke of York, and members of the royal household, were to take the Oaths of Allegiance and Supremacy, forswear the doctrine of transubstantiation, and receive the Sacrament of the Lord's Supper in accordance with the usage of the Church of England. Dissenters and Papists alike suffered disability and endured great hardship. Persistent protests issuing in amendments, partial repeals, and acts of indemnity protecting individuals from the penalties incurred under this act, finally in 1829 led to its complete repeal. PETER G. MODE

**TETRAPOLITAN CONFESSION.**—The first confession of faith of the Reformed church, so called because presented to the Diet of Augsburg in 1530 by four cities, Strassburg, Lindau, Constance, and Wemmingen.

**TETZEL, JOHANN** (1465–1519).—His fame rests exclusively on the fact that it was his preaching of indulgences as a means of raising revenue for the building of St. Peter's church in Rome which aroused the indignation of Luther and led to the writing of the 95 theses which are now considered as the beginning of the Protestant Reformation.

**TEUTONIC ORDER.**—A German religious order dating from 1189; originally devoted to hospitaler services in connection with the Crusades. It gradually became a military order, and in the 13th. and 14th. centuries was instrumental in the conquest of Prussia. After varied fortunes the order was suppressed in 1809, but was revived in Austria in 1834 with its original purpose of caring for sick and wounded.

**TEUTONIC RELIGION.**—Teutonic religion comprises the beliefs and practices in regard to the supernatural among the ancient Teutonic peoples.

I. RELIGION (i.e., in the narrower sense, the beliefs only).—Our information as to the oldest period is derived from the remains these peoples have left, chiefly from their burial places. From these sources it is known that in prehistoric times there were Teutons who believed in a life after death, in an abode of spirits, in gods to be placated and feared. They worshiped the Thunderer and the sun. The evidences of this begin some four thousand years before the Christian era. During this long period a stream of varying burial customs passed slowly from the South of Europe to the North. These changes in custom are so radical that they indicate changes in the conception of life after death. It is then evident that Teutonic religion is but a series of strata from vastly different times and places, representing many religions and stages of belief.

1. *The lesser mythology.*—There is a multitude of religious phenomena not connected with the great gods, but belonging largely to animism (q.v.) and manaism (q.v.). These two forces people man's invisible world with a miscellaneous supernatural host. Thus the spirit of the mountain or the frost may by reason of its baleful power be figured as a giant or giantess. But small and delicate things must be otherwise explained; jewelry, good swords, all dainty heirlooms were made by small beings that could fetch the ores from the bellies of the mountains and fashion them well. These were the dwarfs. The elf is another such being; its arts are fine; it may moreover love a mortal and seek to carry him or her to elfin land. Like the dwarf and the giant and all monsters it is often found by the waterside. Most giants are ugly, but some are fair. Most dwarves are malicious, but some are kind. The dark elves are evil, but the light elves are good. There were also mortals whose spirits availed more than the common man's; wise women who spun the thread of fate, called norns in Scandinavia; maidens who hovered over the field of battle to choose those who should die, called valkyries in Scandinavia; swan maidens, women who could put on the garb of swans and fly to distant parts; and then the ruck of wizards and witches.

When the spirit has permanently left the body it must be somewhere else, therefore there is a region of spirits. There were various spirit lands in Teutonic belief; in the earth where the body was placed, in the North, in the sea, in the air, in Hel in the center of the earth, in the mountains where the spirits dwelt in a goodly company as in Valholl, or where chosen heroes occupied selected mountains. The multitudinous beings that dwelt so close at hand were much nearer to mankind than the great gods whose defeat by Christianity they survived. The lesser mythology provided men with their real religion.

2. *The greater mythology.*—The greater mythology deals with the gods. There were three gods and one goddess known to nearly all the Teutonic tribes; Tiw, Thor, Woden, and the latter's wife, Frig. The three did not form a trinity.

The name Tiw (Old English *Tīw*, Old High German *Zīu*, Old Icelandic *Týr*) is the same word as Greek *theos*, Latin *divus*, *deus*. The root means "to shine." Tiw was once god of the sky, but he had lost that character by the beginning of history and become the god of war. He was the chief god of the Teutons during the first centuries of our era but was later overshadowed by the rising Woden cult. The Roman writers called him Mars and the Teutons named the *dies Martis* after him (Old English *Tiwesdaeg*). Latin inscriptions by Frisian legionaries call him *Mars thingsus*, whence German *Dienstag*. In the Scandinavian countries he was eclipsed by Thor and Woden.

Thor's name is best known in this, its Scandinavian form (O.E. *þunor*, O.H.G. *Donar*, O.Icel. *þórr*). Early Roman writers called him Jupiter, later ones Hercules. The *dies Jovis* became O.E. *þunresdaeg*, O.H.G. *donarestag*. O.Icel. *þórsdagr*, from which latter English Thursday is borrowed. Originally the god of thunder, with the decline on Tiw he became the god of war, a position which in Scandinavia he had to contest with Woden. If

that land he was the most popular of the gods, the chief god of the eommon man. He was youthful, fair of face, red of beard, strong, good-natured, rather simple, a peasant god. He drove a wagon drawn by goats. His hammer eonsecrated agreements, vows, and marriages.

Roman writers refer to Woden (O.E. *Woden*, O.H.G. *Wōdan*, O.Icel. *Óðinn*) as Mercury. The *dies Mercurii* became O.E. *wodnesdaeg*. All exeepting the most southern tribes knew Woden. He was the god of the wind. But in northern and western Germany he became the ehief figure in the eult and was brought in that eapacity to England by the Angles and Saxons and to the South by the Langobards. This added feature also migrated to Scandinavia where it flourished among the aristocracy only but where it found distinguished literary expression. As god of the wind he was the leader of the troop of souls that inhabit the air, and thus of the wild hunt, and so became god of the dead. In the cult that eame to Scandinavia from the South he inspired all higher activity of the mind; he taught shape-changing, magic, runes, improvements in war, the art of verse. Woden is an old man with a grey beard and but one eye. He wears a grey eloak and a wide-brimmed hat pulled down over his forehead. He was a great traveller and was ealled in Latin *Mercurius viator* and *Mercurius indefessus*. He rode a grey steed upon which he fared through the air as well as upon the land. His wife, Frig (O.E. *Frig*, O.H.G. *Frīja*, O.Icel. *Frigg*) was known by the same tribes which worshiped Woden. But he was no monogamist, for he was given to boasting of his gallant adventures. He is cunning, bold, calculating.

The following divinities were not so widely known. Freyr was worshiped only in Scandinavian eountries. In the plains about Upsala he was even the chief god. He was similar to Tiw, and may have been developed from one of the latter's attributes. His wife, Freyja, was known, so far as we can tell, only in Norway and Iceland. After Woden and Thor, Freyr was the most popular god in Scandinavia. He gave sunshine and rain, rich harvests and wealth. He has a son Nǫrðr who was like him and exercises the same functions, with the addition of ruling over storms at sea. Tacitus tells of a goddess Nerthus who was venerated in the North, probably meaning Denmark. This name is the exact equivalent of Scandinavian Njǫrðr. Tacitus compares her to the Roman *terra mater*. From what he further tells it is evident that she was a goddess of fertility. Heimdallr was a Norwegian-Icelandic deity of whom we hear only through the poets. He is like Freyr and Njǫrðr and Tiw. He was the heavenly watchman, roughly equivalent to St. Peter. Balder was known in all the Scandinavian countries. He was bright and shining, beloved of all. At his tragic death all wept but the spirit of evil. After many ill days, Balder will come again, the poet says, all evil will be bettered, fields will grow unsown, and the gods will meet once more at the ancient places. His resemblance to Christ is striking and Christian influence has been assumed. Whether the supposed evidences of a Balder myth in England and Germany are real or apparent is unsettled. Forseti was ealled the son of Balder by the Scandinavians. He was similar to the latter, and in addition was the best of all judges. He was probably the same as the Foseti who was worshiped by the Frisians, whence his eult eame north. Loki is known only in Scandinavia. He was originally a fire elf, and eontinued as such in Sweden, Denmark, and the Faroes. Among a small number of Norwegian and Icelandic poets he figures as an evil and mischievous but amusing god. Like so many of the elves, he is usually malevolent, but sometimes does good. At times he rises to the dignity of a real spirit of evil. The sagas do not refer to him. Hoenir is mentioned in company with Woden and Loki, but we know little of him. Ullr is a Scandinavian god, eounterpart of Woden, in whose absenee he rules, but he is driven away at Woden's return. Bragi was a poet who lived in southern Norway in the first half of the 9th. century, the earliest Scandinavian poet whose name and works we know. Later poetry elevated him to be god of poetry and gave him Iðunn to wife. She is known only to Norwegian-Icelandic poets. She has the golden apples of fertility and regeneration. The mother of Thor is sometimes given as Jord, the earth, and sometimes as Hloðyn. The latter word in its southern form, Hludana, occurs in five German-Latin votive inscriptions on the lower Rhine. Gefjon is a virgin goddess, to whom all virgins go at death. Hel was in all Teutonic languages the dwelling of the dead in the bowels of the earth. Later Icelandic imagery made a goddess of the dead with this name, a eannibal, horrible to see. Scandinavian lore tells of many other divine beings, some of which were worshiped locally and others of which were but the creation of poets and mythologs. This same lore tells that the gods are divided into two races, the Æsir and the Vanir. The Æsir were originally the spirits of the venerated dead (so in Gothic) and members of the troop of Woden. When the religion of the Scandinavian aristocracy elevated him to the chief place the other gods were subordinated to him, placed in his train, and also ealled Æsir. We know little of the Vanir, aside from faint tales of their defeat by the Æsir. There are many other deities mentioned on votive stones set up by Teutonic legionaries in Roman service. We know little about them.

II. Cult.—1. *Temples.*—Tacitus insists that there were no temples. From the 6th. century on we have evidence of their existence. Remains of Icelandic temples show that each eonsisted of two separate buildings placed end to end but not eonnected. The longer of the two was for sacrificial feasts, the shorter was for the priests and the images. The dimensions in feet of three Icelandic temples were as follows: 120×60, 88×51, 60×20.

2. *Idols.*—Tacitus is wrong in denying that there were idols. From the stone age there is preserved a hollow block of wood found on an altar of rude stones. From a still very early period we have a number of erude wooden figures of male human beings ornamented with a phallus, emblem of fertility. The images of Thor and Freyr are most often mentioned in the Icelandic sagas, Woden's only rarely. In the temple at Upsala, Adam of Bremen saw Thor with his hammer, Woden armed, Freyr with a large phallus. The elevation on which the image stood was a sort of altar. Upon it lay the sacred ring upon which oaths were taken and which the priest wore on his arm at the sacrifice. The sacred fire burned on this altar, and here also was the vessel that received the blood of the sacrifice. In it lay the twigs with which the priest sprinkled blood on the idols and walls.

3. *Priests.*—There was no priestly caste; the priest was an official with duties aside from the sacerdotal, but a man did not have to be a priest in order to perform sacred offices. The head of a house eonducted them for his household. Priestesses are mentioned by the early historians and in the sagas.

4. *Rites.*—The individual made his offering when and where he would. Communities met for

religious acts, sometimes a small group, sometimes a federation of tribes. Often the divinity was conducted about the countryside in a conveyance. The Semnones held their autumn sacrifices in a sacred wood; all entered the wood fettered, symbolizing their subjection to the god; if one fell, he could not be raised up, but had to crawl out. A human sacrifice was offered. Our other accounts of sacrifices are from Seandinavian sources. They were conducted by the priest, the blood of the animal was sprinkled on the images and the outer and inner walls. The flesh was boiled, the meat, broth, and fat were consumed, beer was drunk. The chief, king or jarl, from his highseat opened the ceremonies and directed the toasts; the first was in honor of the gods and the seeond to the dead. Songs were sung in honor of both. Other forms of entertainment might occur.

5. *Magic.*—The burial places of two magicians from about the 13th. and 11th. centuries B.C. have been found on the Danish island of Zeeland. There was a sort of medicine bag in each grave. That from the older was a leather case containing an amber bead, a small snail from the Mediterranean, a die of fir wood, the tail of a snake, a birdclaw, the lower jaw of a young squirrel, a few pebbles, a pair of small pincers, two bronze knives, a flint lancehead sewed up in a piece of gut. The later grave contained a similar and equally miscellaneous collection. Everywhere there are reports of female magicians from early times, among the Goths, in England, and on the Rhine. There is a long list of charms in a Franconian source of the 7th. or 8th. century. Texts of charms, some of which are still heathen in content, have been preserved from early England, Germany, and Scandinavia. Tacitus tells of divination by lot and from the blood of saerifiees among the Germans, and many sources tell of women who read dreams.

6. *Calendar and festivals.*—A festival was held at the beginning of winter, i.e., about the middle of Oetober, to saerifiee for the coming year; one at midwinter, the Yule feast, originally a memorial for the dead, one in February to celebrate the lengthening of the days, the return of the sun, in Seandinavia devoted to Freyr. It was perpetuated in the shrovetide mummery. A fourth was held at the beginning of summer, in the middle of April, continued in the St. John's day celebrations.

III. Myths.—The myths that have been preserved are a Scandinavian development and were not recorded before the 13th. century. They eontain some old matter, mixed with a great deal that is late. They can best be read in Brodeur's translation of the *Edda* of Snorri Sturluson, and in Vigfusson and Powell's *Corpus Poeticum Boreale.*

Chester Nathan Gould

**TEZCATLIPOCA.**—An Aztec god of the upper air who watehed over the doings of men. As a wind-god he was the giver of life as well as a tempestuous destroyer. Human sacrifices were made to him in which the vietim was identified with the god and eaten by his worshipers.

**THAGS.**—A secret organization of India whose members eommitted murder by strangling as a part of their religious duty. They were usually highly respeeted and worthy eitizens in their daily lives and felt that they were performing an aet of devotion to their goddess Kālī or Durga in taking the lives of their victims. They traced their order to the beginning of time when their ancestors assisted in the ereation of man by strangling the demons whieh devoured the raee as quickly as men were created. In return for this serviee in making human life possible they were granted the lives of one third of mankind. The seet had an elaborate eeremonial and grades of initiation. The murder was always done in secret without leaving any trace and without bloodshed. The British government suppressed them in the 19th. century.

**THANKSGIVING.**—The act of expressing gratitude or acknowledging the beneficence of God for blessings enjoyed; specifically a formal prayer of gratitude used in various liturgies, as e.g., the *General Thanksgiving* of the Angliean liturgy.

**THANKSGIVING DAY.**—A day formally appointed by the state for the purpose of acknowledging the divine source of blessings experienced. It originated in New England when the Pilgrims in 1621 appointed a day of thanksgiving for assured harvests. It is now regularly celebrated on the fourth Thursday in November.

**THEATINES.**—A R.C. order founded in 1524, so-called from the eity in Italy in which one of the founders lived (*Chiate*, or *Theate*). The purpose of the order was to induce greater purity of life and seriousness of purpose among the clergy, and also to counteract the influenee of Lutheran ideas. A very strict régime of discipline and devotion is ineulcated. There are two female organizations, the Theatine nuns, and the Theatine hermitesses, both dedieated to a rigorous religious discipline. The order is mainly confined to Italy.

**THEFT.**—The wrongful acquisition of the property of another by any means. Known legally as larceny, a praetice almost universally eondemned, though among certain primitive peoples it is sanctioned under ecrtain eireumstances, and in the robber caste of the Hindus is considered a proper means to a livelihood.

**THEISM.**—A word used in a vague sense to denote belief in one supreme God; but more exactly employed to indieate a type of monotheism which affirms the existence of God as a personal being who is both ereator of the world and the immanent power controlling the eourse of nature.

Theism in this more technical sense is contrasted with Deism (q.v.) which overemphasizes the transeendence of God, and with Pantheism (q.v.) whieh virtually identifies God with the world. As eontrasted with pictorial forms of monotheism which involve anthropomorphism (q.v.), theism interprets the nature of God in terms of a moral purpose actively controlling processes of growth and development in the universe. It is thus a definitely philosophical form of religious belief, and is to be distinguished from the popular form of theology which employs political analogies. Theism gives a rational explanation of the universe which aeeounts for the spiritual as well as for the material aspeets of reality. On account of its emphasis on the personality of God (in terms of moral will) it is the type of religious philosophy best adapted to serve as the framework of the Christian eonception of God. It is therefore widely employed in modern theological and apologetie works. See God.

Gerald Birney Smith

**THEMIS.**—A Greek goddess, symbol of the authority of the social conscience and so of Justice and Law.

**THEOCRACY.**—A conception of political organization in which God is the supreme ruler, so that political laws must be derived from the divine command and earthly rulers must reeeive authority from God.

A theocracy recognizes no such thing as secular government, and consequently no distinction

between church and state. All human organizations must be religiously sanctioned and controlled. The Hebrew prophets insisted on a theocratic ideal, and the history of Israel as interpreted in the Old Testament is the story of divine discipline in order to secure a perfect theocracy. Mohammedism also sets forth a theocratic conception of politics. Calvin at Geneva, and Cromwell in England attempted to establish theocracy, as did the Puritans in New England.

**THEODICY.**—In theology or philosophy, a defence of the justice and goodness of God in the face of the existence of evil in the universe. See EVIL.

**THEODORE.**—The name of two popes. Theodore I., Pope, 642–649 and Theodore II., Pope for twenty days, 897.

**THEODORE OF MOPSUESTIA** (ca. 350–428). —Foremost representative of the Antiochian school (q.v.). He was a prolific author, though only a few commentaries are extant. As an exegete, he employed the historical method in opposition to the allegorical method of Origen. After his death he was accused of Nestorianism and anathematized by the council of 553.

**THEODORET** (ca. 386–457).—Bishop of Cyrrhus and theologian of the Antiochian school (q.v.). He was prominent in the Nestorian controversy, claiming that in Christ the two natures were united in one person, but not fused into a single essense. His views were condemned by Justinian I. See THREE-CHAPTER CONTROVERSY. He contributed considerable biographical matter to the history of early monasticism.

**THEOLOGICAL ENCYCLOPAEDIA.**—The systematic presentation of the aims and methods of the various branches of theological study so as to indicate their organization and mutual relationships in a comprehensive whole.

The specialization of theological scholarship has created various "departments," such as textual criticism, historical criticism, philological investigation, exegesis, church history, doctrinal construction, homiletics, pastoral care, etc. Theological encyclopaedia undertakes to exhibit the scientific method and aim of each branch of study and to correlate them all. The term occurs first in the 18th. century although the discipline itself dates back to scholasticism. The important development due to the application of historical method makes the re-writing of encyclopaedia a much needed task today.

GERALD BIRNEY SMITH

**THEOLOGICAL SEMINARIES.**—Institutions organized for the vocational education of ministers of the Christian religion.

The educational institutions of Christianity are probably derived from the rabbinical schools of Judaism and the philosophical schools and universities of the Hellenistic world. The earliest of such institutions, the catechetical schools, were not intended for the ministry alone, but the demands for educated expounders and defenders of the new faith early led to development of schools intended primarily for their instruction. These were distinct from independent teachers like Justin and Theodotus and reflect the influence of the Greek system of education. Chief among these early schools were those of Alexandria, Caesarea, Edessa, Antioch. In some of these the instruction was general as well as biblical, and this practice continued throughout the Middle Ages until the universities expanded into groups of professional schools or specialized in some one of the chief subjects of intellectual interest—law, medicine, and theology. Paris was easily first as a school of theology. The subjects taught were biblical origins, homiletics and church law, theology and morals.

I. ROMAN CATHOLIC SEMINARIES.—In the modern period the tendency is more distinct to separate cultural studies and ministerial preparation proper. For this latter purpose special schools have been established by Roman Catholics, although preparation for the R. C. priesthood includes the discipline of young boys. It is noteworthy, however, that the R. C. system is by no means uniform in that many candidates for the priesthood receive their earlier education in colleges and universities not under the control of the R.C. Church.

In the R.C. seminary proper the candidates for the priesthood are trained for six years chiefly in philosophy, exegesis, Hebrew and Greek languages, various branches of theology, church history, pastoral theology, and church practices and law. Advanced studies are pursued by graduates of the seminaries at universities and other more advanced institutions, especially in Rome. (College of Propaganda, Dominican College and Roman Seminary.) The Dominican Franciscan, Oratorian, and Jesuit Orders (qq.v.) are active in educational affairs.

II. PROTESTANT SEMINARIES.—1. *On the Continent of Europe* theological faculties are found in universities (in Germany 17 are Protestant). Instruction is given in the traditional fields of the Bible (O.T. and N.T.) church history, theology and practical theology, although the courses in the last are less numerous than in the leading seminaries of America. In Germany graduates of these universities are trained further in a seminary (*Predigerseminar*). After completing these courses the student passes a second examination. In countries where there are free churches (as in Holland and France) each religious body maintains one or more seminaries or theological faculties.

2. *In Great Britain* theological instruction is of various kinds. The universities have theological faculties while most religious bodies have their own colleges in which both general and theological instruction is given (e.g., Clergy Training School, King's College, of the Church of England; Mansfield College, Hackney College, New College, of the Congregationalists; Wesley College, of the Methodists; Manchester, of the Unitarians). These institutions are numerous and of different scholastic standing.

The theological course is three years in length and includes the traditional subjects with a tendency to lessen language requirements and add others.

3. *In America* theological seminaries are as a rule denominational, intended to educate ministers for their respective bodies. These institutions are supplemented by theological instruction given in denominational colleges, Bible Schools, Institutes and Training Schools. The total number of institutions giving theological training is considerable although there are probably not more than 60 of high standing.

Entrance requirements in American seminaries vary but there is a noticeable tendency to require full college training as a prerequisite in the case of leading institutions. There is also an increasing number of schools interdenominational (or non-denominational) in character, connected either organically or intimately (although not always technically) with a university (Andover, Divinity School of the University of Chicago, Harvard, Oberlin, Pacific, Union, Vanderbilt, Yale). The same is true of certain denominational seminaries (Boston, Cambridge, Candler, Chicago Crozer,

Garrett, Newton, Ryder, Southern Methodist). In such schools the prerequisites for matriculation are essentially the same as for Graduate Schools of Arts, Literature and Science. The degrees given are not uniform (D.B., Th.B., A.M., Ph.D., Th.D., D.D.) but it is usual for denominational seminaries to give no degrees. Of late there has developed the tendency to enrich the traditional curriculum by the addition of courses in religious education, sociology, and missions. In several of the seminaries it is now possible for students to select special curricula in preparation for the pastorate, social service, religious education, and missions. There is also increased emphasis laid upon practical training, several institutions having added to their faculties Directors of Vocational Training and requiring a certain specified amount of practical work on the part of their students. It is also becoming increasingly common for graduates of seminaries to take advanced work in seminaries connected with large universities.

SHAILER MATHEWS

**THEOLOGY.**—In the narrow sense of the term, an exposition of the nature of God. The word is ordinarily used, however, with a broader meaning to indicate the scientific study of the entire field of religion. The most important traditional divisions of theology in this larger sense are: *natural theology* (stating the religious truths obtainable by reason); *revealed theology* (setting forth the truths obtained by revelation); *biblical theology* (giving an exact interpretation of the Scriptures); *historical theology* (now usually called *church history*); *systematic theology* expounding the doctrines held by the church); and *practical theology* (dealing with the duties of the pastor and preacher).

**THEOPASCHITES.**—Those in the early church who believed that God suffered or was crucified in the death of Jesus Christ, a conception inconsistent with the current definition of God as eternally perfect. The belief is also reflected in such movements as Patripassianism and Sabellianism (q.v.).

**THEOPHAGY.**—See EATING THE GOD.

**THEOPHANY.**—A revelation or appearance of a deity to human beings; such as in the ancient Greek religion the appearances of the god at Delphi, in the Hebrew religion the manifestations to Moses and others, and in the Christian religion the incarnation in Jesus.

**THEOPHILANTHROPY, SOCIETY OF.**—A French religious society, organized during the antitheistic period of the Revolution, along deistic lines, the main tenets of which were belief in God, virtue and immortality. The society was in existence and made some progress during the period 1746–1802, when the Catholic Church was disestablished.

**THEOSOPHICAL SOCIETY.**—See THEOSOPHY.

**THEOSOPHY.**—A term used somewhat ambiguously to mean (1) direct knowledge of God and of divine things, as by some special inspiration; (2) speculative mysticism; (3) a philosophical theory which concerns itself chiefly with the nature of God as a transcendent being. More specifically in late years it has been commonly applied to the doctrines held by the Theosophical Society.

The classical example of theosophy (in the generic sense) is to be found in the speculations of Plotinus, who in the opinion of his disciples possessed peculiar insight into the nature of the Divine because of certain supernatural and mystical experiences, and who constructed his philosophy downward from the One to the Many rather than upward from the Many to the One. Other excellent exemplifications of theosophy may be found in the works of Meister Eckhart, Boehme, and Schelling. A large part of Indian philosophical and religious thought may be classed under theosophy.

The Theosophical Society was founded in 1875, by Madame Blavatsky, with the aim of (1) forming "a nucleus of the Universal Brotherhood of Humanity," (2) encouraging the study of comparative religion and philosophy, (3) investigating "the unexplained laws of nature and the powers latent in man." The Society defines theosophy (i.e., its official creed) as "the body of truths which forms the basis of all religions." As a fact, however, the Society's teachings are drawn chiefly from eastern sources and contain several doctrines (such as reincarnation) which are repudiated by Christianity, Judaism, and Islam. One of the distinctive teachings of the Society is the doctrine of the seven planes, of which the three lowest are the physical, astral, and heavenly. Man, being a microcosm of the universe, has (actually or potentially) bodies belonging to all of the planes. The lowest body is the physical, which all men consciously possess. The two next bodies in the scale are also actually possessed (in different degrees of development) by all men—though not all men are conscious of them. Man's real task is to develop and organize these higher bodies. Only a few have developed the senses belonging to the astral and heavenly planes, but those that have, possess telepathic powers. Many reincarnations are required for the development of man's full nature, and the law of *Karma* holds throughout all rebirths until liberation is attained, and life upon earth no longer necessary. Some adepts, however, out of love for mankind continue to live and teach here below. These form the Great White Brotherhood, of which the Founders of religions (Krishna, Buddha, Jesus, and others) were members.

The Theosophical Society added considerably to its membership in various parts of the world during Madame Blavatsky's life, and soon after her death a large part of the American branch seceded. The new society thus founded has again divided. Most of the British theosophists withdrew in 1909 and a large number of the continental theosophists followed their example a little later. The parent society, however, still has many chapters and a fair membership in various parts of the world, its headquarters being in Adyar, India.

JAMES B. PRATT

**THEOTOKOS.**—See MOTHER OF GOD.

**THERAPEUTAE.**—A sect of ascetics about whom little is known, some scholars connecting them with the Essenes, others holding that they were a Christian sect of the 3rd. century, and still others (including Harnack) that they were a sect of Jewish contemplative ascetics of the 1st. century. They were located near Alexandria.

**THERESA, SAINT** (1515–1582).—Founder of an especially rigorous division of the Carmelite order, generally known as the Barefoot Carmelites. Her fame rests primarily on her intense mysticism which was accompanied by vivid visions. She expressed her religious devotion in several influential writings, in which she outlined the pathway to a complete experience of union with God. She was canonized in 1622.

**THESES, NINETY-FIVE OF HARMS.**—The ninety-five theses which Claus Harms (q.v.) published in 1817 (the 300th anniversary of the Reformation) in protest against rationalism.

**THESES, NINETY-FIVE, OF LUTHER.**—The ninety-five theses, proposing subjects for debate, chiefly concerning indulgences, which Luther published on Oct. 31, 1517, an act which has usually bean taken as the beginning of the Protestant Reformation (q.v.).

**THESMOPHORIA.**—A Greek religious ceremony of October performed by women alone and intended to promote fertility. Pigs, as animals possessing great fertility powers, were placed in underground places to be brought into contact with snakes which represented the mysterious powers of the earth. The remains of the pigs were later taken up by specially consecrated women and used as a magic substance to be mixed with the seed grain to secure abundant crops.

**THIRD ORDER.**—An institution existing in certain monastic organizations, as the Franciscano, Dominicans and Carmelites, representing an intermediate stage between the monastery and the world. The members are pledged to a high standard of holy life, but do not take monastic vows.

**THIRTEEN ARTICLES.**—A confession of faith, framed by the leaders of the Anglican church in consultation with Lutheran divines in 1538, and which became the basis of the Forty-Two Articles (q.v.).

**THIRTY-NINE ARTICLES.**—The confession of faith in force in the Church of England, first published in Latin in 1563 and in English in 1571 during the reign of Elizabeth, being a reduction by seven of the Forty-Two articles (q.v.) with the addition of four new articles. The Protestant Episcopal church of the U.S.A. is also committed to this confessional statement. See CREEDS AND ARTICLES OF FAITH; CHURCH OF ENGLAND.

**THIRTY YEARS' WAR.**—The struggle (mainly in Germany) between Protestants and Roman Catholics, growing out of the Reformation (q.v.).

The war began with a revolt in Bohemia (May, 1618) against king Ferdinand, of the House of Austria. The Bohemian people declared the throne vacant and offered the crown to Frederick V., count Palatine, who accepted it. His brief reign was ended by the defeat of the Bohemians in 1620, and Frederick was pursued into the Palatinate, which was conquered and given to Duke Maximilian, of Bavaria. In the meantime Ferdinand had been elected emperor, and he now turned against the Protestant states of Germany. In spite of aid given by Denmark, the Protestants were defeated at Lutter in 1626. The Peace of Lübeck (1629) brought the first stage of the war to a close. The emperor now issued an Edict of Restitution, commanding the restoration to the Roman church of all property secularized since 1552, and this caused a renewal of the struggle. Gustavus Adolphus of Sweden invaded Germany and defeated the imperial armies at Breitenfeld (1631), establishing his fame as the great general of his age and freeing northern Germany. After an indecisive campaign in the south, he returned to the vicinity of Leipzig, where he again defeated the imperial army at Lützen (1632), but was killed in the battle. His death was an irreparable loss to the Protestants, who suffered a signal defeat at Nördlingen in 1634, and the Peace of Prag the following year ended the second stage of the struggle. The third stage was marked by no such victories for either side. Spain became the ally of the emperor, whereupon the great French minister, Richelieu, intervened for the Protestants. Eventually both parties were exhausted and ready to conclude the Peace of Westphalia, in 1648. Germany is estimated to have lost half her population and three-fourths of her wealth during the struggle.

HENRY C. VEDDER

**THOLUCK, FRIEDRICH AUGUST GOTTREU** (1799–1877).—German preacher and theological teacher, well known as a mediating theologian who combined some of the positions of modern criticism and philosophy with pietistic elements, giving an empirical basis to his interpretation of Christian experience. His strong religious personality made him unusually influential with his students.

**THOMAS, ACTS OF.**—An apocryphal writing of Syrian Gnostic origin, probably dating from the 2nd. century, recording the tradition that the apostle Thomas journeyed east as far as India where he suffered martyrdom.

**THOMAS AQUINAS.**—See AQUINAS, THOMAS.

**THOMAS BECKET.**—See BECKET, THOMAS.

**THOMAS CHRISTIANS OR CHRISTIANS OF ST. THOMAS.**—A sect of South Indian Christians who hold to the tradition that the apostle Thomas visited the Malabar coast and Madras and founded their church. The presence of a Nestorian church can be traced to the 6th. century. In 1153 the Thomas Christians seceded from Rome and have since acknowledged the Jacobite patriarchate at Antioch.

**THOMAS, GOSPEL OF.**—An apocryphal gospel of Gnostic origin, dating from the 2nd. century, expressing docetic views of Christ.

**THOMAS Â KEMPIS.**—See KEMPIS, THOMAS À.

**THOMAS, ST.**—One of the apostles of Jesus; also called Didymus (twin); frequently spoken of as "the doubter." Tradition states that he became a missionary to the far East, traveling as far as India. See THOMAS CHRISTIANS.

**THOMISM.**—The philosophical and theological system formulated by Thomas Aquinas (q.v.).

**THOR.**—A god of the upper air, of thunder, patron of agriculture, of fertility in field and home, and of law in the Norse mythology. He is also called Donar. As the heavenly striker he is akin to the sky-god of Roman religion. As the champion of the Aesir gods against the giants and the giver of fertility he was a chief figure in the northern pantheon.

**THORN, CONFERENCE OF.**—A conference of representatives of the R.C., Lutheran and Reformed churches which assembled in Thorn Poland, 1645, to try to overcome the existing religious strife. The King threw in his influence with the R.C. party, but the conference ended in failure widening the breach between the Lutherans and Reformed church in Germany.

**THOTH.**—An Egyptian god of wisdom and the arts. The magic power of correctly spoken words to create, to heal, to protect and to justify seems to have been symbolized in this divine figure. As the measurer he is associated with the moon. He stands waiting with tablet and pen at the weighing of the heart in the Egyptian judgment scenes.

**THREE CHAPTER CONTROVERSY.**—A phase of the Monophysite Controversy, originating

when Justinian I. condemned Three Chapters or formulated statements, viz., (*a*) those of Theodore of Mopsuestia (q.v.), (*b*) those of Theodoret of Cyrrhus (q.v.) in defence of Nestorius and in opposition to Cyril, and (*c*) the letter of Ibas of Edessa (q.v.) to the Persian Maris. At the 2nd. council of Constantinople, 553, the condemnation was ratified. The popes Vigilius and Pelagius I. for a time opposed the condemnation.

**THREE CHILDREN, SONG OF THE.**—An apocryphal addition to the story of Shadrach, Meshach, and Abednego in the 3rd. chapter of Daniel.

**THUGS.**—See THAGS.

**THURIBLE.**—See CENSER.

**TIAMAT.**—The primeval chaos, described as a raging monster of the deep, which is overcome by the gods before the ordered world and man come into existence in the Babylonian cosmology. In the latest versions of the story Marduk is the champion of the Gods.

**TIARA.**—The triple bee-hive shaped crown of the Roman pontiff symbolizing his claim to the threefold authority, temporal, spiritual and purgatorial. The use of a papal crown can be traced to the 8th. century, its form being gradually modified until in the 14th. century the three crowned tiara was adopted.

**TIBET, RELIGIONS OF, AND MISSIONS TO.**—Tibet is a region of Central Asia, until 1913 owning allegiance to China (q.v.), lying north of the Himalayas, south and east of the Kuen-lun mountains, and west of China. Lhasa is the capital. The population (estimated) is 3,500,000, probably 500,000 being Buddhist monks. In part the people are polyandrous. Racially they are of "Himalayan" stock, on the borders mixed with Chinese and Indians.

The early religion, known as "Bon," was an animistic Shamanism (q.v.), still found in Eastern Tibet, with witchcraft, magic, ancestor-worship, and nature gods and spirits.

In the 7th. century Buddhism (q.v.) entered through Chinese and Indian consorts of the king. About 900 A.D., the religion was proscribed by a king jealous of its power, the people revolted, and the government fell into the hands of monks and abbots, with gradual decadence toward Shamanism. In the 15th. century the reformer Tsong-Kapa formulated Lamaism, the present religion. The essentials of this are an eclectic Buddhism with its three "jewels," the pre-eminence of the church, ruled over by a Dalai Lama or chief abbot, who is the continuous reincarnation of the Buddhist Tsong-Kapa, and of the coming Buddha Padmapani. A mechanistic theory of formula and prayer characterizes the religion. The literature is enormous.

Frequent attempts were made to Christianize the country. In 1330 Odoric of Pordenone led a band of monks to Lhasa. In 1624 the Jesuit Antonio D'Andrada preached and founded a cathedral. Between 1706 and 1730 several Roman Catholic endeavors were made and in 1846 Abbé Huc reached Lhasa for a short stay. None of these efforts left any permanent impress. About 1760 the country became self-isolated.

Protestant missions have been carried on by the "Disciples" from Batang as a center since 1910, and missionaries and their wives are in the field. Other bodies (China Inland Mission, Anglicans) work on the Chinese and Indian borders.

**TIEN.**—"Heaven." The term used by the intellectuals of China for the impersonal power acting in the order of nature of which human life is an integral part. It seems at times to be synonymous with Destiny or with *Tao*. The personal term for God is *Shang-ti* (q.v.).

**TIMOTHY.**—An early Christian convert and helper of Paul (q.v.). Timothy, along with Silas, assisted Paul in the operations of the so called "second" missionary tour (I Thess. 1:1; 3:2, 6; II Thess. 1:1; II Cor. 1:19; Acts 16:1–3; 17:14 f.; 13:5); he was active also during the "third" tour (I Cor. 4:17; 16:10; II Cor. 1:1; Acts 19:22; 20:4); and he appears to have been with Paul when the latter was a prisoner at Rome (Phil. 1:1; 2:19; Col. 1:1; Philem., vs. 1). Of his later activities practically nothing is known. The alleged correspondence between Paul and Timothy, commonly known as I and II Tim. (q.v.), seems from its style and content, to be an idealized product of a subsequent generation. S. J. CASE

**TIPITAKA.**—The Pali name for the Buddhist Scriptures. See CANON (BUDDHIST).

**TISCHENDORF, LOBEGOTT FRIEDRICH CONSTANTIN VON** (1815–1874).—German theologian, professor in Leipzig. He is famed for his critical work on the text of the Greek New Testament, twenty editions of the Greek testament appearing in Germany under his name during his life.

**TITHES.**—A tax or assessment, secular or religious, amounting to one tenth of a person's property or income. Among ancient peoples the custom was widespread of paying one tenth to the King, the practise existing in Greece, Rome, Babylonia, Egypt, and among the Hebrews. In some instances as among the Hebrews tithes were religious dues. The emphasis on tithes in the Bible led to a general assumption in the Middle Ages that the system was divinely appointed, and from the 8th. to the 17th. centuries tithes were regarded as the property of the church by divine right. In some countries, as England, the tithe passed over from a religious offering to a form of rent for the support of the clergy. The custom of giving a tithe of the income to the Lord still exists as a pious practise among many people. The system has long since been found to be too mechanical for purposes of just taxation; and its inadequacy as a measure or religious contributions is being increasingly recognized.

**TITUS.**—One of Paul's helpers who is never mentioned in the Book of Acts but whose name occasionally appears in the Pauline letters. He was the Greek convert whom Paul brought forward at the Jerusalem council as a test case for the freedom of the Gospel (Gal. 2:1, 3), and he rendered Paul important assistance in a later controversy with the Corinthians (II Cor. 2:13; 7:6–14; 8:6, 16 f., 23; 12:18). It is now thought that the so-called "Epistle to Titus," at least in its present form, can hardly be a real letter from Paul to his fellow-laborer Titus, but is a later composition to which their names have been attached.
S. J. CASE

**TOBIT.**—An Old Testament apocryphal writing probably originating within the last two centuries B.C., named for the hero of the book, and reflecting the strict Hebrew orthodoxy of the Pharisaic school. See APOCRYPHA.

**TOKENS, COMMUNION.**—Small metal disks bearing a device or letters indicative of a place,

minister, or date, and given as evidence of authoritative permission to participate in the Lord's Supper. Such tokens were given the initiates in the old mystery religions, and were sometimes used by primitive Christians. Their use in modern times is largely confined to the Presbyterians of Scotland, printed cards being employed instead of disks.

**TOLAND, JOHN** (1670–1772).—Leading English deist and man of letters. His most famous work, *Christianity Not Mysterious*, was a cogent argument for a completely rational content in religious belief.

**TOLERATION.**—As contrasted with a policy of compelling uniformity in religion, the term implies a religious establishment with restricted privileges for dissenters.

During the 2nd. and 3rd. centuries Christian apologists pled for toleration at the hands of the Roman Emperors committed to the maintenance of the state religion. Constantine and Licinius (Edict of Milan, 313) accorded full religious liberty to all and insisted upon universal freedom to embrace and practice Christianity. Divisions among Christians (Donatist, Arian, etc.) led Constantine himself to persecute irreconcilable schismatics in the interest of government. On moral and religious grounds, at the instance of Christian leaders, he sought to suppress offensive forms of pagan worship. From the 4th. century onward Christian leaders were almost unanimous in regarding heresy as diabolical and criminal. The intolerance of the Roman Catholic hierarchy reached its highest development in the Inquisition. Donatists, Paulicians, Waldenses, Bohemian Brethren, Anabaptists, and Socinians, as persecuted parties, pled for toleration on the ground that religion is a matter of individual relation of the soul to God and cannot be coerced. Luther used the same arguments for toleration when defending his cause against Romish intolerance, but was absolutely intolerant toward evangelical dissent. Calvin on theocratic grounds, regarding his own system of doctrine and discipline as absolutely accordant with the divine will, was merciless in his attitude toward heresy. The spirit of the Renaissance was favorable to toleration, and the growth of the scientific spirit and its application to theology has so far weakened the conviction of the absolute and exclusive validity of any particular form of doctrine and practice as to make individuals and churches more tolerant and persecution infrequent. It is a generally accepted position with enlightened governments today that liberty of belief and worship shall be recognized as a fundamental right. A. H. NEWMAN

**TOLERATION, ACT OF.**—An act passed by the English parliament in 1689 removing previously existing civil disabilities from non-conforming Protestants who took the oath of allegiance and subscribed to the doctrinal tenets of the Thirty-Nine articles. Catholics and anti-trinitarians were thus not included in its provisions.

**TOLSTOY, LEO** (1828–1910).—Russian count, novelist and social reformer. Religiously he rejected the orthodox Greek religion as well as Romanism and Protestantism. He was an ardent follower of Jesus, aiming to follow literally his teaching. This led to the development of his doctrine of non-resistance which he carried to exaggerated proportions, including adherence to a form of anarchism. His radical ideas concerning industrial and social life led him to wear the garb of a peasant, and labor with his hands. He renounced all privileges of property and urged a vigorous simplicity as the only moral way of living. His voluminous writings have been translated into many languages, and his influence has been very wide.

**TOMBS AND TOMBSTONES.**—Formal burial of the dead (itself as old as palaeolithic times) naturally leads to the erection of funeral monuments marking the place of burial. Cairns, or funeral mounds, many centuries old are to be found in western Europe, as also in America. It is probable that from such models came the motive which developed the most stupendous of all tombs, the great pyramids of Egypt. Rock-cut or cave tombs are also very ancient, and found in many lands, while mortuary buildings are among the most famous of architectural works: the Mausoleum, or tomb of Mausolus, was one of the wonders of the ancient world, while the Taj Mahal is one of the most beautiful of extant structures. Tombstones also date from remote times, and are used in modern times not only by peoples of Christendom, but also by Muslims, Buddhists, Confucianists, and others. Probably the most beautiful in the world are the ancient Greek funeral stelae preserved in Athens. See BURIAL; CATACOMBS; DEATH AND FUNERAL PRACTICES.

H. B. ALEXANDER

**TONGUES, GIFT OF.**—An ecstatic utterance induced by religious excitement.

Sometimes among uncultured peoples a high state of religious emotion so affects the vocal organs that certain individuals give forth strange and unintelligible sounds which are popularly regarded as supernatural in origin. This type of phenomenon was not unknown in other religions, but it has figured especially in Christianity. It was listed by Paul among the gifts of the Spirit (I Cor. 12:28) and, following Jewish precedent, appears to have been regarded as a language of angels (I Cor. 13:1), which naturally was unintelligible to mortals until explained by one possessing the supernatural power of "interpretation" (I Cor. 14:5, 13, 27 f.). In Acts, chap. 2, these ecstatic utterances are taken to mean a speaking in foreign languages. Throughout the history of Christianity the phenomenon has recurred sporadically and has often been regarded as a display of supernatural ability to speak a foreign tongue, but under critical investigation these ecstatic utterances have never been found to consist of a connected and intelligible statement in any known language. S. J. CASE

**TONSURE.**—The ritual act of shaving the head (in the Greek church) or the crown of the head (in the Latin church) when a person is admitted to holy orders or a monastic order. The tonsure was a custom among the priests of Isis and Serapis and entered Christianity through monasticism.

**TOPE.**—See STUPA.

**TOPHET.**—A place of sacrifice in the valley o Hinnom south of Jerusalem. As Ge Hinnon (Gehenna) it was the place of burning and later a synonym for the fiery place of future punishment

**TORAH.**—A Hebrew word meaning primarily "instruction," "teaching." It was applied to the teachings of the prophets, the oracles of the priests the proverbs of the wise and last of all to the Mosaic law as a whole.

**TORGAU ARTICLES.**—A confessional statement drawn up by Luther and his associates a Torgau in 1530, which were subsequently th foundation for the Augsburg Confession (q.v.).

**TOSEPHTA.**—(Aramaic: "additions.") A book of Jewish teachings dating from the 3rd. century. It is a collection of baraitot (q.v.).

**TOTAL ABSTINENCE.**—See TEMPERANCE MOVEMENTS.

**TOTEMISM.**—(From an Ojibwa Indian word Anglicized as *totam.*) Broadly defined as "an intimate relation which is supposed to exist between a group of kindred people on the one side and a species of natural or artificial objects on the other side, which objects are called the totems of the human group" (Frazer, *Totemism and Exogamy*, iv. 3–4).

Knowledge of totemism as an institution of savage and barbarian society begins with two remarkable essays on "The Worship of Animals and Plants" contributed by the Scotch anthropologist, J. F. McLennan, to the *Fortnightly Review*, in 1869–1870. The leading facts relating to the subject were first collected by J. G. Frazer, in an article in the 9th. edition of the *Encyclopaedia Britannica* (reprinted, with fuller details, as a separate work in 1887). Since then perhaps no topic in the field of primitive sociology has aroused greater speculation and controversy than totemism. Practically all the available evidence relating to it will be found in Frazer's monumental work, from which the definition quoted above is taken.

I. ESSENTIAL NATURE.—Totems are usually species of animals or plants. Sometimes inanimate natural objects (rain, cloud, star, wind, sun, moon) and, very rarely, artificial objects serve as totems. As distinguished from a fetish (see FETISHISM), a totem is never an isolated individual, but always a class or species. As distinguished from the guardian spirit of a particular person or family, it is attached to a social group, such as a clan. The intimate relation existing between the members of a clan (men and women) and their totem appears, in general, to be one of friendship and alliance. As far as possible they identify themselves with the totem, whether it be an animal, a plant, or what not. Totemism is thus essentially a mode of association, which, however, assumes the most diverse forms among totemistic peoples.

II. ACCESSORY FEATURES.—1. *Totemic names and insignia.*—As a general rule the members of a totemic clan call themselves by the name of their totem. In many cases they possess distinctive badges, emblems, or erests, which represent the totem or some part of it. These insignia are drawn or tattooed on the body or carved or painted on weapons, canoes, houses, and other personal belongings. Such practices may be intended simply to afford visible evidence of clan affiliations; they may also be due to the clansman's desire to assimilate himself more completely to his totem.

2. *Descent from the totem.*—In some instances, especially among the Australians and Melanesians, the members of a totemic clan believe themselves to be actually descended from the totem. Myths of totemic descent are often difficult to separate from other myths relating to non-totemic animal ancestors. Where the belief prevails, it forms a real social bond, since the clansmen will then regard one another as kinsmen.

3. *Totemic taboos.*—The respect which a man owes to his totem often prevents him from killing and eating it, whenever it is an edible animal or plant. There are also cases where a clansman is forbidden to touch the totem or even to look at it. Such prohibitions are true taboos (see TABOO), the violation of which is supposed to result in the sickness or death of the culprit. However, totemic taboos are by no means universal. They prevail very generally in Australia, but are almost or quite unknown in North America and in some other totemic areas.

III. TOTEMISM AND EXOGAMY.—McLennan, the discoverer of totemism, also has the credit for the discovery of exogamy, which is the name he gave to the common rule among savage and barbarous peoples requiring a man, when he marries, to procure his wife outside his own tribal subdivision or group. It was formerly supposed that a totemic clan must be necessarily exogamous, since the union of a man and a woman of the same clan would constitute, according to primitive ideas, the most heinous form of incest. Later research has shown that, while totemism and exogamy are generally found together, their association is not invariable. Evon within a single area, such as Australia, there are tribes which are totemic without being exogamous, and other tribes which are exogamous without being totemic. The two institutions of totemism and oxygamy appear, in fact, to be distinct both in kind and in origin.

IV. GENERAL SIGNIFICANCE.—1. *Magico-religious aspects.*—In some parts of Australia and in the neighboring islands of Torres Straits totemism combines with the prevailing system of magic. Here the different clans or other totemic groups conduct elaborate ceremonies for the purpose of multiplying the animals and plants which form their respective totems. The ceremonies are thus intended to ensure a supply of food for the entire community. It has been pointed out that they furnish perhaps the most primitive example of a systematic division of labor, though this division, being based on magic, is economically barren. Totemism can scarcely be described as a religion, if the word religion be used with its ordinary signification. A totem is not a deity nor even a spirit; and it is not worshiped. It may inspire respect and affection on the part of the clansmen, but these feelings do not differ in kind from those which the clansmen entertain for one another. There is no reason to believe, as McLennan once held, that the widespread practice of animal worship was inherited from an earlier totemistic stage of society. The question whether a totem ever develops into a god may also be decided in the negative, though on this point the evidence is scanty and obscure.

2. *Origin.*—Many theories of the origin of totemism have been propounded. None of them accounts satisfactorily for more than particular features of the institution. Indeed, it seems probable that totemism, considered as an intimate relation between human groups and natural or artificial objects, has arisen in different ways in different regions. Fundamentally, it is one expression of early man's sense of kinship with the natural world: this expression gradually becomes socialized as a system of beliefs and customs, partly original and partly derivative; the resultant complex is totemism.

3. *Geographical diffusion.*—Totemism in one form or another appears to prevail among all the aborigines of Australia. It is common in Melanesia, almost unknown in Polynesia, and rare in Indonesia. It assumes much importance among the non-Aryan or Dravidian peoples of India, but it has not been found in Central and Northern Asia. Africa affords some examples of totemic customs, especially among the Bantu tribes. The North American Indians, with the marked exception of the Californians and the Eskimos, are or have been often totemistic. The American type of totemism presents, however, wide divergencies from that found in the Old World. Traces of totemism in Central America and South America are not numerous. It appears from this survey that totemism is a general, though by no means universal, institution of savage and barbarian society.

4. *Alleged survivals.*—Totemism is undoubtedly a very old institution, since it is found among the rudest peoples, and among them often in a decadent form. It is quite another question, however, whether the ancestors of existing civilized peoples ever passed through a totemistic stage of society. Efforts have been made to discover survivals of totemism in North Africa, Arabia, Western Asia, and Europe, among the ancient Semites and Indo-Europeans. Thus, the animal worship of Egypt, by more than one scholar, has been connected with an antecedent totemism. Traces of totemism have also been sought in the food prohibitions of the Mosaic law and in the animal attendants of Greek deities (the eagle of Zeus, the owl of Athena, the dove of Aphrodite, etc.). Even the legends and superstitions about plants and animals, so numerous in European folklore, have been searched for supposed vestiges of totemism. But no facts emerge from such inquiries which cannot be more simply explained as due to the general belief in the sacredness of animals and plants, a belief which does not necessarily constitute them totems. The whole subject requires additional elucidation.

5. *Social influence.*—A large rôle has sometimes been assigned to totemism on the ground that it led to the domestication of totemic plants and to the taming and breeding of totemic animals. As to this theory, it is enough to say that no historical connection can be traced between totemism and the beginnings of agriculture and cattle-raising. The two great totemic areas, Australia and North America, had no domesticated animals, except the dog, before the coming of the whites; and the Australians in their native state were totally ignorant of planting. Totemism has doubtless contributed something to the growth of pictorial and plastic art, as seen in rude Australian drawings, representing totems, and the huge, grotesque totem-poles of the Indians of Northwest America. On the whole, however, the chief service of totemism has been to develop a sense of mutual obligation and responsibility on the part of members of a totemic clan. Even in this respect, too much importance is often ascribed to the totemic bond in early society. Marriage, local proximity, blood relationship, common religion, and common occupations have been far more influential than totemism in preserving the unity of primitive social groups. HUTTON WEBSTER

**TOWER OF BABEL.**—The tower, which is associated in the Hebrew tradition with the multiplication of languages (Gen. chap. 11). After the population of the world had been reduced by the flood to the family of Noah only, it became imperative to explain the diversity of speech among its descendants and this tradition grew up to satisfy that need. It belongs to the group of aetiological myths, such as the story of Cain and Abel, the story of Noah's drunkenness, and the tale of the origin of giants.

**TRACT SOCIETIES.**—Organizations for the publication and dissemination of Christian literature, especially in the form of tracts (q.v.). Some of the larger societies such as the Society for Promoting Christian Knowledge, the Religious Tract Society, the Christian Literature Societies for India and China, and the American Tract Society are publishing concerns of some magnitude, and include books and magazines with tracts in their literature. Besides these are a multitude of smaller associations which confine their operations chiefly to the tract form of Christian literature for evangelistic, apologetic or pastoral purposes.

**TRACTARIANISM.**—A name given to the Oxford Movement (q.v.) because of the "Tracts for the Times" emanating from the leaders of the movement.

**TRACTS.**—A short, easily read literary production, aiming to secure adherents to a doctrine or a cause. On account of the slight expense involved in printing, tracts can be more widely circulated than any other literature except newspapers and periodicals. They are thus especially useful means of propaganda. One of the most famous collections was the "Tracts for the Times" of the Tractarian or Oxford Movement (q.v.). See TRACT SOCIETIES.

**TRADITION.**—A body of belief or a usage handed on from one generation to another.

In the Roman Catholic church tradition embraces all those doctrines which it is claimed Christ and his apostles delivered orally to their disciples, which were, however, not recorded in the New Testament, but have been preserved, developed, and handed down by the church; these are embodied in the writings of the Fathers, in the liturgy and ritual, as the Mass and its celebration, definitions of doctrine, as the Nicene and other creeds, and anathemas. Tradition is thus coordinate with the Scriptures as providing the content and interpretation of faith. While Protestants discard tradition as an ultimate source of Christian truth, yet so far as they acknowledge that the dogmas and usages of the church whether ancient or modern are authoritative, they accept the principle of tradition. C. A. BECKWITH

**TRADITIONALISM.**—An attitude which is content to find its sanction for existing beliefs in the dogmas, usages, and decrees of the church. Tradition thus dominates religious thinking, and bends all other sources into conformity with itself.

**TRADUCIANISM.**—The hypothesis that the soul, as well as the body, is procreated by the parents in the process of propagation. Other theories as to origin of the soul are creationism and pre-existence (qq.v.).

**TRANSCENDENCE.**—A term indicating a reality or being existing in a realm beyond the reach of human experience.

The transcendence of God indicates his existence prior to and superior to the world. It is contrasted with immanence (q.v.). When transcendence is over-emphasized God is pictured as virtually out of relation with the world. His deeds are represented as arbitrary, and his nature is defined in opposition to the characteristics of the world of experience. Modern religious thinking emphasizes immanence rather than transcendence. See GOD; IMMANENCE.

**TRANSCENDENTALISM.**—The quality of transcending experience; by implication, that which is exalted or sublimated in experience or expression.

In philosophy, the Kantian transcendentalism is his philosophic doctrine of a form of knowledge that transcends all experience, consisting in a priori principles that precede, transcend, and condition all human knowledge.

More generally, transcendentalism denotes a type of philosophy which lays excessive emphasis upon intuitive or subjective terms, which refines a priori principles to the neglect of the empirical tests of knowledge. It is thus opposed to empiricism and pragmatism.

The more popular use of Transcendentalism designates any exalted, abstract, or vague phi-

losophy of life, especially a moral philosophy with the subjective and intuitive emphasis, a poetic philosophy. New England Transcendentalism is a name given to the mystical philosophy of Ralph Waldo Emerson and the principles of those affiliated with him in spirit. HERBERT A. YOUTZ

**TRANSEPT.**—One of the wings in a cruciform-shaped church or cathedral projecting at right angles from the main structure between the nave and choir.

**TRANSFIGURATION.**—A change in form or appearance, specifically that change recorded in the appearance of Jesus in Mark 9:2–10 and parallel passages; it is a frequent subject in Christian art. The church festival of the transfiguration is celebrated on Aug. 6.

**TRANSMIGRATION.**—The passing of the soul by rebirth into a new body. It is to be distinguished from pre-existence (q.v.) which does not imply a previous incarnation; and from metamorphosis (q.v.) which is a temporary and voluntary change of bodily form. The three words, metempsychosis, reincarnation and transmigration are practically synonymous. There is a tendency, however, to limit reincarnation to mean rebirth in human form and to use the other terms in the more general sense of rebirth in any form of body, plant, insect, animal or human.

With the rise of the idea of a separable soul it was easy for primitive peoples to recognize a departed soul in any form of life that attracted attention and in some way called up memories of the former person. In culture religions the idea has not taken solid root except in India and those parts of the Far East which have adopted the Hindu faiths. It was not part of the early Vedic religion but grew up in connection with the idea of *karma* (q.v.) into a philosophic justification of good and evil and a theory of morals. Pain and happiness, disease and health, deformity and strength, vice and purity, the status of the individual in society are all explained as due to the *karma* of a previous birth. The round of transmigration on the wheel of life must be endured until the soul acquires a true knowledge of its essential freedom (Vedānta, Sānkhya) or secures release, by discipline, from the bonds of *karma* (Buddhism, Jainism, Ajivikas, and the great sects). Modern representatives of Hindu systems interpret transmigration as a progressive evolution of sentient beings toward a universal order of perfect existence, knowledge and bliss. Two Hindu variants of the theory should be noted. In Buddhism there is no soul entity to be reborn but a self or aggregate of *skandhas* (q.v.) which is merely the bearer of the *karma* and so passes to another existence. In the Sānkhya the soul is never attached to a material body and so cannot be said to transmigrate but the illumination of the soul produces a psychical nature which acquires *karma* and thus passes from life to life until the soul becomes conscious of its detachment when the *karma*-body disintegrates at death and the soul is eternally free.

Outside of India the doctrine was held in the 7th. century by the Orphics and from them was spread by the later Greek thinkers, Pythagoras, Empedocles, Plato, Plotinus and the Neo-Platonists. Its appearance in Moslem (Brethren of Purity, Sufis) and Jewish (Kabbala) mysticism is probably due to the influence of Neo-Platonism. Detached as it was from the doctrine of *karma* the transmigration theory of these groups has the character of a purgation rather than of a fettering of the soul.

A. EUSTACE HAYDON

**TRANSUBSTANTIATION.**—The Roman Catholic doctrine that there is present in the Eucharist after consecration of the elements the substantial body and blood of Christ, with his whole soul and divinity. The entire substance of the bread and wine have been converted into his body and blood; although the species remains unchanged.

**TRAPPISTS.**—An order of reformed Cistercian monks, distinguished by their austerity and extreme ascetic practises, and so named from the Abbey of La Trappe where the reform was instituted in 1664 by the Abbot de Rance. The order has had a strong appeal to those who crave a régime expressing utter consecration. There are monasteries in most lands where Christianity exists.

**TREASON.**—In criminal procedure, any disloyal act attacking, compromising, or betraying the safety of a government or its head. It is a crime in all nations, punishable in various ways, the severity increasing with the despotism of the state or with the danger to which the government is opposed in war or in insurrection.

**TREASURY OF THE CHURCH.**—See INDULGENCES.

**TREASURY OF MERITS.**—The supererogatory merits of Jesus Christ and of the saints, regarded by the R.C. church as forming a treasury of merit entrusted to the church and available under its administration for the redemption of the faithful.

**TREES, SACRED.**—These have been connected with religious cults from the remotest times. The early Canaanites of pre-Israelitish times conducted their worship on the high hills protected and concealed by clumps of venerated trees, the oak, terebinth, tamarisk, palm tree and pomegranate. The patriarchs are said to have cherished the same reverence for these special trees (Gen. 12:18; 14:13). The nomadic Israelites crowding their way into the populous land of Canaan quietly and willingly adopted the sacred shrines and trees of their immediate predecessors (Gen. 35:8; Josh. 24:26). Sacred spots in Syria and Palestine today are often indicated by a tree, whose sanctity is recognized by the native population.

Frazer (*Folklore in the O.T.*, Vol. III., 68 ff.) relates that the Akikuyu of British East Africa today have the tops of all their hills dotted with clumps of trees held to be sacred, and not to be cut down. In the case of famine an elaborate sacrifice is offered in the midst of the thicket, and the much-needed water pours from the top of the hill. Also the Mundas in Bengal have their high places and their sacred groves in the midst of which dwell the sylvan deities, their local protectors. Again on the borders of Afghanistan and India are found sacred shrines, either on the mountain top or on a steep cliff, near which stand stunted trees of tamarisk or ber, on the branches of which, as in Palestine and Syria today, are hung or tied numerous bits of rag and pieces of cloth, because every petitioner is required to do this as an outward symbol of his vow. Among the Cheremiss of Russia, we are told, isolated groves serve as places of sacrifice and prayer. In earlier days these same people sacrificed in the depths of the forests. But as the forests fell before the woodman these clumps were preserved here and there to shelter the sacred rites.

In the light of similar customs among many peoples today, even the high places, and the sacred

trees which sheltered them in Palestine in Israel's day, may have been the remnant of an ancient forest in which divinities were worshiped; and, as Frazer suggests, these clusters of sacred trees, against which the prophets railed, may have been the refuge of the deities who formerly could roam through their forests at their will. The so-called "Asherah" may have been simply the trunk of a former sacred tree—one of the grove that has passed away. Such a remnant is seen today among the natives of Borneo. IRA M. PRICE

**TRENCH, RICHARD CHENEVIX** (1807–1886). —Archbishop of the English church in Dublin; a man of broad sympathies and learning. Besides some volumes of religious poetry, he was the author of *On the Parables*, *On the Miracles* and of *Lectures on Mediaeval Church History*.

**TRENT, THE COUNCIL OF.**—An assemblage of Roman Catholic ecclesiastics convened to deal with schism and church reform.

1. *Origin and procedure.*—For a score of years the Lutheran reformers and Protestant German princes had been insisting that the grievances of the church should be considered by a Council convened on German soil. After repeated assurances, promises, and unsatisfactory tentative arrangements this Council was convoked in Trent March 15, 1545. Its proceedings extended over eighteen years in three sessions, 1545–1547, 1551–1552, 1562–1563. Its work was done through two commissions reporting alternately to the full assembly.

2. *Doctrinal decrees.*—The Vulgate was declared to be the authoritative text of the Scriptures; the voice of tradition and unanimous consensus of the Fathers were accorded authority in the determination of truth; justification was defined as a disposing through grace of the sinner to work out his own salvation; the sacraments were set forth in equally conservative fashion even to the point of refusing to the laity the communion in two kinds.

3. *Significance.*—For the Protestants, this highly conservative doctrinal statement destroyed all possible hopes of conciliation and church reunion. For the Catholics this Council supplied a doctrinal statement resting firmly upon an intellectual basis and clearly defined in its opposition to Protestantism; it insisted upon and made provision for a radical reform in the education of its clergy; not the least service was the invigorated morale which it imparted to those who, struggling against the encroachments of Protestantism, now were able through the co-operation and leadership of the Jesuits, to take the offensive. See COUNTER REFORMATION. PETER G. MODE

**TRIADS.**—The number three is one of the commonest sacred numbers especially among the Aryan peoples and naturally appears in the triads of Gods. No satisfactory explanation of the grouping of gods in threes has been given and it is probable that there is no single explanation. The natural rhythm of counting may be sufficient to account for some triads; others are explained by their relation to the divisions of nature—earth, air, heaven; or heaven, earth and underground; or heaven, earth and waters; still others by the family arrangement of father, mother, child; others by the necessity of having an intermediary between two separated divine figures; others, like the Christian Trinity, have an historical explanation.

The divine rulers of the departments of nature are common—Anu, Enlil, Ea (Babylonia), Sūrya, Vāyu, Agni (Vedic), Zeus, Poseidon, Hades( Greek), the Three Rulers of the heaven, earth and waters (Chinese Taoism). The family arrangement is seen in Osiris, Isis, Horus (Egypt). A functional triad is sometimes found, Brahmā, Vishnu, Shiva (India), as creator, preserver and destroyer; Tangaloa, Mani, Tiki as creator, preserver and revealer (Polynesia). Babylon has also in incantation formulae, Ea, Marduk, Nusku where the last or fire god is an intermediary. But the same religion presents Sin, Shamash, Ishtar; Shamash, Sin, Ramman; Nergal, Ramman, Nana as triads with no obvious explanation. Such triads in Egypt are Ptah, Sekhet, Imhotep (Memphis), Amon, Mut, Khensu (Thebes). These may be merely the result of convergence. The Greek Zeus, Hera, Athena and the Roman Jupiter, Juno, Minerva are parallel triads.

In the Aryan groups the number three is found everywhere in myth and cult. The Celts have groups of goddesses in threes and a three-headed god, Cernunnos. In Greek religion appear 3 fates, 3 graces, 3 furies, 3 hours, 3 muses. The Teutons have their 3 norns. In India the great gods number 33 divided into three groups of equal size.

Buddhism developed its own unique trinitarian theology in the theory of the three bodies of Buddha, Nirmānakāya, Sambhogakāya, Dharmakāya (q.v.). In another form the Dharma, Buddha, and Sāngha form a trinity of manifestations of one reality, the eternal truth in three expressions.

The Christian Trinity of Father, Son and Holy Spirit is another unique historical development. See TRINITY. A. EUSTACE HAYDON

**TRIBE, TRIBAL-GOD.**—A tribe is an ethnological division, consisting of a group of families or small communities, usually bound together by consanguinity and affinity, and observing their economic, political and religious life in common. They have one leader or chief and frequently trace their origin to a common progenitor. The twelve tribes of Israel are an example, Israel itself being a larger tribe. A belief peculiar to tribal history is in a patron deity who protects the tribe and with whom the welfare of the tribe is connected. Such was the conception of Yahweh in the pre-prophetic period of the history of Israel.

**TRICHOTOMY.**—In theological usage the theory that man is composed of three elements, viz., body, soul, and spirit.

**TRIDENTIVE PROFESSION OF FAITH.**—The most important creedal statement of the R.C. church elaborated by a commission of cardinals under the direction of Pius IV. in 1564, and consisting of twelve articles. It gives clear definitions of Catholic doctrines as these were determined by the Council of Trent. See CREEDS; ARTICLES OF FAITH; ROMAN CATHOLIC CHURCH.

**TRIDUUM.**—In the R.C. calendar a three days' devotion preceding the celebration of a saint's day or preparatory to seeking the intercession of a saint.

**TRIMŪRTI.**—The triad of manifestation of the one supreme reality in Hinduism. The three gods are named differently in the sects but the oldest and commonest doctrine is that the one God manifests himself as creator in Brahmā, as providence and preserver in Vishnu, as destroyer in Shiva—one reality in three forms.

**TRINE IMMERSION.**—A mode of administering baptism by immersing the candidate in the water three times successively in the names of the Father, of the Son, and of the Holy Spirit. This method

is in vogue in the Greek, Russian, Armenian and other oriental churches as well as among several western sects, and its use can be traced to a very early date, several of the Fathers believing it to be the N.T. practise. See BAPTISM.

**TRINITARIANS.**—A R.C. religious order founded by Jean de Matha and Félix de Valois in 1198, and devoted to the ransom of Christians in captivity to the Mohammedans. The modern so-called *Bare-footed Trinitarians* are devoted to the liberation of negro slaves by ransom, especially in N. E. Africa.

**TRINITY.**—The doctrine that one substance of the Godhead exists and acts in three "persons" viz., Father, Son, and Holy Spirit.

1. *Development of the doctrine.*—Christian experience, from the first, was religiously related to the God of Jewish faith, to Jesus Christ as divine redeemer, and to the divine power manifest in the gifts of the Spirit. No effort was made to organize these elements into a rational theological doctrine until the influence of Hellenistic philosophy became dominant. Under this influence, God was defined as the infinite, immutable metaphysical being, or "substance," and Christ was conceived as the metaphysical Logos (q.v.). To define the relation between God and the Logos-Christ so as to preserve monotheism was the problem which led to the formulation of the doctrine of the trinity. Two opposing solutions divided the field. (1) The conception of subordination, which made God supreme and the Logos a created or derived being. See ARIANISM. This conception was religiously unacceptable. Salvation was interpreted as a deifying of man's substance through regeneration. This deification would be imperfect unless the redeemer himself possessed complete deity. Hence (2) the doctrine of the absolute deity incarnate in Jesus Christ was officially established by the Nicene Council. This necessitated the making of a distinction between the Father and the Logos *within* the Godhead, whereas the idea of subordination made it externally. The doctrine of the Trinity includes the Holy Spirit within the Godhead, and declares Father, Son, and Spirit to be consubstantial (of identical substance), but to differ in the functioning of that essence. The Latin word *persona*, indicating a specific character which an active agent expresses, was used to express the distinctions.

2. *Interpretations of the doctrine.*—The terms employed in the Nicene discussions are highly specialized metaphysical concepts, and these terms were given different meanings by different exponents. Popular thinking was inevitably pictorial, and tended to conceive the "persons" of the trinity after the analogy of human persons. This leads to tritheism either explicit or implied. If, on the other hand, the unity of God is emphasized, the second and third persons of the trinity are pictured as less than God, and the religious meaning of the doctrine is lost. Theological interpretations have sought to avoid these extremes, but are forced to employ technically abstruse distinctions difficult for any but trained theologians to grasp. Hence the doctrine has been generally maintained by ecclesiastical authority rather than by popular understanding. The so-called Athanasian creed elaborately warns both against diminishing the full deity of any of the three persons, and against tritheism, and characteristically reinforces this dictum by declaring the doctrine of the creed indispensable to salvation. It is thus set as a metaphysical mystery which somehow contains the sole saving truth. In Christian thinking it has been generally accepted as an expression of the adorable mystery of the Godhead, and has served to stimulate mystical reflections. Those who have protested against the doctrine have generally represented an insistence on intellectual exactness at the expense of religious mysticism. See ANTI-TRINITARIANISM.

From a historical point of view, the doctrine is seen to be the natural and effective way of interpreting the redemptive activity of Christ when salvation is conceived as a metaphysical transformation of substance. It is strongly cherished wherever sacramentalism exists. When, however, the metaphysical presuppositions of Hellenistic thinking are abandoned, the doctrine is regarded as a symbol of Christian faith rather than as a literally exact description. Liberal Protestantism generally takes this position. See CHRISTOLOGY; LOGOS.

GERALD BIRNEY SMITH

**TRINITY SUNDAY.**—The first Sunday after Whit Sunday, celebrated by the R.C. and Anglican churches as a festival in honor of the Trinity.

**TRIPITAKA.**—The Sanskrit form of the name for the Buddhist Scriptures. See CANON (BUDDHIST).

**TRIRATNA.**—The Buddhist Triad or "three jewels" consisting of Buddha, the *dharma* (Word or Truth) and *Sangha* (the Order of Monks). In philosophic Buddhism this is interpreted to mean that eternal Reality, expressed in Truth, finds complete embodiment in the person of Buddha and is socially active in the Order.

**TRISAGION.**—The liturgical designation of Isa. 6:3, so-called from the first words, "Holy, holy holy, is the Lord of hosts," etc. The word liter lly means "thrice holy."

**TRITHEISM.**—That interpretation of the doctrine of the Trinity which so emphasizes the distinct existence of each of the three "persons" as to suggest three independent gods.

**TRITON.**—In Greek mythology, the son of Neptune. In the later classical mythology, one of the inferior divinities who presided over the sea.

**TROLL.**—One of the clumsy, giant beings of Teutonic mythology usually faithful to man but often dangerous.

**TRUCE OF GOD.**—An arrangement for mitigating the evils of private warfare in feudal times, under which fighting was forbidden by the church on certain days of the week and on the important festival and fast days in the calendar. It was generally respected from the 9th. to the 12th. centuries.

**TRUMPETS, FEAST OF.**—In the Hebrew calendar, a festival observed in commemoration of the New Year, as prescribed in the Levitical legislation, so called from the blowing of the trumpets at stated intervals, a signal of the approaching festival.

**TRUTH.**—An affirmation or a proposition strictly in accordance with the facts, and therefore capable of serving as a trustworthy guide for thought or for action.

The supreme value of Truth is evident. Erroneous or misleading conceptions of the conditions which must be faced defeats the successful conduct of life. Deliberate falsifying is condemned by our moral judgment as an injury against the person

deceived. See LIE, LYING. Imperfect or perverted ideas are universally recognized as evils to be removed by education. Truthseeking is a primary duty.

Philosophy might be defined as the critical method of discovering truth. To a large extent the subject matter of philosophy in the western world has consisted in the attempt to analyze the process of knowledge so as to discover the criteria of true conceptions. It is much more difficult to ascertain these criteria than would appear at first sight. A very little reflection reveals the fact that our ideas are the outcome of a complicated process in which physical, physiological, temperamental, and social conditions are so many and so varied that the relativity of human ideas seems incurable. The only way in which to correct one idea is by the use of a second idea as a basis of comparison. This again must be checked up by a third, and so on indefinitely.

Attempts have been made to rescue men from this relativity by both philosophy and theology. Philosophical realism of the Platonic type assumes the objective and a priori existence of an ideal realm of truth. Particular ideas are proved to be truthful by their participating in this absolute truth. Theology has provided a divinely inspired compendium of truth in Scripture to which all human ideas must conform. See INFALLIBILITY. To refuse to subject one's thinking to this divinely authorized norm has been regarded as a mark of sinful perversity. Popularly the acquirement of true ideas is still pictured as the copying in our minds of truths or realities already existing in perfection.

Modern thought, however, is more and more accepting the inescapable fact of the relativity of human knowledge, and is working out a different method of seeking the truth. Carefully regulated observation, repeated and continually verified, together with definite experimentation in order to test hypotheses, form the technique of modern science. The truths which are affirmed on the basis of this method are carefully restricted to the precise field within which the controlled and verified investigations have been made. Beyond this limited field ideas must be called hypotheses rather than truths. Pragmatism substitutes for the traditional conception of truth the conception of a process of progressive verification. Truth is thus always in the making rather than something already fixed and complete. Modern religious thinking is more and more using the method of historical study and psychological analysis as the means of arriving at conclusions. The truths thus discovered are always subject to revision. But although this empirical attitude does not furnish so imposing a doctrine of the nature of truth, it none the less emphasizes the supreme importance of seeking critically defensible convictions, and severely condemns deliberate falsifying or avoidable ignorance. GERALD BIRNEY SMITH

**TUATHA DE DANANN.**—The name of a family of gods of the conquerors of Ireland in pre-Christian times. They are nature powers of crops, fertility and the sky. As on the continent there are blended with these functions those of war, learning and the arts. With the coming of Christianity these divine beings become fairy-folk living underground.

**TÜBINGEN SCHOOL.**—Advocates of a particular interpretation of early Christianity as expounded first by F. C. Baur who was a professor in the Protestant theological faculty of the university at Tübingen, Germany, during the years 1826–60.

Baur thought the determining factor in the history of Christianity during the years immediately following the death of Jesus to have been a sharp and persistent conflict between Paul and his conservative Jewish Christian contemporaries under the leadership of Peter. The age of the apostles was supposed to have been rent by this conflict, but the next generation began a process of conciliation which gradually synthesized the Petrine and Pauline parties into the ancient catholic church. Judged by this interpretation of the history, only those documents that betray the existence of this early conflict, namely Galatians, First and Second Corinthians, and Romans, can have come from the pen of Paul; while the remaining New Testament books, which show a conciliatory tone, must have been products of the post-apostolic age. Baur regarded the universalism and ethical idealism of Paul as the essence of Christianity. This had been the real content of the gospel as preached by Jesus, and it had even been implicit in the religion of the Petrine party, by whom it was temporarily obscured through a reversion to Jewish particularism and legalism. To deliver the gospel of Jesus from this bondage to Judaism was Paul's peculiar task.

While Baur gave a strong stimulus toward the historical study of early Christianity, a more thorough investigation of the various genetic factors that contributed toward its rise has shown the Tübingen theory to be indaequate. Its solution was far too simple to account for all the varied facts in the case, and the school today has no champion of note. S. J. CASE

**TUNIC OR TUNICLE.**—A vestment worn when celebrating Mass by a sub-deacon; also called *dalmatic* (q.v.).

**TUNKERS.**—Same as *Dunkers* or *Dunkards* (q.v.).

**TURKEY AND THE NEAR EAST, MISSIONS TO.**—We here consider missions in Turkey as it was before the world war; also in Persia, Arabia and Egypt. The great number of nationalities, among many of which there existed traditional antipathies accompanied by diversities of language and religion, rendered general missionary endeavor in those regions unusually slow and difficult.

Missions in the Near East were begun by the American Board of Commissioners for Foreign Missions of Boston in 1819, when Rev. Pliny Fisk and Levi Parsons sailed for Smyrna but with Syria and Palestine as their objective. At that time the condition and needs of the Jews and the Mohammedans commanded chief attention. The Mission to Syria was opened by them. Roman Catholic missionaries from France had preceded them and have remained there and in Constantinople, their operations extend into the interior. In 1831 Constantinople was occupied by Rev. William Goddell who had spent some years in Syria and at Malta. In 1833 the Rev. James Perkins sailed from Boston under commission to begin work among the Nestorians in Western Persia. He went to Tabriz and in 1835 he with his associates moved to Urumia. In 1825 the Church Missionary Society of England sent five missionaries to Egypt and their interest in that country and in Arabia has been continuous. In 1854 the Associate Reformed Church of the West, later merged into the United Presbyterian Church, began work in Egypt and later the United Free Church of Scotland and the Reformed Dutch Church of America began missions in Arabia. In 1870 the Presbyterian Church North, which had been operating

from the first with the American Board, formed a missionary organization of its own and the Persian and Syrian missions were turned over to that new board. In recent years other and less well known societies have participated in a small way in some form of missionary work in the Near East, but the main operating forces are those above named.

Attention and effort were first directed to the translation of the Scriptures in whole or in part into the various spoken languages of the country. These included the Turkish written with Arabic, Armenian and Greek characters, the Arabic, the Armenian, the Greek, the Koordish and the Persian, and some others. At the same time an educational and a more general literature was created. As there was no modern education in all that country, schools were opened in all of the large centers of population as well as in widely scattered outlying areas. The countries were fairly well occupied within the first fifty years following 1820. The Armenians were the first to accept modern learning; the Syrians came next followed by the Greeks, and they have held this lead throughout the century.

There was no purpose to introduce schism into the Eastern Gregorian, Nestorian, Syrian, Coptic and Greek churches, but the first missionaries entered upon their work, instructed not to encourage separation but to aim at producing the Bible in the vernaculars of the people, the rearing up of an educated and morally upright clergy for the historic churches and a place for religious instruction in the elaborate rituals of the churches. Separation that later took place in the Armenian Church was not brought about by the missionaries but by ecclesiastics who disapproved of modern education and the Bible in the vernacular.

The Turks were forbidden by the laws of the country to show interest in Christianity. Violation of this regulation was followed by severe persecution, often by death. Comparatively few among the Mohammedans have accepted Christianity, but many are now studying in Christian schools. Modern medicine was introduced by the missionaries and already there are established in most of the large centers of population fully equipped hospitals and at Beirut there are two excellent medical schools. Many industries have been introduced, including agriculture, and the importation of new tools and seeds. These innovations have had a marked effect upon the industrial resources and outlook of the country.

As a result of a century of modern missions in the Near East the printing press has become indigenous, modern medicine has been accepted by the great mass of the people, new industries and modern methods of carrying on old ones are multiplying, Roman Catholic and Protestant churches with strong supporting communities are found over the country, and educational institutions, mostly American and French, have won a national and an international name for themselves and for their founders. These include Robert College, the American College for Girls, and Roman Catholic Colleges at Constantinople, Beirut University and a Roman Catholic University at Beirut, International College and the Smyrna Collegiate Institute for Girls at Smyrna, Anatolia College at Marsovan, Euphrates College at Harpoot, Central Turkey College at Aintab, Cairo University. The American Colleges are incorporated under United States laws and have separate boards of trustees.

During the century the American missionary and educational work carried on in Turkey has cost for the purchase and erection of plants, for equipment and for conduct, over $40,000,000, and in normal times the work is carried on in all departments by some 500 Americans in residence with ten times that number of trained native leaders. These establishments and institutions have wrought great changes throughout all the Near East. They are today the steadying forces in the country.

It must be stated that after the outbreak of the war in 1914 all these educational and missionary operations severely suffered through military operations and by the inhuman treatment of the Christian minorities by the ruling Turks. Some $60,000,000 were contributed by Americans through the Near East Relief which sum was used for relief purposes in the Near East by the American missionaries, educators, doctors and volunteer workers. JAMES L. BARTON

**TUTELARY GOD.**—A deity conceived as having the guardianship of a person, community or thing; frequently an animal so regarded.

**TWENTY-FIVE ARTICLES.**—The confession of faith drawn up by John Wesley and adopted by the American Methodist Church in 1784, the basis being the Thirty-Nine Articles (q.v.) of the Anglican Church from which certain articles were omitted. See METHODISM; CREEDS.

**TYCHE.**—See FATE.

**TYCHISM.**—A theory which treats chance as a real controlling power in the evolutionary process, thus denying the universality of immutable law. The word is derived from the Greek, *Tyche*, goddess of chance.

**TYNDALE, WILLIAM** (1484–1536).—English divine and martyr, famous as a champion of religious liberty and of religious reformation in England, and as a translator of considerable portions of the Bible into the English language.

**TYPES.**—A type is a person or thing which prefigures another person or thing still future.

According to the theory of the Church, the Old Testament and the New form a single revelation and teach the same lessons. The chief interest of early expositors therefore was to discover predictions of Christ and his Church in the Old Testament, Many things, however, in the earlier revelation seem to have no direct bearing on the Christian life. These were interpreted allegorically—precedent was found in the Greek expositors of Homer—or else viewed as types. The New Testament itself sees a type of Christ in the brazen serpent made by Moses. Many expositors have discovered a type in almost every person or thing mentioned in the Hebrew Bible. But a more sober exegesis now prevails. See ALLEGORY. H. P. SMITH

**TYRRELL, GEORGE** (1861–1909).—A R.C. priest in England who espoused the cause of Modernism (q.v.), and was excommunicated when he refused to submit to ecclesiastical discipline. His ideals are set forth in *A Much-Abused Letter*, *Mediaevalism*, and *Christianity at the Cross-roads*.

## U

**UBIQUITY.**—A term employed in Lutheran discussions of the Real Presence in the Lord's Supper. Luther held that the qualities of the divine nature in Christ were communicated to his human nature. Hence the human nature may be omnipresent (ubiquitous), and the body and blood of Christ is really in the eucharist. See COMMUNICATIO IDIOMATUM.

**ULAMA.**—Learned men in Islam, scholars in the tradition and canon law.

**ULFILAS** (ca. 311–383).—Christian Missionary to the Gothic peoples; a great teacher and missionary, working among the Visigoths and Goths for forty years. He was ordained by the Semi-Arians but subsequently went over to the Arian party. His translation of the Bible into Gothic laid the foundation of Teutonic literature.

**ULTRAMONTANISM.**—The name given to the R.C. attitude in Europe which exalts papal authority, so-called because the advocates of this policy look over (*ultra*) the mountains (*montes*), i.e., beyond the Alps to Rome for guidance in all matters.

The main tenets of the Ultramontane position are: (1) The acknowledgement of the supremacy of the Roman pontiff in matters of religion, so that the decree of the Vatican council 1870, in declaring him infallible when he speaks *Ex Calhedra*, was a triumph for Ultramontanism. (2) The claim that the church is supreme in matters of religion, and cannot hand over the regulation of religion to the state; consequently individuals are not obliged to obey legislation which contravenes the church's teaching. This position is clearly set forth in the encyclical letters of Leo XIII. The result of it is seen in the condemnation of the Austrian constitution by Pius IX., 1868, and the Kulturkampf in Germany, when the Pope declared the ecclesiastical laws of Germany void, 1875. (3) The maintenance of Catholic loyalty in all institutions of culture. Secularism, modernism, untrammelled criticism are all to be regarded as dangerous to religion, and an unceasing warfare is to be maintained against them. (4) Opposition to all attempts to de-Romanize the church or to ally it with the interests of other nations. The great advocates of Ultramontanism have been the Jesuits, the influence of whom has become more and more dominant with the papacy during the 19th. and 20th. centuries. The Syllabus of 1864, the decrees of the Vatican Council of 1870, and the Encyclical of Pope Pius X. against modernism are typical ultramontanist expressions.

**UMĀ.**—Wife of Shiva under her aspect of beauty and light.

**UNAM SANCTAM.**—A bull promulgated by Boniface VIII. in 1302 declaring that submission to the authority of the pope is essential to salvation. This principle was applied to worldly rulers, who were to exercise their temporal power so as never to clash with the purposes of the church.

**UNBELIEF.**—Scepticism, agnosticism, or the withholding of intellectual assent. Strictly, unbelief simply suggests the absence of belief, a negative attitude of mind. Practically, it inhibits any positive action, hence is readily classed with disbelief. For this reason unbelief is usually classed as irreligious. See DOUBT; SCEPTICISM.

**UNCTION.**—A ceremonial anointing with oil or ointments, as in Extreme Unction (q.v.). The rite is believed to impart a divine potency; hence a discourse with evident religious power is said to be delivered with unction. See ANOINTING.

**UNDINE.**—In mediaeval folk-lore, a female water-sprite, who could obtain a soul only by wedding and bearing a child for a man.

**UNIFORMITY, ACTS OF.**—See ACTS OF UNIFORMITY.

**UNIGENITUS.**—A bull emanating from Pope Clement XI. in 1713 condemning 101 doctrines credited to Quesnel (q.v.). The bull was an evidence of the victory of the Jesuits over Jansenism (q.v.).

**UNION, CHURCH.**—The churches of the East and West (Greek vs. Latin Christianity), early developing divergencies in respect of doctrine, polity, liturgy, and monastic policy, influenced by the succession of events that gradually detached the western part of the Roman Empire from the eastern, at length in the 8th. century, on the occasion of a violent controversy over the use of images in worship, severed fraternal relations. Due to the growing imperialistic aspirations of the papacy, overtures were frequently made to heal this breach. The summons to provincial councils repeatedly makes regretful mention of this schism in Christendom. Representatives of the Greek church attended the fourth Lateran Council and negotiations toward union found a place in the proceedings of the Council of Basel. Deep temperamental differences and the patronizing attitude of Rome toward her eastern rival interposed impenetrable barriers. Meanwhile the unity of the Roman church was seriously impaired from another quarter, by various sects—Cathari, Waldenses, etc.—which organized themselves in protest against the sacerdotalism of the papal system, and the delinquencies of its clergy. Toward these Rome's policy remained one, not of conciliation, but of repression and extermination. Resorting to ecclesiastical censures, crusading warfare, friar preaching, and the Inquisition, she succeeded in largely stamping out these recalcitrant heretics. The Hussites alone gained recognition in the *Compacta* (q.v.) formulated at Basel. The Renaissance with its historical spirit and its assertion of the worth of human personality, the growth of national consciousness, and the sensitiveness of the newly created commercial classes, raised new problems for the universal pretensions of Rome. Hence the Reformation, an important result of which was the organization of state churches which carried away from the papacy the allegiance of large areas of its constituency. Clearer views of the spiritual character of religion making for Christian democracy, reacted in many quarters against the institution of the state church, and led to the formation of various dissenting groups. The fact that the church of Rome showed no disposition in the Council of Trent to make concessions to schismatics, and that government authorities proceeded to protect state churches by persecuting dissenters, only served to perpetuate and strengthen sectarianism, especially when the uncolonized regions of America provided not only a refuge for the religiously oppressed but the frontier isolation conducive to further sectarian differentiation. Since the opening of the 19th. century, several factors have been operating toward the unifying of Christianity—a saner view of the futility of persecution and the economic value of the principle of religious tolerance, clearer insight into the spiritual nature and task of the Christian church, multiplying contacts that have compelled rival groups to a better understanding of each other and to the disclosure of the great basic features common to all, the anomaly of a divided Protestantism endeavoring to foist its denominational differences upon the non-Christian civilization, and the manifest inadequacy of duplicated sectarian propaganda to deal with the urgent problems of world Christianization.

Among the earliest expressions of this tendency to a more united Christendom, was the merging into one (1817) of the Lutheran and Reformed churches of Prussia. In England non-conformists, stimulated by the emancipating atmosphere of the French Revolution, took steps in concert with each other

to secure the removal of disabilities still imposed by the established church. Hence the organization of the Congregational and Baptist Unions, of the National Council of Free Churches, and of the combining of smaller Methodist groups into the United Methodist Free Churches. Scotch Presbyterianism encumbered by its fourfold divisions witnessed the merging (1900) of the United and Free Church wings. In America the 19th. century opened with the Plan of Union by which Presbyterians and Congregationalists extended reciprocal courtesies in the settlement of their ministers. The organization soon after of Missionary, Bible, Tract, and Educational Societies, along with the Sunday School Union, greatly stimulated interdenominational consciousness. An Overture for Union (1838) embodying federated principles for evangelical churches disturbed over the immense problems of middle west Christianization, but launched in the atmosphere of slavery and Old-New School Presbyterian controversy, brought no fruits until after the Civil War, the various bodies of Presbyterians consummated (1894) a federation. Similar federation movements in large eastern cities led to the organization (1908) of the Federal Council of the Churches of Christ in America, designed to express the fellowship and catholic unity of the Christian church, and without mandatory power to act as an agency for the correlation and co-ordination of existing Christian forces and organizations. Other series of negotiations have united the old, new, and Cumberland sections of Presbyterianism, the regular and free Baptists, and the long standing alienation of northern and southern Methodists gives recent promise of elimination. The Lutherans have also perfected (1918) a union among many of their bodies. From the Protestant Episcopal church, on the basis of the Lambeth Articles emerged (1910) the idea of a World Conference for the Consideration of Questions Touching Faith and Order, based upon the fundamental principle that unity is to be found not in the field of common service, but "in the clear statement and full consideration of those things in which we differ as well as in those things in which we are at one." A Preliminary Meeting, with representatives from forty nations and seventy autonomous churches (not including the Church of Rome), convened at Geneva, August, 1920, professes to have found much to confirm the wisdom of calling in the near future a World Conference on Unity. Episcopalians and Congregationalists have already drafted (1919) a Concordat which awaits the confirmation of their supreme deliberative bodies. Impelled by the co-operative spirit of the war time period, representatives from scores of mission boards endorsed the organization (1918) of the Interchurch World Movement, which proposed through co-operation to increase the efficiency of the church in her task of world evangelization by means of united budgets, a united financial appeal, and a scientific survey of all fields of Christian enterprise. While much was effected in the matter of surveys, the movement failed to sustain the support of the participating denominations, and has ceased to function. The most recent union movement (February, 1920) emanates from the Presbyterians in a constitution providing for complete autonomy in denominational affairs, and a Council to harmonize and unify the work of the United Churches. Through the application of co-operation it hopes eventually to usher in organic unity. PETER G. MODE

**UNITARIANISM.**—The name given to a theology which insists on the unity of God to the extent of repudiating the doctrine of the Trinity.

At the opening of the 3rd. century, as Tertullian and Origen indicate, the majority of believers were disinclined to the Logos Christology, which was adopted by philosophic minds and involved the Trinitarian doctrine as a result. The modern Unitarian view found expression in one party of the opponents, the Dynamists or Adoptionists, who conceived Christ as a man adopted to the office of Son of God, empowered with the spirit and exalted to rule over the consciences of men. Similar views appear later among the Paulicians of Armenia and the Spanish Adoptionists (8th. century). In the 16th. century this was the conclusion drawn from Scripture by the Socinians in Poland (1565 ff.) and formulated on the basis of works of Faustus Socinus in the Racovian Catechism (1605). A similar group in Hungary (Franciscus Davidis, bishop 1568) is still represented by 166 churches. The Socinians were expelled from Poland (1658) and as an organized body disappeared, but their interpretation of Scripture affected the Arminians of Holland and England, giving rise to an English propaganda (John Biddle, Thomas Firmin) adherents to which were threatened by the Act of 1698 with loss of civil rights. In the 18th. century Socinian and allied views spread among churchmen and dissenters, and on the refusal of Parliament to relax the terms of subscription in their favor, a Unitarian chapel was opened in London, 1778, by Rev. Theophilus Lindsey. This with Presbyterian and Baptist churches adhering made the British and Foreign Unitarian Association (1825).[371 churches. Colleges: Manchester College, Oxford, Home Missionary College, Manchester]. The leading representatives in theology have been Joseph Priestly (1733–1804), Thomas Belsham (1750–1829), James Martineau (1805–1900), James Drummond, and J. Estlin Carpenter.

In America King's Chapel (Episcopal) in Boston became Unitarian in 1785, and Priestley founded a church in Northumberland, Pa., in 1794. The division of Congregationalism in 1815 resulted in the founding of the Unitarian Berry Street Conference (1820), the American Unitarian Association (1825), the National Conference of Unitarian and other Christian Churches (1865), the Meadville Theological School (1844), and the Pacific Unitarian School (1904). Prior to 1878 the Harvard Divinity School was the chief seat of the movement. In America there are about 500 churches, and 82,515 adherents (1919). The older Unitarianism was a non-Trinitarian Biblicism. Since Channing (1780–1842) and Theodore Parker (1810–1860), Unitarians are more concerned with the affirmation of a natural religious capacity in man which, stimulated in experience, obtains conscious communion with God and is impassioned with the spirit that was in Jesus. F. A. CHRISTIE

**UNITAS FRATRUM.**—See BOHEMIAN BRETHREN.

**UNITED BRETHREN IN CHRIST.**—An evangelical church resulting from a spontaneous movement within several denominations in the late 18th. century, in Eastern Pennsylvania, Maryland, and Virginia. Philip William Otterbein (1726–1813), a German Reformed minister, and Martin Boehm (1725–1812), a minister of the Mennonite church, were its first leaders. United by a common evangelical zeal, their preaching resulted in many conversions. Originally there was no thought of organizing a new denomination. Preaching, at first in German (now but 4 per cent), was itinerant. Converts were gathered in bands, after the model of Methodism. The first ministerial conference (7) occurred 1789. The movement

was definitely organized in 1800 as "The United Brethren in Christ." It is Wesleyan in polity, and Arminian in doctrine. Its first bishops were Otterbein and Boehm (1800). The General Conference, a delegated body, half ministers and half laity, meets quadrenially. It elects the bishops (for four years), legislates for the church, and serves as a court of appeal. Annual Conferences (district) supervise the interests and appoint the pastors of local churches. The church has stood for reform (slavery; intemperance), education (Otterbein University, Ohio, 1847, and seven other institutions of learning besides Bonebrake Theological Seminary), and missions (W. Africa, China, Japan, etc.). In 1919 it numbered 347,981.

The *United Brethren in Christ* (Old Constitution) is a schismatic movement originating in 1889 in protest against a new constitution which was adopted at that time. They have (1919) 409 churches, and 19,100 members.

HENRY H. WALKER

**UNITED EVANGELICAL CHURCH.**—See EVANGELICAL ASSOCIATION.

**UNITED FREE CHURCH OF SCOTLAND.**—A Presbyterian organization formed in 1900 by a fusion of the Free Church of Scotland (q.v.) and the United Presbyterian Church (q.v.), although a portion of the Free Church retained its independence under the old name. See "WEE FREE" CHURCH.

**UNITED LUTHERAN CHURCH IN AMERICA.**—The organization resulting in 1918 from the union of the Lutheran General Synod, Lutheran General Council, and Lutheran United Synod, South. See LUTHERANISM.

**UNITED METHODIST CHURCH.**—An English Methodist body, formed in 1907 by the amalgamation of the Methodist New Connexion, the Bible Christians, and the United Methodist Free Churches.

**UNITED PRESBYTERIAN CHURCH.**—A Scottish Presbyterian organization formed in 1847 by the amalgamation of the United Secession and Relief churches, and in 1900 united with the Free Church to form the United Free church of Scotland.

**UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.**—A body formed (1858) by the uniting of the Associate, the Associate Reformed, and Covenanter wings of American Presbyterianism. It accepts with slight modifications respecting the civil magistrate, the Westminster Confession of Faith. Emphasis is placed on slave holding as a violation of the law of God, the unscripturalness of secret societies, covenanting as a church duty, and the use of the Psalms in public and private worship. It has 963 churches, and 155,994 members.

**UNIVERSALISM AND UNIVERSALISTS.**—As used here Universalism means the doctrines of the religious denomination called Universalists. These doctrines were officially stated as follows at the Convention in Boston in 1899. (1) The Universal fatherhood of God. (2) The spiritual authority and leadership of His Son Jesus Christ. (3) The trustworthiness of the Bible as containing a revelation of God. (4) The certainty of just retribution for sin. (5) The final harmony of all souls with God.

1. *The distinctive doctrines* of the denomination are the first and the fifth of these principles. Universalists hold that these have a sound scriptural basis, and that they have been held by many great minds in all ages.

They also claim support for these principles in that idea of evolution which makes the end of creation a redeemed human race; in that view of sociology which holds to the solidarity of the human race so that when one member suffers all suffer; in that logic of theism instanced by George A. Gordon of Boston in his phrase, "If God shall succeed universal salvation will be the final result."

To Universalists life is not a probation that ends with death, but a discipline for all, never ending, but always moving toward a completer harmony with God.

2. *History.*—Universalists recognize their beginning as an organized body in 1770, in which year John Murray (q.v.) came from London and preached in a church he found erected at Good Luck, N.J. by Thomas Potter. From that point Murray preached in many places, dying in Boston in 1815.

Murray's theology was the idea of a mystic union of Christ and the human race by which Christ restored all that was lost in Adam. Christ dying, not merely for the elect, but for all mankind, it follows that all are redeemed. All will be saved when they realize that they are redeemed, and live the redeemed life, which all must do when they hear and understand the good news. To Murray it was the task of the preacher to tell every soul in the universe the good news.

Hosea Ballou (q.v.) modified Murray's theology in the direction of Unitarianism. To Ballou, Jesus was not God but the greatest son of God, dying not to change God and save man from his anger, but to show man God's love and so change man. When men know the love of God in Christ they must repent and so be saved. Ballou came to believe that in the great light of death and entrance into the hereafter, all would at once see and repent and be saved. This idea was named in derision, "Death and Glory" and was thought by many to be immoral. Ballou stoutly asserted that it was merely a theory as to the time when men would see and repent, and that no moral issue whatever was involved in it. In 1831, led by Adin Ballou, a party seceded and took the name "Restorationists," declaring belief in limited future punishment. This schism lasted about 25 years. Today the denomination is in entire unity on its five principles.

3. *Organization.*—Organizations of Universalists are mainly in America, with some work begun in Japan.

The organization begins with the local parish. All parishes in any state form a State Convention which meets annually. All State Conventions and parishes send delegates to form a General Convention which meets biennially. Between Conventions a Board of nine trustees controls. The General Convention keeps a National Superintendent in the field, and the separate states also keep State or District Superintendents. The Woman's National Missionary Association is strong. The Young People's Christian Union has over 5,000 members. The General S. S. Association is a large and efficient body. The Order of Universalist Comrades enrols over 5,000 men.

4. *Growth.*—Universalists are a slowly growing body. Its people are intensely individualistic, and slow to see the value of organization. From the start they have faced bitter opposition from those who regard their doctrines as unscriptural and immoral. Many churches today are rather hospitable to Universalists, who are not infrequently accepting the proffered hospitality. The denomination is however adding about 3,000 souls each year to its church membership. They have (1921) about 650 parishes, or preaching stations, with about 500 preachers and some 60,000 communicants.

5. *Institutions.*—Universalists have about six millions of dollars invested in schools, which are Tufts College, Mass., with Crane Divinity School; St. Lawrence University and Theological School at Canton, N.Y.; Lombard College at Galesburg, Ill., with its Ryder Divinity School at the University of Chicago; Goddard Seminary at Barre, Vt.; Dean Academy at Franklin, Mass.; Westbrook Seminary at Portland, Maine. The Universalist Publishing House is at 359 Boylston St., Boston, with Western Headquarters at Ryder House, Chicago, 60th St. and Dorchester Ave., where all denominational publications can always be found.

LEWIS B. FISHER

**UNLEAVENED BREAD.**—Bread in which no yeast has been used to produce fermentation; specifically that prescribed and used by the Hebrews in celebrating the feast of the Passover.

**UPANISHADS.**—Philosophic teaching appended to the Vedic texts and *Brāhmanas* and forming part of the body of revealed Scriptures of the early Indo-Aryans. They teach the way of salvation by knowledge of the essential unity of the human soul with the Supreme Soul. The earliest *Upanishads* date from before the 6th. century B.C.

**URBAN.**—The name of eight popes.

*Urban I.*—Saint; Bishop of Rome, 222–230.

*Urban II.*—Pope, 1088–1099; successor of Hildebrand, continuing his policies; preached the First Crusade.

*Urban III.*—Pope, 1185–1187; spent his pontificate in exile owing to opposition from the Roman senate.

*Urban IV.*—Pope, 1261–1262.

*Urban V.*—Pope, 1362–1370; a man of ethical purity and reforming zeal; beatified in 1870.

*Urban VI.*—Pope, 1378–1389; his tactlessness and harshness led to the division known as the Great Schism which lasted fifty years.

*Urban VII.*—Pope for 12 days in 1590.

*Urban VIII.*—Pope, 1623–1644. He was concerned chiefly to increase the political power of the papacy; he acquiesced in the condemnation of Galileo, condemned Jansenism and improved the city of Rome architecturally.

**URIM AND THUMMIM.**—One of the forms of divination (q.v.) in vogue among the ancient Hebrews (cf. I Sam. chaps. 14 and 28); also regarded as part of the paraphernalia of the high priest (cf. Ex. 28:30 and Lev. 8:8).

**URSINUS, ZACHARIAS** (1534–1583).—German Reformed theologian, one of the framers of the Heidelberg catechism.

**URSULA, SAINT.**—In the Roman martyrology, a lady who with several companions was martyred by the Huns at Cologne in defence of their virginity, commemorated on Oct. 21. The earliest appearance of the legend in extant literature is the 9th century. It is curiously complex, and is explained in several fashions, one interpretation identifying Ursula as a Christianized form of the Teutonic deity, Freya.

**URSULINES.**—A R.C. female order, founded in 1535 by Angela Merici at Brescia with St. Ursula as patron, whence the name. The aim of the order was to educate girls and to promote missionary work and the succor of the sick and poor. The founder was beatified in 1768 and canonized in 1807 as St. Agnes of Brescia.

**USHAS.**—The goddess Dawn of early Vedic religion. The morning light which gave release from the dangers of night was greeted with joy by early peoples. The Vedic hymns to Dawn are especially fine examples of this feeling.

**USHEBTIS.**—Statuettes in human form placed in Egyptian tombs and compelled by a written spell to do the work of dead man in the other world.

**USSHER (or USHER), JAMES** (1581–1656).—Anglican archbishop, a man of great learning who wrote extensively on theological and ecclesiastical themes; most renowned for the scheme of Biblical chronology which he advanced and which for a long period has been inserted in the margin of reference editions of the Authorized Version.

**UTILITARIANISM.**—A system of utility. The ethical doctrine that utility or usefulness is the test of moral action.

Utilitarianism represents the attempt to give a rational explanation for moral conduct. This is found in the conception of value or utility in human experience, as contrasted with ethical theories which appeal to a priori principles, either in the form of divine commands or of unexplained intuitions. Perhaps the most consistent form of the theory is that of Jeremy Bentham, who affirmed that the greatest good to the greatest number should be the supreme controlling principle of social ethics. In J. S. Mill, the calculating utilitarian principle of Bentham was transfigured into a warm, sympathetic utilitarianism that has been widely influential among English theorists in political and social science.

While biological studies of science and modern pragmatic methods in philosophy have done much to emphasize the value of empiricism and utilitarianism as the measure of both truth and conduct; yet idealism and the intuitive emphasis upon subjective aspects of personality have emphasized other essential aspects of moral loyalty; and the social conception of human behavior has superseded the individualism of original utilitarianism.

HERBERT A. YOUTZ

**UTNAPISHTIM.**—The Babylonian hero of the deluge, favorite of the god, Ea, on whose advice he built a ship and so escaped the flood. He was then granted immortality by Enlil and given a residence in the earthly land of the blest at "the confluence of the streams."

**UTOPIA.**—An imaginary island portrayed in Sir Thomas More's book of the same name, embodying the author's social, religious, and political ideals in a supposedly perfect state. It anticipates some ideals of political and religious freedom now generally advocated. The term is used of any ideal vision regarded as purely imaginary.

**UTRAQUISTS.**—The moderate wing of the Hussites, who demanded communion in both kinds (whence the name) as well as democratizing ideals for the clergy. Also called *Calixtines.* See HUSS; HUSSITES.

## V

**VĀC.**—Goddess of speech, symbol of the potency of the magic word; wife of Brahmā in later Vedic religion.

**VAGANTES.**—The designation of clergy who wandered from place to place either because they did not possess a benefice or had deserted their

church. Their existence can be traced from the 5th. to the 15th. centuries, the mediaeval type being frequently roving minstrels.

**VAIÇESIKA PHILOSOPHY.**—See INDIA, RELIGIONS OF.

**VAIROCHANA.**—The Buddha of infinite light, one of the five Buddhas of contemplation in the later Buddhology. See ADIBUDDHA. It is more than likely that he is identified with the sun in the birth stories of Hindu Buddhism as he was actually in the Buddhism of Japan.

**VAIṢNAVISM.**—The theistic religion of India in which Vishnu is the Supreme God. In origin it seems to have been a religious movement apart from Brahmanism consisting in devotion to a personal God called by the general title, Bhagavān. By assimilation of names a union was made with the orthodox groups; the Mahābhārata and Rāmāyana were transformed into epics of the sect and the cult of Vishnu was, by the 4th. century A.D., an aggressive popular religion with a gospel of salvation through devotion to God manifested in his human incarnations, Krishna and Rāmā. The ease with which local deities of importance might be recognized as manifestations of Vishnu has made it possible for Vaiṣnavism to extend its sway over the non-Aryan peoples of India. It has ramified into a large number of sects. Of those which recognize Vishnu-Krishna the most important are the Rāmānujī founded by Rāmānuja in the 11th. century which assimilated Vedāntism to Vaiṣnavism; the Madhvāchārī, founded in the same century by Madhvā which is dualistic in violent opposition to Vedāntism, and the Vallabhāchārya, an emotional type, named after its founder of the 15th. century which emphasizes the relations of Krishna with the cow-herd maidens and sinks to sensuality. The Rāmā sects are best represented by the Rāmānandī, founded by Rāmānanda in the 13th. century. His great disciples, Rāī Dās, Kabīr, and Tulasī Dās have made this form of Vaiṣnavism the religion of scores of millions of all classes of the Hindu people. See HINDUISM.

**VAIŚYAS.**—The third of the higher castes of the Indo-Aryans. They made up the trading and agricultural class of the social order, received the Aryan education and wore the sacred thread of the twice-born.

**VALENTINE, ST., HIS DAY.**—A popular belief, originating doubtless in the observation of the mating of birds in early spring, that a certain day, identified with the feast of St. Valentine, Feb. 14, is more favorable for sending letters and other tokens of love, gave rise to a custom traceable in France and England from the Middle Ages.

**VALENTINUS.**—The leader of the most important school of Gnosticism (q.v.), who flourished about the middle of the 2nd. century.

**VALENTINUS.**—Pope for 30 or 40 days in 827.

**VALHALLA.**—See WALHALLA.

**VALIDATION OF MARRIAGE.**—A judicial act of the Pope by which a marriage contracted bona fide with proper consent but invalid on account of canonical impediment only is made valid from now on, "ex nunc," and the canonical effects, such as the illegitimacy of offspring, are removed.

**VALKYRIES.**—See WALKYRIES.

**VALUE.**—The factor of desirability in any object or experience. That which makes it an end to be sought.

Values rest on feeling. Agreeable experiences are naturally sought and disagreeable experiences avoided so far as possible. While the ultimate value is the happiness or satisfaction due to a given situation, the means by which happiness is secured come to be valued in relation to the experience secured by them. We soon learn that certain kinds of satisfaction are obtained at the cost of excessive effort or sacrifice, or are followed by unpleasant consequences. An ethical conception of life is obtained by careful study of the total implications of any given experience of satisfaction, so as to determine those which are most permanently rewarding. Inasmuch as tastes may be educated, values come to be assigned to various ends on the basis of a comprehensive study of human welfare. The science of ethics thus gives to possible ends valuations resting on a more defensible basis than the mere feeling of any individual at any time.

There are various classifications of values. A very suggestive list as given by Everett (*Moral Values*, p. 182) includes economic, bodily, recreational, social or associational, character, esthetic, intellectual, and religious values. An ethical interpretation of life must put these values in their proper relations to one another and to the welfare of the individual and of society.

GERALD BIRNEY SMITH

**VAMPIRE.**—Wretched ghosts who return from the grave to suck the blood of the living while they sleep. Epidemics were attributed to them in parts of Europe. The suspected grave was then opened and the body of the dead impaled.

**VANIR.**—A group of Teutonic gods who compelled the Aesir gods (q.v.) to share their rule with them. The story of the battle and later combination of these two groups of gods probably reflects a unification of tribes through conquest.

**VARUNA.**—The sky god of early Vedic religion akin to Ahura Mazda of Zoroastrianism. He embodies the *rita* or cosmic order and, as a righteous god, enforces the moral law, rewarding the good and punishing the evil. His rule is over heaven, earth and the waters. The moon, the lightning and Soma are associated with him. In the later religion, however, Indra and the gods of the sacrifice, Agni and Soma, took the first rank and Varuna sank to an insignificant place.

**VĀSUDEVA.**—One of the names of Vishnu and of Krishna.

**VATICAN.**—The official residence of the pope of Rome, a palace to the north of St. Peter's Cathedral, including the Sistine Chapel, a noted museum and art gallery, library, and offices for the transaction of business.

**VATICAN COUNCIL.**—A R.C. synod of 770 bishops convened in the Vatican Dec. 8, 1869, by Pius IX., in consequence of numerous doctrinal and social problems arising out of the discussion provoked by the papal syllabus of 1864, especially papal infallibility. In four sessions the Council discussed and drew up disciplinary decrees on the election of bishops and pastors; the education of the clergy; religious orders; social, ethical and political problems of the Church; authorized a new catechism, and defined the infallibility of the Pope (q.v.). This question took up much of the time, and was fiercely contested within and without the Council, the discussion terminating July 13,

1870, in a ballot of 451 bishops for, 88 against, the proposal, and 62 "*juxta modum*." The Council came to a sudden end with the occupation of Rome by the Italian army, Sept. 20, 1870.

J. N. Reagan

**VATICANISM.**—Same as Ultramontanism (q.v.).

**VĀYU (VĀTA).**—Wind god of the Indo-Iranians. In Vedic religion he is of more gentle nature than Rudra and the *Maruts* (qq.v.). In Zoroastrianism the good Vāyu became a Yazata, the evil Vāyu a demon.

**VEDĀNTA.**—The dominant religious philosophy of India developed by the writers of the *Upanishads* and continuing as the orthodox tradition to the modern era. It claims to be grounded on the Scriptures. Brahman is the one, eternal Reality all-pervading and intelligent with which the human soul is identical. The phenomenal world and the apparent separateness of selves are both illusory appearanees—a play of the desireless Brahman. The world of experience which seems so real to the souls moving in the toils of transmigration is a lower form of reality. Thus the religious forms and methods of salvation by works and sacrifice are justified. But when the soul comes to full realization of the truth that it is identical with the eternally inactive Brahman it knows that the phenomenal world is merely illusion and escapes into the Eternal One. The system was expounded as pure monism by Śankarā (q.v.) and as a modified monism by Rāmānuja (q.v.). Its greatest modern exponent was probably Vivekānanda, a disciple of Rāmakrishna. Sir Rabindranath Tagore presents the historie philosophy in a form adjusted to the more practical demands of the modern world.

**VEDAS.**—The four collections or *samhitās* of the sacred Scriptures of the Indo-Aryans consisting of the *Rig-veda*, *Sāma-veda*, *Yajur-veda* (black and white), and *Atharva-veda* (qq.v.), together with their *Brāhmanas* (q.v.) and *Upanishads* (q.v.). See Vedic Religion III; Sacred Literatures.

**VEDIC RELIGION.**—The religious beliefs and practices of the Aryan invaders of India during the Rig-Vedic period.

The word Veda, which means "knowledge" (i.e., "sacred knowledge"), is applied, in a general sense, to all the saered texts belonging to the first period of Sanskrit literature. These texts are more than a hundred in number, and many are of eonsiderable size (the translation of one of the Brāhmanas occupies five large volumes). The oldest and most important text is the Rig-Veda. The other texts belong to the period of Brahmanism (q.v.). The later period is clearly marked off from the Rig-Vedic period by a change of abode, of religious beliefs, and of social eustoms.

I. Historical Setting and Date.—The Rig-Veda is a eollection of religious hymns composed by the Aryan invaders of India after their settlement in the Punjab. The original dark-skinned inhabitants were conquered, made slaves, or driven into the forests and mountains. Intermarriage took place and gave rise to what now forms the bulk of the population of northern India. The period of the Rig-Veda is usually dated between 1500 and 1000 B.C., but this date is only a provisional and theoretic one.

II. The Vedic Aryans.—The Aryans were a sturdy, war-like people, with none of the passive and pessimistic traits which later are characteristic of the Hindus. They eame by tribes, in waves of migration, aeross the mountains out of Central Asia, settled here and there in the Punjab, waged war with one another as well as with the aborigines, and pressed slowly eastward and southward into the valley of the Ganges. They were no longer merely nomads, for they dwelt in villages, and had developed agriculture (and work in wood and metal) to a eonsiderable degree; but their wealth consisted chiefly in cattle. The easte system had not yet been developed, and the doctrine of transmigration was not yet present. Women were not seeluded. In the valleys of the Ganges and Jumna the tribes consolidated and the priestly families, which had been attached eaeh to the ehief of some tribe, became a unified priesthood. The hymns, which had been handed down orally for generations in the different families, were collected into one text. As the language changed it became increasingly difficult to add new hymns. The collection became a closed book, regarded as a divine revelation to the inspired "seers" who "saw" the hymns.

III. The Text.—The Rig-Veda eonsists of 1028 hymns arranged in ten books. The nucleus is formed by books two to seven, each eonsisting of hymns composed by one family of priests. In each book the hymns to Agni and Indra come first, then the hymns to other gods arranged according to the number of hymns to each. Further, in each group the hymns are arranged aeeording to the number of verses. Books one and ten are made up of smaller family groups and of later hymns (especially book ten). Book nine eontains hymns to Soma extracted from all the family collections. The eollection as a whole is, therefore, elearly a historical one centering around the Soma ritual; but the conditions under whieh the collection was made cannot be determined.

IV. The Religion.—1. *The general nature of the hymns.*—In the first enthusiasm of discovery (the early 19th. eentury) the hymns were hailed as the spontaneous outbursts of poets filled with reverence for the powers of nature, were thought to have come from a period of primitive spirituality when mankind was good. We now know that the Rig-Veda is priestly and hieratie in character, practical and utilitarian in purpose, ritualistic in practice. Happiness, health, wealth, victory, long life, and children are sought, and rieh presents are bestowed on the priests for acting as intermediators in securing such suceess. "I give thee that thou mayst give me" is the eonstantly recurring thought. The aim of the religion is to make the relation between men and gods a liveable one, and to secure after death a place in paradise with the departed ancestors. This paradise is a glorified world of material joys, but it was developed rather by the mind of the priest than by the mind of the warrior.

2. *The gods.*—These are, for the most part, personified powers of Nature, more or less obscured by anthropomorphism or abstraction. The storm-god Indra (with 250 hymns) who conquers demons and aids in battle is the dominant figure. Next in importance are the ritualistie figures of the fire-god Agni (with 200 hymns) and Soma (with 120 hymns). The outlines of the figures are vague. They are not so far detached from natural phenomena as the figures of Greek mythology. Their individual functions are not clearly defined; there is no family relationship among them; they have no definite abode. There is little personal emotion or religious fervor. With Varuna alone are more abstract ethical ideas eonnected; but the ethical implications of *ṛta* have been over-emphasized. The gods are powerful persons whose favor it is good and necessary to secure. Moral loftiness and holiness are secondary attributes. They are easily roused, usually kindly, but not always so. To win their favor it is not so essential to be good and moral as it is to offer them food and drink, to flatter them by

means of artistic hymns recalling their beneficent deeds in the past and the generosity of the present sacrificer, and especially not to forget to be generous to their friends the priests. The hymns were composed for definite ritualistic occasions. They express the ideas of only the higher classes, the priests and warriors. From them we learn almost nothing about the popular thought and religion of the time. The language is full of stereotyped, hieratic phrases and intentional obscurities. As is said later, "The Gods love that which is secret."

3. *The sacrifice.*—The sacrifice was entirely an individual affair. There was no tribal or public cult. There were no temples or idols. The sacrificial place was a spot of ground, chosen for the particular occasion, slightly hollowed and filled with sacred grass. Hither the gods came unseen to partake of the grain, cakes, milk, butter, or the flesh of the slaughtered animals, and to drink of the Soma libation. Soma was the juice of an unknown plant which when fremented became intoxicating. It was largely due to copious draughts of Soma that Indra was able to perform his heroic deeds. Though there was much formalism in the ritual and many magical elements it did not become an elaborate magical operation until the time of Brahmanism.

4 *Tendency to unification.*—Toward the end of tbe Rig-Vedic period there was a growing tendency to seek for a unity, for a One behind the many gods. Questions about the origin of the world became insistent and led to the conception of one great force behind the many forces of Nature. In the succeeding period of the Brāhmaṇas Prajāpati "Lord of Creatures" emerged as the One from whom the other gods sprang; Brahman emerged as the neuter, material substratum of the universe. The two conceptions fused into a pantheism.

W. E. Clark

**VEIL.**—A piece of cloth or other fabric used as a means of concealment. In the Hebrew tabernacle veils concealed the Holy Place and Most Holy Place from public view. A eucharistic veil is used in the R.C. church at stated times to cover the chalice. The use of veils as a head-dress and covering for the face among women is frequent, the practise being especially characteristic of Mohammedan peoples. The veil is used as the distinctive head-dress of nuns, so that to "take the veil" signifies entering upon the life of a nun.

**VENDIDAD.**—A part of the sacred literature of Zoroastrianism consisting of 22 chapters dealing with punishment and methods of expiation for religious and social offences; civil law and considerable mythological material. It is the work of generations of priests.

**VENIAL SIN.**—An action on man's part out of harmony with the law of God, but not involving a complete alienation from God.

**VENUS.**—Originally a Roman goddess of the garden she was assimilated to the Greek Aphrodite and so assumed the functions of goddess of love and fertility and the relationship with Adonis.

**VERONICA, SAINT.**—A legendary figure, identified in early Christian writings with the woman healed of an issue of blood by Jesus. In gratitude she is said to have provided for the painting of the portrait of Jesus. The later and more familiar form of the legend states that Veronica gave her handkerchief to Jesus that he might wipe from his face the drops of agony as he was on his way to Golgotha. The features of Jesus were miraculously imprinted on the handkerchief.

**VERSIONS OF THE BIBLE.**—These are translations of that book or large portions of it into another tongue. These may have been made either from the original Hebrew of the Old Testament or from the original Greek of the New Testament or from a translation of either of those texts. A translation of the original text is a primary version, a translation of a translation is a secondary version. The term "versions" among scholars usually refers to those ancient primary translations which are employed today to aid in determining the original texts of the Bible.

The beginnings of the versions are practically unknown although their history yields many sidelights on literature, art, palaeography and language as well as on religious motives. Our first aim is to discover, as nearly as possible, the place, time and circumstances under which each version was prepared. For the earliest and most important primary translations these questions remain unanswered, even though there are many indefinite, indirect and general references to them. Only during and after the fourth century A.D. do we find specific and reliable dates for the translations of versions of the Bible.

Enough has been determined, however, from linguistic, rhetorical and other features of the text of any given version to locate its origin within reasonable approximation.

I. Primary Versions of the Old Testament.—The primary versions in their approximate chronological order are as follows:

1. *The Septuagint* (or LXX), the first translation from the Hebrew and Aramaic of the Old Testament into Greek, made at different times and (traditionally by seventy scholars) by different persons, probably at Alexandria, Egypt, during the 3rd. and 2nd. centuries B.C. for Jews who had become residents of Greek-speaking Egypt. This was the Old Testament, the Scriptures used by Christ and his disciples in Palestine, and also by a considerable portion of the Christian church in the early Christian centuries.

2. *The Syriac* (or Peshitto), made from the Hebrew and Aramaic of the Old Testament about the close of the first or beginning of the 2nd. century A.D. for Jewish converts to Christianity. Like the Septuagint it was the work of different persons at different times and places, but probably made in Asia Minor or Armenia.

3. *Minor Greek Versions* prepared for special phases of belief: (*a*) *Aquila's Version* was made about 130 A.D. by Aquila, a native of Pontus, with the intention of producing a faithful literal translation of the Old Testament by an orthodox Jew. He attempted to give every Hebrew word an exact equivalent in Greek, and so sometimes gives us language that is grotesque.

(*b*) *Theodotion* of Pontus was probably a Jewish proselyte, whose ambition led him to revise the Greek of the Septuagint by using the Hebrew and Aquila's version, rather than by producing a new translation. His work was done about 180–92 A.D.

(*c*) *Symmachus* was a Samaritan who was converted to Judaism. He sought to undermine Samaritan doctrines by a free, almost paraphrastic translation of the Hebrew Old Testament into Greek. His translation displays linguistic ability, literary skill, and a fine conception of a translator's duty. His work was done during the reign of Severus, 193–211 A.D.

4. *The Old Itala* was a translation of the Hebrew current in Egypt and N. Africa and the Latin-speaking Roman empire evidently produced for the Latin-speaking Christians of that empire.

5. *The Latin Vulgate* was translated by Jerome, 390–405 A.D., from the Hebrew into Latin, and this translation is now the Old Testament of the Bible of the Roman Catholic Church (except Psalms, which is Jerome's second revision of the Old Latin).

6. *The Targums* are free renderings, almost paraphrases, into Aramaic of the Hebrew Old Testament, which were transmitted orally down through several centuries, and finally reduced to writing after 400 A.D.

II. PRIMARY VERSIONS OF THE NEW TESTAMENT.—The early primary versions of the New Testament are evaluated as second only to the New Testament manuscripts.

1. *Syriac Versions.*—Translations made in Asia Minor and Armenia, the earliest not later than 200 A.D., from the New Testament Greek into Syriac for the use of Syrian Christians resident in those lands. Of these there are in whole or in part with considerable variations six texts. Incidentally, we should note that the Armenian translation is largely dependent on the Syriac version.

2. *Latin Versions.*—(*a*) *The Old Itala* was translated from the New Testament Greek and used in the early part of the 3rd. century, where Latin was the language of the common people. Of that version there are extant about a dozen manuscripts, and also numerous quotations in the early Latin Fathers. (*b*) *The Latin Vulgate* of the New Testament was a revision by Jerome (about 360–84) of the Old Itala, made on the basis of the Greek text of the New Testament.

3. *Coptic Versions.*—In the 3rd. century and possibly at the end of the 2nd. Coptic versions were extant in Egypt. Of these (*a*) the *Sahidic translation* was current in Upper Egypt; (*b*) the *Bohairic version* was in use in lower Egypt between 250 and 350 A.D. This latter version at a later time became the accepted New Testament of the Coptic church.

All the primary versions of both the Old and New Testaments have first-rate value for scholars in determining the primitive text. They, with the manuscripts, are the indispensable tools of the textual critic to whom we look for the best text of both Testaments.

III. *The English Versions.*—The history of the English Bible stretches back to the beginnings of the English nation. There are many fragments of manuscripts from different epochs of those early days. We shall speak, however, only of those translations which included practically the entire Bible.

1. The first complete English Bible was that produced by *John Wycliffe* and his co-workers, 1380–84, translated, however, from the Vulgate, itself a translation from the original languages of the Bible, thus producing a secondary version. This Bible was never printed until the 19th. century.

2. *William Tyndale* translated all the New Testament from the Greek and printed it in 1525, and most of the Old Testament from the Hebrew, but before he had finished it he was treacherously entrapped, killed and burnt at the stake at Vilvorde, near Brussels (Oct. 6, 1536).

3. *Myles Coverdale* (1535) edited the first complete printed English Bible in small folio black letter, with the books arranged in the order in which we now have them. This was not a primary version, but was composed of the best translations that Coverdale could command in his day. Several editions followed in rapid succession, testifying to its popularity.

4. *Matthew's Bible* (1537) appeared in the same year as the second edition of Coverdale's. It is a combination of Tyndale, of Coverdale, and, in the historical books of the Old Testament, of a new translation, possibly also by Tyndale.

5. *Taverner's Bible* (1539) was based on Matthew's version, with some verbal improvements in language, especially in the New Testament.

6. *The Great Bible* (1539–41) was issued by Coverdale with éclat. Its proportions, large folio, black letter and official recognition gave it its name. Political and ecclesiastical influence put a copy of it into every parish church. Archbishop Cranmer wrote a prologue to the second edition, sometimes called Cranmer's Bible. Its use and popularity were general until the accession of Bloody Mary. Biblical scholars with many others fled to the continent for refuge from the storm.

7. *The Geneva Bible* (1557–60). The quiet old city of Geneva became the new center of Bible scholars. In 1557 the New Testament appeared for the first time in a small octavo volume, printed in Roman type, and divided into numbered verses (as Stephanus had done on the margins of his Greek Testament of 1551). In 1560 the entire Bible appeared, based on the Great Bible in the Old Testament, and on Matthew's in the New Testament, with the assistance of other texts. Issued in a small format this Bible became the one in common use among the people for nearly a century.

8. *The Bishop's Bible* (1568) was a revision of the official Great Bible, made by a large number of scholars, there being nine bishops in the list. There was no royal recognition of the version, but Convocation decided (1571) that "every archbishop and bishop should have at his house a copy of the Holy Bible of the largest volume as lately printed in London." Every cathedral was to have a copy, and so were all other churches, "as far as it could be conveniently done."

9. *The Rheims and Douai Bible* (1582–1609) was translated from the Vulgate by English Roman Catholic refugees in France. The New Testament appeared at Rheims in 1582 and the Old Testament at Douai in 1609. This was the first Roman Catholic Bible in the English language.

10. *The Authorized Version* (1611) was the outcome in England of an attempt to reach a settlement between the Puritan and Anglican elements in the Church. Under the patronage of James I., forty-seven leading scholars of England took up the task of producing a new version of the Bible. They based their work on all previous versions, especially the Geneva, and upon the Hebrew of the Old Testament and the Greek of the New Testament. Their revision by reason of its excellent English and choice renderings quickly superseded all earlier Protestant Bibles, and for nearly three hundred years was the Bible of the English-speaking world, and even today is the favorite version exeept among the educated classes.

11. *The Revised Version* (1881–85) was prepared by about fifty leading British biblical scholars of the time beginning in 1870, and thirty-one American scholars beginning work in 1872. The revision was based on the Authorized Version, the Hebrew and Greek originals, and several new manuscripts discovered since 1611. The New Testament was eompleted and issued in 1881, and the Old Testament in 1885. Members of the British Revision Company issued a revision of the Apocrypha in 1895.

The translation printed was that completed by the British, and the American preferences were put into an appendix. By agreement between the British and American revisers, no separate American edition should appear within fourteen years. The American revisers, in the meantime, maintained their own organization, and assiduously

labored not only to embody their preferences in the text, but to improve the translation of the whole work, by giving it a touch of American language and expression. In 1901 their revision was published under the title, "The American Standard Revised Version" by Thos. Nelson & Sons of New York. It is, at the present time, the most perfect translation—primary version—of the Bible in use, and its adoption everywhere would soon dissipate many of the errors long charged against Holy Scripture. IRA M. PRICE

**VESPERS.**—In the Roman and Greek liturgies, the next to the last canonical hour. In the Roman church the service comprises five psalms and antiphons, a brief chapter, the hymn and the verse, the *Magnificat* and its antiphon and the collect for the day. In the Greek church it includes psalms, a hymn, and anthem and the *Nunc Dimittis*. In the Anglican church, the evening service is called Vespers, and in the United States a late afternoon service, usually with much music, goes by that name.

**VESTA.**—In the ancient Greek and Roman religions, the goddess of fire and guardian of the domestic hearth.

**VESTAL VIRGINS.**—The priestesses of Vesta (q.v.) whose duties consisted in keeping alive the sacred fire, and in offering daily prayers for the Roman State. They were highly honored in ancient Rome.

**VESTMENTS.**—The distinctive garments worn by clergy at the times of their ministrations in Church services; more specifically, those worn at the Celebration of the Eucharist ("liturgical vestments," as distinguished from "choir vestments"). The draperies of the altar are also termed vestments.

In the earliest centuries of the Church the clothing of the clergy as such was distinguished in no respect from that of the laity, and in Church services the ordinary everyday garments were worn by the officiants as by the congregation. In the 4th. and 5th. centuries different classes of the populace began to be distinguished by custom and law in certain details of garb, and this period initiated the differentiation of "clerical dress" from that of lay people; but the clergy continued to wear the same costume at their ministrations as on other occasions. But between the 6th. and 9th. centuries changes of popular fashion in ordinary garments became marked, and were slowly followed by the clergy in their everyday vesture, while the growing tendency to conservatism and formalization in other matters of Church services led them to cling to the older and established fashions of dress in their public and official ministrations. From about the 9th. century is to be dated the accomplished differentiation between ordinary "clerical dress" and clerical "vestments," of which the former has altered from time to time, often under the influence of popular lay fashions, while the latter have continued essentially the antique models and uses, with some formalization and local variation of details. In the conservative East vestments are substantially the same now as a thousand years ago.

From the 9th. century, scholars began elaborately to attribute to vestments, and even to minute details and unessential ornaments of vestments, symbolic meanings which are entirely foreign to their origin and history. The much greater development of liturgical than of choir vestments has accompanied the emphasis laid upon eucharistic doctrines. So-called academic costume is clerical in source, the gown and hood representing the same original as the monastic robe and cowl; hence the Anglican custom of wearing the hood over the surplice. E. T. MERRILL

**VESTRY.**—A room in or adjoining a church where the vestments of the minister and choir and the ecclesiastical utensils are kept; or a smaller hall attached to a church in which the Sunday school and informal gatherings are held.

In the Protestant Episcopal church the administrative body is called the vestry. It is elected by the congregation, and with the rector is responsible for the welfare of the church.

**VIATICUM.**—Literally provision for a journey. The term is used to describe the eucharist administered to a person about to die.

**VICAR.**—One who is the authorized representative of another in a religious or ecclesiastical office. Specifically, in the R.C. church a priest who assists a bishop with certain delegated functions; in the Anglican church, a parish incumbent who collects the revenues for another, and receives only a stated stipend; in the Protestant Episcopal church, a clergyman who is a deputy of the bishop.

**VICAR-APOSTOLIC.**—In the R.C. church, formerly a bishop or archbishop to whom the Pope had delegated his own powers for specific purposes; at present, a bishop who performs episcopal functions where there is no canonical see.

**VICAR OF CHRIST.**—The representative of Christ on earth; formerly a designation of any bishop in the R.C. church, but now confined to the pope.

**VICAR-GENERAL.**—In the R.C. church a priest who represents the bishop in the exercise of episcopal functions. In the Anglican church the title was formerly given to an ecclesiastical deputy of the king; it now signifies an official who acts as a deputy of a bishop or archbishop.

**VICE.**—See VIRTUES and VICES.

**VICTOR.**—The name of three popes and two antipopes.

*Victor I.*—Bishop of Rome, ca. 190–198.
*Victor II.*—Pope, 1055–1056.
*Victor III.*—Pope, 1086–1087.
*Victor IV.*—(1) Antipope in 1138 for two months; (2) Antipope, 1159–1164.

**VIDHAR.**—One of the Aesir gods of Teutonic mythology, slayer of the Fenris Wolf (q.v.) and avenger of his father, Odhin, at Ragnarok (q.v.), which he survives. He is called the "silent god" and may signify boundless space.

**VIENNE, COUNCIL OF.**—A R.C. synod of 114 Bishops at Vienne, France, in 1311–12, which investigated the charges against the Knights Templars and arranged crusades for the recovery of the Holy Land, condemned the teaching that the rational soul is not per se the "form" of the human body, enacted disciplinary decrees concerning the Mendicant Orders and the Inquisition, and provided for the teaching of Hebrew, Arabic, and "Chaldaic" in the universities of Rome, Paris, Oxford, Bologna, and Salamanca.

**VIGIL.**—Watchfulness, especially at a time when one would normally be asleep. Religiously applied to devotions on the eve of a holy day.

**VIGILIUS.**—Pope, 537–555, during the Three Chapter Controversy (q.v.), in which he assumed an evasive attitude.

**VINCENT OF LERINS.**—A church writer of the first half of the 5th. century, who belonged to Gaul, being priest and monk at Lerins. He formulated the test of orthodoxy as "what is everywhere, always and by all believed."

**VINCENT DE PAUL, SAINT** (1576–1660).—French R.C. divine, founder of the "Congregation of Priests of the Mission" or the Lazarites, an association to succor the sick and poor. He was beatified in 1729 and canonized in 1737, his festival being held on July 19. The Society of St. Vincent de Paul founded in 1833 for various humanitarian enterprises perpetuates his memory.

**VINCIBLE IGNORANCE.**—See IGNORANCE.

**VINET, ALEXANDRE RUDOLFE** (1797–1847).—Swiss theologian eminent as an advocate of vitality and freedom in religion over against doctrinal rigidity, and as a persuasive exponent of evangelical religious warmth over against rationalism.

**VIRGIN BIRTH.**—The Christian doctrine that Jesus was supernaturally begotten and born while his mother was still a virgin.

This belief is not, at least originally, an affirmation of strict parthenogenesis. The gospels ascribe Mary's pregnancy to a visitation of the divine Spirit (Matt. 1:18; Luke 1:35) and the so-called Apostles' Creed declares Jesus to have been "conceived by the Holy Ghost." Consequently the term "supernatural," rather than "virgin," birth might be a more accurate designation for the idea.

Many religions, whether of primitive peoples or of races that have reached a relatively high stage of culture, entertain belief in supernatural births, as a means of accounting for the unique ability of great men and heroes (q.v.). Thus Buddha was said to have been supernaturally begotten, although his mother was not a virgin; and the expected savior of Persian faith was to be born of a virgin miraculously impregnated by the seed of Zoroaster. The Egyptians were of the opinion that a deity sometimes took a mortal as bride, who consequently became mother to a divine child. They even speculated about the nature of the generative process under such circumstances and explained it in terms of the action of the god's spirit (pneuma). Supernatural births were common in Greek tradition, but no particular emphasis was placed upon the mother's virginity. Among Romans it was current belief that their progenitor Romulus had been divinely born of a virgin mother. By the beginning of the Christian era reports of the miraculous genesis of numerous mythical and historical persons of distinction were widely prevalent throughout the Mediterranean world.

How far Christian interest in claiming supernatural birth for Jesus was influenced by the currency of similar beliefs among the Gentiles of that time has been much debated. Sometimes the Old Testament phrase, "a virgin shall conceive" (Isa. 7:14) has been regarded as furnishing the incentive for the doctrine. Other interpreters, noting the absence in Isaiah of any reference to a miraculous impregnation of the virgin, have been of the opinion that Christian interest in this subject was first awakened by contact with this characteristic method of accrediting revered persons among Gentiles. Believing, as all loyal Christians did, that Jesus could be furnished with credentials successfully rivaling any gentile hero's claims to distinction, some Christians were thus led to see in the language of Isa. 7:14 a specific prophecy of Jesus' supernatural birth. During the 2nd. century this belief took firm root within Christianity and henceforth continued to be a permanent feature of the creeds. S. J. CASE

**VIRGIN MARY.**—The mother of Jesus. According to the infancy sections of Matthew and Luke, Jesus was born without a human father, his mother being a virgin. This belief, to which no reference is made in other portions of the N.T., was widespread by the beginning of the 2nd. century and found its way into the earliest creeds. In course of time it was developed into the belief that Mary was perpetually virgin, even after the birth of Jesus, and that she herself was conceived without sin and always sinless, because predestined to be the Mother of God before Adam's fall. See IMMACULATE CONCEPTION. The church of the later Roman period came to give Mary an ever higher position in Christianity, and the especial veneration (*hyperdulia*) of the Blessed Virgin and prayers to her became a recognized part of the R.C. system. Her body was also believed to have been received up into Heaven (see ASSUMPTION) without having suffered corruption. The *Ave Maria* and other devotions (*Rosary, Litany*) addressed to Mary have acquired almost equal sanctity with the Lord's Prayer, and numerous festivals and miracles are now associated with Mary in the R.C. Church. See MOTHER OF GOD. SHAILER MATHEWS

**VIRTUES AND VICES.**—A virtue is a habit or a type of action meriting moral approval. A vice is a trait of character or a type of action meriting moral disapproval.

The complexity of life makes it difficult, if not impossible, to draw up any complete list of virtues and vices. Actions are differently estimated in different grades of culture; and the determination of what a virtue is depends on the ethical criterion which one holds.

1. *The so-called "cardinal" virtues.*—Plato viewed ethics as the art of introducing harmony into life, both for the individual and for society. For this harmonious control of life he advocated and expounded four fundamental virtues. *Wisdom* intelligently surveys life in all its relationships and discloses the way in which harmony may be secured. *Courage* supplies the positive energy necessary for carrying out the program which wisdom ascertains. *Temperance*, or self-control, enables one to subordinate feelings and selfish interests to the total good. *Justice* organizes all virtues into a harmonious whole, and is thus the highest virtue. In the ethics of the Middle Ages and in many standard systems of more recent times these virtues are taken as a starting point for the analysis of morality. Christian ethics added to these three "theological virtues," *faith, hope*, and *love*, which were attainable only with the aid of grace. Thus seven fundamental virtues were secured. For the sake of symmetry, a similar number of vices was adduced, although there was never entire agreement as to what these were. *Pride, avarice, anger, gluttony*, and *unchastity* appear as a matter of course, the other two (sometimes three) being selected from *envy, vainglory, gloominess*, and *indifference*.

2. *Aristotle's criterion of virtues.*—Aristotle defined virtue as the right mean between two extremes of conduct. Every virtue may have two corresponding vices, one due to excess, the other due to deficiency of action. For example, generosity is the right mean between extravagance on the one hand and niggardliness on the other. Following

this method of analysis, he drew up a considerable list of virtues and vices, thus attempting a remarkably complete ethical analysis.

3. *Some typical definitions.*—Stoicism set forth the task of ethics as living in harmony with the divine *Logos*, or rational principle of the cosmos. The important virtues were wisdom and "apathy" or self-control (indifference to the solicitations of the senses). The various forms of *Hedonism*, making pleasure the supreme end of life, emphasize a wise discrimination in the values of various pleasures. The virtues are such types of action as will bring the maximum of happiness. Individualistic hedonism may emphasize a crafty prudence. Social hedonism may emphasize loyalty to a social order which will protect the individual against aggression (Hobbe's theory of subjection to the State); or it may set forth the mutual dependence of men on one another so as to exalt a system of moral rights and duties (Utilitarianism). *Intuitionism* is a form of ethical philosophy which conceives of good and evil as eternally fixed laws in the order of nature. The virtues consist in acts of conformity to this a priori good (Cudworth, Samuel Clarke). Lists of "axiomatic" virtues were drawn up by some of the British moralists, including such ideals as the worship of God, the duty of wholesome self-development, equity in dealings with others, benevolence toward our fellow-men, industriousness, etc. Attempts have been made to discover some one all-inclusive virtue by which all actions may be tested. Characteristic are benevolence (Hutcheson), or the attitude of rational obedience to the categorical imperative (Kant). *Philosophical Idealism* would deduce all virtues from the fundamental attempt on the part of finite man to realize the fullness of the Absolute in his living (Fichte, T. H. Green).

4. *Empirical ethics* seeks to ascertain what actions actually yield satisfaction, and to classify them as good or bad. Hume distinguished natural virtues, like generosity, equity, clemency, etc., which bring instinctive pleasure, from artificial virtues which rest on the satisfaction of doing what is conventionally approved. Modern scholars, recognizing the essentially social nature of man, would define virtues in terms of social relationships, and would seek in the evolution of society the key to the changing lists of virtues. See Ethics; Utilitarianism; Right.

Gerald Birney Smith

**VISHNU.**—One of the most important gods in the Hindu pantheon; in Vedic times a minor god, but in later Hinduism one of the members of the triad with the function of preserver.

**VISIONS.**—Mental states in which the subject seems to see objects and persons with lifelike clearness though others present have no such experience. The visions of Ezekiel and of Swedenborg are illustrations.

Throughout the history of religion visions have not been uncommon and they have been considered due to supernatural agencies. Coe regards these phenomena as hallucinations, in the terminology of psychology. In illusions there is simply a misinterpretation of the object but in hallucinations there is no object present in reality. The stimuli are intraorganic. They are also of the order of automatisms, that is, reactions of the organism which are involuntary and which seem to the subject to be induced from without. Visions are automatisms of a visual character but there are also automatisms of hearing as when one thinks himself spoken to, and automatisms of movement in which one speaks or makes a gesture unconsciously and unintentionally. Religious revivals have been very productive of such. Sight is the most important of the human senses and the most intellectual. For most persons thinking goes on largely in visual terms. It is to be expected therefore that dreams and visions will be chiefly of this type. The primary cause of visions, given a properly suggestive organism, is a highly concentrated emotional attention upon religious subjects. Prolonged brooding upon the person and character of Christ has brought visions of him to many lonely devotees. The isolation of hermits and holy men, together with their ascetic practices, have prepared them to achieve the experience. Similar phenomena occur frequently in other than religious experience. For example, the visions of the absent lover or of a dear one who has died. In Israel, in the later times, the visions of prophets were referred to the tests of practical life to determine their value and that is the only means of measuring their worth today.

Edward S. Ames

**VISITATIO LIMINUM SANCTORUM APOSTOLORUM.**—In R.C. practise, the visitation of the churches of Saints Peter and Paul in Rome and of the pope, in fulfilment of a vow, or obedience to a prescription of the church.

**VISITATION, THE.**—The visit of Mary, the mother of Jesus, to Elizabeth, recorded in Luke 1:39 ff. The feast of the Visitation occurs July 2.

**VISITATION, ORDER OF THE.**—A R.C. female order established by St. Francis of Sales and Mme de Chantal in 1607. It is devoted especially to the education of girls.

**VISITATION OF THE SICK.**—A ministration of the clergy which is explicitly prescribed in certain conciliar decrees on the basis of James 5:14–15. In the Anglican Book of Common Prayer an occasional office is prescribed for the use of ministers. In the Roman liturgy it is connected with confession and absolution, and in the case of the dying with extreme unction.

**VITALIANUS.**—Pope, 657–672.

**VOCATION, RELIGIOUS.**—The impulses which men recognize as providential guidance are often felt as a call to the priesthood or the ministry, and churches, Roman or Protestant, have asked assurance of such a call (cf. The Cambridge Platform VIII, 1). As Paul was called to an apostle's work by an act of grace, so, lest it become hireling service, all ministry should rest upon a sense of divine constraint, "the constraint of a heart which can do no other." Early reflections on this matter dealt chiefly with the adoption of the monastic life. Cassian (Conferences III, 4) distinguishes three modes by which a call is made known; direct inspiration, the influence of a kindling example, and the hard compulsion of the vicissitudes of life. The pressure of such questions ended when monasteries became endowments for the younger sons of the nobility, but it was made acute again by the searching tests of Ignatius Loyola and Suarez, defining the identification of such a divine call in psychological experience and the compatibility of it with freedom of choice. The psychological problem is the same as that discussed by Jonathan Edwards in his contention for a direct perception of the action of grace as distinguishable from the action of the human mind. Protestantism, ending monasticism and affirming the priesthood of all believers, applied the discussion to the layman's life. Luther held that each man's lot was assigned by God and he was concerned only with the duty of piety in a calling passively accepted. Calvinism emphasized the

religious duty of widsom in the choice of a vocation since callings are varied opportunities to work for the glory of God. This rationalizing of the "call" and the restrictions imposed on choice by the economic system isolate the spiritual problem again to the vocations which sacrifice worldly advantage.
F. A. CHRISTIE

**VOLTAIRE, FRANCOIS MARIE AROUET DE** (1694–1778).—French rationalist philosopher and man of letters. His attitude toward the privileged and persecuting orthodoxy of his day is expressed in his slogan, "Crush the infamous" (*écrasez l'infâme*). While severely criticizing church religion, he inclined toward deism, and built a temple to God on his estate.

**VOLUNTARISM.**—The philosophical conception of reality which interprets ultimate reality in terms of will rather than in terms of intellect.

Theologically voluntarism grounds moral and even logical distinctions on the will of God rather than upon the demands of reason. On this theory that is right or true which God wills to be so. The opposing theory (intellectualism) represents God as willing what he does because it is inherently rational.

In modern philosophy the term indicates a type of interpretation which makes primary the active, practical aspects of experience rather than the contemplative and rationalizing. Kant (q.v.), followed by Fichte (q.v.), made the ethical realm where will is all-important more primary than the intellectual realm where considerations of logical consistency are all-important. A radical development of this type of interpretation was given by Schopenhauer (q.v.), who conceived the ultimate reality as an irrational, irresistible, blind will. A modification of the voluntaristic point of view is found in pragmatism which interprets all thinking as a practical instrument for the realization of definite purposes. GERALD BIRNEY SMITH

**VOLUNTEERS OF AMERICA.**—An American secession from the Salvation Army of Britain.

Commander Ballington Booth, in charge of the American Salvation Army, having refused to remit to London headquarters a War-Cry Sustentation Fund demanded by his father, on the ground that this money had been raised for superannuated soldiers of the American Salvation Army, was deposed from his command. A remonstrance on the part of the American Salvationists against this recall proved ineffective. To conserve the usefulness of many who had withdrawn from the Army, Ballington Booth organized a new body incorporated in the State of New York, November 9, 1896. Chief features of its principles are that "all properties, real estate and personal, of the Volunteer movement shall be held by a body of five to seven well known and responsible American citizens . . . instead of being handed over to one man. It is and ever must be an American institution recognizing the spirit and practice of the constitution of the United States." "The officer in supreme military command . . . . shall be elected by the soldiers. He may be removed by a three-fourths vote of the Grand Field Council." Every volunteer must subscribe to a belief in one supreme God, the Trinity, the inspiration of the Bible, Jesus Christ as the Son of God, the doctrine of the immortality of the soul, and of eternal punishment. Woman is recognized as man's equal, and is entitled to the same privileges in the organization. In addition to evangelistic work, it provides homes for destitute men, friendless young women, works among unprotected children and prisoners, and performs tenement work for the worthy poor. The Volunteers number 10,204 (1919).
PETER G. MODE

**VOTIVE MASS.**—In the R.C. practice, a mass not liturgically prescribed, but the celebration of which is left to the discretion of the officiating priest.

**VOTIVE OFFERING.**—In the R.C. church an offering in fulfilment of a vow or as expression of gratitude, and prescribed to a shrine or picture of a saint.

**VOTIVE OFFICES.**—Services which are performed because of a vow in fulfilment of such.

**VOWS.**—See OATHS AND VOWS.

**VULGATE.**—A Latin version of the Bible used in the R.C. church as the authoritative Scripture. See VERSIONS OF THE BIBLE.

## W

**WAFER.**—A thin, unleavened cake made of wheaten flour, used as the consecrated bread of the Eucharist. The R.C. wafer is stamped with a cross and the letters I.H.S.

**WAHÂBITES.**—A Protestant, reforming sect of Islam founded by Mohammed ibn Abd al'Wahab in the 18th. century. He attempted to recall Islam to its original purity as found in the Koran and tradition of the first centuries and in the agreement of the Companions of the Prophet. Everything added later was considered a degeneration. Consequently the authority of the canon lawyers was challenged; the worship of saints and pilgrimages to their tombs, even the tomb of Mohammed, were condemned as idolatry. The sect insisted on a severe monotheism and a literal interpretation of the Scripture and tradition. At one time a threatening political power, their rule is now restricted to Central and Western Arabia but the religious influence of the movement is still considerable throughout Islam, especially in India.

**WAKAN, WAKONDA.**—A word used by the Sioux Indians for the impersonal potency which, when present, gives a super-usual or superior nature or quality to things and persons. See MANA; MANITU; ORENDA.

**WAKE.**—The essence of the wake is that kinsmen and friends of a dead man shall, until final disposition of the corpse is made, remain in the presence of the body without sleeping. During the interval between death and interment or cremation, the spirit of the dead is in a most unstable plight, and it may very possibly seek to return to its earthly body or to revisit its old home. Such return would be a great peril to the living, especially in view of the superhuman powers acquired by a spirit when it becomes discarnate; and it is, therefore, advisable for those closely associated with the deceased during his lifetime to guard against this danger. There is also the even greater peril that some other discarnate ghost or malignant spirit, who are ever wandering about in search of a body in which to dwell, may seek to enter the corpse. The custom of providing food and drink for the watchers is a later development for their comfort, and is scarcely connected with the feast for the dead, which is held at or after final disposition of the body. LOUIS H. GRAY

**WALDENSES.**—A mediaeval dissenting body founded (ca. 1108) by Peter Waldo of Lyons, a wealthy citizen who in the spirit of mediaeval monasticism reached the conviction that individual ownership of property was contrary to the spirit of Christianity and that the masses of the people should be evangelized in their own languages. Having disincumbered himself of property by charity and the expense of translating the Scriptures, and having gathered and trained a body of likeminded men and women, he led a successful campaign of evangelism which in a few years almost covered Europe with its influence. When his work was prohibited by the local authorities he appealed to the pope disclaiming any intention to antagonize the Church but insisting on the right to evangelize.

Waldo began to preach evangelical penance in 1176–77. Forbidden by the Archbishop of Lyons, he continued. The Waldenses were condemned by the Third and Fourth Councils of the Lateran (1179 and 1215) for teaching doctrines not in accord with Catholic faith on the Trinity, divinity, and incarnation of Christ, inspiration of Scripture, original sin and the necessity of infant baptism, validity of sacraments conferred by sinful ministers.

Waldo as a leader maintained an iron discipline, requiring the inner circle of his followers to give up family relationships (even marital), property, and secular avocations. In Northern Italy, Waldo early established relations with a more evangelical party (*Humiliati*, probably followers of Arnold of Brescia), who however soon rebelled against his rigid requirements. The two parties agreed in maintaining baptismal regeneration, infant baptism and transubstantiation. The Italians denied the efficacy of ordinances administered by unworthy priests, the French affirmed it. The French required of the Italians acknowledgment that Waldo was a saved man, the Italians would go no further than to say that if he repented of his sins (no doubt meaning his intolerant attitude toward themselves) he might be saved. Both parties had during the 13th. and 14th. centuries strong connexional organizations, with bishops or majors, elders and deacons, annual conventions (usually in Lombardy), itinerant evangelists, schools or meeting places for the entertainment of evangelists and meeting houses. By 1260, as we learn from preserved inquisitorial accounts, both parties had become far more evangelical, maintaining that they themselves constituted the true apostolic church, that the ministration of Roman Catholic priests constituted a malediction rather than a benediction, denying transubstantiation, while some rejected infant baptism and insisted on personal faith as prerequisite to baptism, etc. No doubt they had been influenced by earlier more evangelical parties (Petrobrusians, Henricians, Arnoldists). In the 16th. century they negotiated with the Lutheran and the Reformed movements. With the latter (especially the Zwinglian type) they had more in common and, accepting infant baptism, took their place as a definite denomination in the great Reformed (Presbyterian) body, those radically opposed to infant baptism no doubt finding their place among Anabaptists. The Waldenses have maintained their independent status, and their sense of religious loyalty has been greatly strengthened by the persecutions which they have undergone at the hands of the Catholics. An English officer, Colonel Beckwith, devoted his life in the first half of the 18th. century to the establishment of schools and the raising of their religious ideals. Today the Waldenses are a vigorous evangelistic body, numbering some 13,000. A. H. NEWMAN

**WALHALLA.**—The dwelling of Odhin in Asgard. It was the paradise of warriors selected on the field of battle by the Walkyries. Heroes there lived a joyous life of fighting and feasting. The hall had a roof of shields, spears for beams and was brilliant with the flashing of armour.

**WALIS.**—See WELIS.

**WALKYRIES.**—Divine warrior-maidens, fates of the battle-field in Norse mythology. They selected the bravest of the warriors falling in battle for the companionship of the gods in Walhalla.

**WANDERING CLERGY.**—See VAGANTES.

**WANDERING JEW.**—A mythical character, described in a legend originating in Germany in 1602. The tradition records that because he refused to permit Jesus to rest at his door while bearing the cross, he was condemned to be a wanderer in the earth until the second coming of Christ.

**WÂNG YANG MING** (1472–1528 A.D.).—A Chinese teacher of absolute idealism whose influence extended to Japan. He held that reality is one, personal and spiritual; that the old distinction between the material and spiritual is unreal; that the nature of man is one with reality, and therefore in the human conscience man may read the meaning and nature of the universe. The way to truth, then, is by intuition not by much learning nor by logic. "Knowledge is dyspepsia" he said. By keeping the heart clean, by spiritual discipline, the real intuitive knowledge will become clear and find natural expression in social conduct. His system released many from bondage to the old authorities and became a philosophic aid to modern liberalism in Japan.

**WAR OF INVESTITURE.**—See INVESTITURE; WORMS, CONCORDAT OF.

**WARNECK, GUSTAV ADOLF** (1834–1910).—German divine; best known for his activity in support of missions, and especially for his literary works on the history of missions.

**WARS OF RELIGION.**—A series of wars beginning in 1562 in which the Huguenots (French Protestants) sought to establish rights of worship within specific areas of France. A series of Edicts (Amboise 1563, St. Germain 1570, Rochelle 1573, Beaulieu 1576, Bergerac 1578, Fleix 1580) conceding slight advantages to opposing forces almost evenly matched, served only as breathing spells for the renewal of the conflict, which remained indecisive until the Politiques, interposing as nationalists, were able to effect a compromise in the conversion to Rome of Henry of Navarre, the leader of the Huguenots, with the concession to them of important privileges, religious and civic, embodied in the Edict of Nantes (q.v.).

**WASHING, CEREMONIAL.**—See PURIFICATION, RITES OF.

**WATER, HOLY.**—See HOLY WATER.

**WATER, LITURGICAL USE OF.**—Water is one of the most universal of religious symbols. As "the waters of life" the element is significant not only because of its importance in quenching thirst, but also because of the relation of vegetation to water. This relation leads to most elaborate rituals and beliefs especially in regions where the rainfall is slight or precarious, as on the borders of

the Arabian Desert or in the arid Southwest of the United States, among the Pueblo and other agricultural Indians. In such regions springs and pools become sacred places, while the waters from above, the descending rains, are viewed with veneration.

Water being so regarded, it is natural that it should be widely employed in religious ritual, both as a symbol of purification and as a symbol of life and strength. Its more important ritualistic uses are: (1) *Libation*, in which drink-offerings of water or of water mixed with blood or wine are presented to deities or poured forth as propitiations to the dead. (2) *Lustration*, or purification by water sprinkled or poured upon the body or ceremonial objects. (3) *Ablution*, or ceremonial bathing, a rite which is today one of the most important in Muslim practices, is known in certain Christian sects in the bathing of the feet, and is a feature of many pagan cults. (4) *Baptism*, or ceremonial devotion through the life-symbolism of water; known not only as a Christian rite, but also in other ancient religions and in America among the Aztecs of Mexico and various wild tribes of North America from pre-Columbian times. (5) *Ordeals*, in which swearing by water, being cast into water, drinking ceremonial or sanctified waters, etc., are made tests of guilt or innocence, as in Num. 5: 11–31. (6) *Oracles*, springs, pools, ceremonial waters being used in many fashions as a basis for reading fate or fortune.

The phrase *living water* commonly denotes *running* water, and it is this which is usually regarded as the natural vehicle of the powers of this element. Running water is closely associated with the sanctity of the earth, which is its natural vessel; and it is this symbolism which appears in Num. 5:17, and again in Lev. 14:5, where the running water must be placed in an earthen vessel or the blood of the sacrifice caught in such a vessel over running water. In certain American Indian rites (baptismal and other) running water must be caught in a bowl hewn from the wood of a living tree, the rite thus symbolizing the relation of water to earth through the vegetation born of earth.

H. B. Alexander

**WATTS, ISAAC** (1674–1748).—English minister among the Independents, whose fame rests on his contributions to English hymnology. He held that hymns should be an expression of the devotion of evangelical Christians, not simply a reproduction of the ideas in the Psalms. He thus opened the way for the free composition of hymns.

**WAY OF THE CROSS.**—Same as Stations of the Cross (q.v.).

**"WEE FREE" CHURCH.**—The name popularly applied to the few congregations of the Free Church of Scotland which resisted union with the United Presbyterian body in 1900, and pressed legal proceedings so as to retain separate possession of the endowments belonging to the Free Church.

**WEEK.**—A time measurement probably of Babylonian origin, being one-fourth of the lunar month. The Hebrews adopted the institution, and made the seventh day their day of rest. In Christianity this usage continued with the change to the first day for rest and worship. Gradually services were attached to other days until the Catholic church had worked out a liturgy for the whole week, the *liturgical week*.

**WEEKS, FEAST OF.**—See Pentecost.

**WEIGEL, VALENTIN** (1533–1588).—German mystic. He was a Lutheran pastor and formally signed the Formula of Concord, but his views philosophically and theologically tended to pantheism, and he became a leader of "spiritual" Christianity.

**WEIZSAECKER, KARL HEINRICH VON** (1822–1899).—German pastor and theologian, professor at Tübingen, who made valuable contributions to the History of Christianity in the early period. His best known work is *The Apostolic Age*.

**WELIS.**—Moslem saints who are credited with miraculous powers. They are usually ranked lower than the prophets but as the favorites of God their help is nearest at hand in times of need. In theory they are not supposed to receive worship and in the mosque they receive recognition only as holy ones who may make intercession to God in behalf of men. In reality, however, their tombs are places of devotion and they are directly appealed to for aid.

**WELLHAUSEN, JULIUS** (1844–1918).—German Old Testament and Oriental scholar, well known for his critical investigations in connection with the Old Testament. He gave wide currency to that interpretation of Israelitish History which exalts the prophetic period, and interprets the Law as a later development.

**WELSH CHURCH.**—It is not known how soon after its introduction into Britain toward the end of the 2nd. century, nor through what channels, Christianity entered Wales. With the invasion of the Saxons it became strategically identified with Wales, where British civilization had not been ruthlessly broken down. There it evolved an advanced ecclesiastical system and established several monasteries. Distinctive features manifested at Augustine's conference (603) were the Easter date, the ceremony of baptism and the tonsure. The triumph of Roman Christianity in Wales was effected in the 13th. century. The influence of the Renaissance, tardy in penetrating Wales, appears (1588) in the first complete Welsh Bible, known as Bishop Morgan's Bible. The growth of Puritanism is connected with the names of John Henry, Vicar Prichard, and William Roth. With the ejection of hundreds of the Welsh clergy shortly after the execution of Charles, nonconformity made rapid growth during the Commonwealth, and under the unwise Stuart-Hanoverian policy of appointing only Englishmen to vacant Welsh sees. Under a system of catechizing in the vernacular, Griffith Jones (1683–1761) was able to reach a third of the Welsh population with scriptural teaching. The indifference of the English prelates in Wales to the marked revival that accompanied this system of teaching, led to the Great Schism of 1811 when the mass of farming and laboring members abandoned the Established Church. In 1906 a Commission was appointed to inquire into the status, endowment, and work done by the churches in Wales. The report of this Commission, presented in 1910, was followed by a Welsh Disestablishment Act (1914), according to which during a forty-year period, the Established Church in Wales is to be dispossessed of its temporalities, the money therefrom to be devoted through a Board of Commissioners to universities and libraries throughout Wales. On account of the War, this act has not yet been brought into force.

Peter G. Mode

**WEREWOLF.**—A human being who at times assumes the form and nature of a wolf. Even in human form he is supposed to possess a wolf's heart. In the transformed shape the eye remains human. Akin to the werewolf is the *berserker*, a

man in the shape of a bear. Such folk-beliefs are most common in Europe.

**WERGILD.**—A money compensation paid by a man-slayer or his kin to the kin of the slain man. This custom replaced the primitive blood-revenge among the Teutonic peoples. The amount paid varied according to the social status of the dead man and was shared by his relatives according to nearness of kin.

**WESEL, JOHN OF** (d. 1479).—Pre-reformation Protestant. He adversely criticized the church's doctrines regarding original sin, indulgences, transubstantiation, feasts and fasts, the *filioque* clause and many ritualistic forms, insisting that the authority of pope, church, and councils should be subordinate to that of Scripture. He was forced to recant in 1479, his writings were burned, and he was incarcerated in the monastery at Mainz until his death soon after.

**WESLEY, CHARLES** (1707–1788) **AND JOHN** (1703–1791).—The two brothers, sons of Samuel and Susanna Wesley, and the leaders of the Methodist movement. Both were educated at Oxford University, and John filled there for an interval an office of instruction.

John Wesley, in respect of organizing talent and agency, was the unrivalled leader of 18th. century Methodism. His energy was unwearying and his industry enormous. From the time when his marked religious experience (1738) inspired him for his mission of itinerant evangelism he traveled, mostly on horseback, about forty-five hundred miles annually, during a period of more than fifty years, and preached throughout this period not less than twice a day on the average. In addition he wrote extensively, and was very alert to take account of all important developments of his era. As Professor Frederic Loofs has remarked: "In the many-sidedness of his education, and in his unwearied interest in all branches of knowledge, he is without a peer amongst revival preachers in any age."

Charles Wesley, though an able preacher, was above all the hymnist of early Methodism. He lived and moved and had his being in sacred song. Of the several thousand poetical productions with which he is credited not a few are universally adjudged to be masterpieces. See WESLEYAN CHURCHES; METHODISM. HENRY C. SHELDON

**WESLEYAN CHURCHES.**—See METHODISM.

**WESSEL, JOHANN** (1419–1489).—Known also as Wessel Harmenss Gansfort. His theology was basically Augustinian mysticism. He was a man of profound religious experience, and engaged in vigorous criticism of those aspects of the prevailing R.C. theology and ritual which encouraged mere formalism. For this reason he is sometimes called one of the "reformers before the Reformation."

**WESTCOTT, BROOKE FOSS** (1825–1901).—Anglican bishop and scholar; best known for his commentaries, works on the New Testament Canon, and his joint production with Fenton John Anthony Hort of a critical edition of the Greek New Testament.

**WESTMINSTER ASSEMBLY.**—A synod (1643–1648) which formulated the Westminster Standards, embodying the doctrines of Puritanism in England, after a century of struggle.

I. ANTECEDENTS.—The Act of Uniformity, 1559, requiring the use of the Book of Common Prayer without alteration, was enforced with increasing rigor under Elizabeth, James I. and Charles I. Laud, archbishop of Canterbury under Charles, by his attempt to force prelacy and liturgy upon Scotland provoked the renewal of the Scotch National Covenant (1638) and called forth armed resistance. The popular demand expressed in the Root and Branch Petition (1640) to root out episcopacy, and in the Grand Remonstrance (1641) calling for an ecclesiastical synod was met by the Long Parliament, which abolished episcopacy and the liturgy, 1642, and summoned the Westminster Assembly.

II. RULES AND MEMBERSHIP.—The rules governing the Assembly were made by Parliament which also appointed the members, 121 ministers and 30 laymen, the prolocutor, Twisse, and other officers, paid the expenses of the members and revised and gave authority to the Assembly's work. The Assembly met July 1, 1643 in Jerusalem Chamber, Westminster Abbey, and held 1163 sessions. The Scotch who were invited to participate made their own terms in the Solemn League and Covenant which demanded "the nearest conjunction in religion, confession of faith, form of church government, directory of worship and catechizing" for the two kingdoms, the document being solemnly assented to at a joint meeting of Assembly and Parliament Sept. 25, 1643. The Scotch members attending, four ministers and two laymen, dominated the situation and the Presbyterian element, preponderant at the start, gained as the meetings went on.

III. ACHIEVEMENTS.—The Assembly produced the Westminster Confession of Faith (q.v.), the Large and Shorter Catechisms, the Directory for the Public Worship of God and the Form of Church Government, the last providing for the erection of presbyteries in England and Ireland. These formularies were completely set aside in the land of their birth by Charles II., (1660) but with amendments have dominated the Presbyterian churches in English-speaking countries. See also PRESBYTERIANISM. DAVID S. SCHAFF

**WESTMINSTER CONFESSION.**—The doctrinal statements formulated by the Westminster Assembly of divines (1644–1647), consisting of thirty-three articles, with appended proof-texts.

The Confession embodying the five points of Calvinism—divine sovereignty, human impotence, limited atonement, irresistible grace, and final perseverance—is the last creed drawn up by Calvinist theologians; it appears to have exhausted the impulse for elaborate statements of doctrine, if indeed the hour has not forever passed for such attempts. Excepting the Tridentine Creed, it is the ablest, most highly reasoned confession of faith since the 5th. century. With omissions concerning church government and discipline, it is the doctrinal standard of the American Presbyterian churches, and the system contained in it is prescribed for all office-bearers. With further omissions and additions, it was for more than a hundred years after 1648 adopted "for substance of doctrine" by American Congregational churches. It appears also in the Philadelphia Confession of the Baptists. More recently the Presbyterian body has drawn up a "Brief Statement of the Reformed Faith," which presents more simply and with changed emphasis the content of the Confession, inserting sections on the Holy Spirit, and missions, denying damnation of infants dying in infancy, and bringing the love of God into the foreground.

C. A. BECKWITH

**WESTPHALIA, PEACE OF.**—A name commonly given to a collection of treaties negotiated

between 1645 and 1648 at the cities of Osnabrück and Münster, and finally signed in October of the latter year.

The parties to these treaties were: the Emperor, the kings of France and Spain, and the United Netherlands. The independence of the Netherlands was acknowledged, and that of Switzerland was confirmed. Sweden received Western Pomerania; the Upper Palatinate was permanently united to Bavaria and the Duke's electoral dignity was confirmed; but the Count Palatine was restored to his diminished realm and an eighth electorate created for him. The year 1624 was taken as a normal year (a compromise between the Protestant claim of 1618 and the Catholic contention for 1630), and Germany was restored as far as possible to the status of that year. For the first time the Reformed churches were granted equal toleration with adherents of the Augsburg Confession. This was the first European peace, and its unsatisfactory terms became effective because all Europe was concerned in preventing another conflict.

HENRY C. VEDDER

**WHEEL OF LIFE.**—See SAMSĀRA.

**WHITEFIELD, GEORGE** (1714–1770).—English Calvinistic Methodist; a companion and collaborator with the Wesleys in the beginnings of the Methodist movement; established the innovation of out-door preaching, gaining a reputation as a preacher and evangelist both in England and America.

**WHITE FRIARS.**—The English designation for members of the order of the Carmelites (q.v.).

**WHITSUNDAY.**—The seventh Sunday after Easter, commemorating the gift of the Holy Spirit on the day of Pentecost (see Acts, chap. 2).

**WICHERN, JOHANN HINRICH** (1808–1881).—German social and religious worker; noted as the founder of the *Inner Mission* (q.v.).

**WICKEDNESS.**—Sin or moral delinquency on its active side; usually referring to evil that is wilfully committed with intent to injure, and including such wrongs as torture, cruelty, calumny, terrorism, etc., in contrast with injurious conduct due to ignorance or involuntarily committed. The term is applied both socially and individualistically.

**WICLIF.**—See WYCLIFFE.

**WIDOWS, TREATMENT OF.**—The prohibition of the remarriage of widows is common among many uncivilized peoples, though curiously enough among no people do we find similar prohibition of the remarriage of widowers. The prohibition of the remarriage of widows seems to be connected with the idea of the wife as the property of her husband, and in some cases was preceded by the still earlier practice of killing wives at funerals, especially those of chiefs or prominent men. The burning of widows on the funeral pyre of their husbands was a common practice in India, which persisted down into the 19th. century until suppressed by the British government, the last case reported being in 1877. Such immolation was usually voluntary in a measure on the part of the victim. death being considered preferable to the fate of a widow, condemned to fasting and abstinence under the control of her husband's kin. The status of widows in India still, especially of child widows, is deplorable.

More often among uncivilized peoples widows become the wives of relatives, and this is also frequently the practice of early civilizations. This usage is most widely distributed in the form of the Levirate, according to which custom a brother of the dead husband is compelled to marry the widow. Among the Hebrews the Levirate was limited to the case in which the dead husband had no children. For this reason the practice has been supposed by some to have grown out of ancestor worship; but as among other peoples this limitation does not obtain, it is probable that the practice primitively had its origin in the notion of the wife as property; or in some cases in the desire to protect the property of the family.

Both Judaism and Christianity are notable for the consideration which they accord to widows. The relief of widows is made a prime virtue by both. The widow's pensions of modern philanthropy may thus be said to have had a primitive prototype in the practices of Judaism and early Christianity.

CHARLES A. ELLWOOD

**WIDOWS, TREATMENT OF (CHRISTIAN).**—No explanation is needed of the many Biblical and later references to widows as an important class of social dependents. But in the later Apostolic age an attempt was made to provide for them by enrolling those entirely destitute in an order supported from the church funds (I Tim. 5:9 ff.). This treatment was copied more or less systematically for some four centuries and the duties and privileges of enrolled widows are described in detail in the Apostolic Constitutions (especially iii, 1–8). But the other references are few and the "widows" were eventually absorbed by the deaconesses (q.v.) or by religious orders.

B. S. EASTON

**WILBERFORCE, WILLIAM** (1759–1833).—English statesman and social reformer; the leader of the movement in England resulting in the emancipation of slaves, 1806; a supporter of Catholic emancipation; one of the founders of the Church Missionary Society and of the Bible Society.

**WILFRID** (ca. 634–709).—English archbishop, who succeeded in displacing the Celtic by the Roman ecclesiastical discipline. He advanced the cause of education and of architecture, and is especially noted for the evangelization of the Frisians.

**WILL.**—That power possessed by man of determining action in a given direction on the basis of deliberate choice.

The word "will" is very variously conceived and defined. It has often been represented as a specific psychological "faculty," and the analysis of moral action has been pictured as if the "will" arbitrarily stepped in at the moment of decision. As a matter of fact the will is simply one aspect of a total, indivisible psychological complex. It might be informally described as the capacity of a person to be deliberate and self-controlled in his acts rather than merely impulsive. At the same time the impulses furnish the dynamic which leads to action. When response is so immediately emotional that it calls for no thought or deliberation, we are not conscious of having willed the act, in fact, there are some reflex actions which we cannot will to prevent, such as winking the eyes if a sudden thrust at them is made.

In ethical conduct the action of the will indicates that a good end is not only rationally approved but that the person consciously pledges himself to devote his energies to the fulfilment of the end. The will is thus the self unified in conscious

action in accordance with a rational choice. The "freedom of the will" is thus not so much a metaphysical question as it is a question of the ability of a person so to discipline his emotions and to unify them with his best ideals that action may be deliberately rational rather than left to mere impulse or to hap-hazard conceptions of what is best. See MOTIVE; VOLUNTARISM; VALUE.

GERALD BIRNEY SMITH

**WILLIAM OF OCCAM.**—See OCCAM, WILLIAM OF.

**WILLIAMS, SIR GEORGE** (1821–1905).—English merchant; noted as the founder of the Young Men's Christian Association (q.v.); also a prominent leader in missionary and Bible society activities.

**WILLIAMS, ROGER** (ca. 1604–1684).—Founder of the colony of Rhode Island. Born in England, he came to Massachusetts as a preacher and teacher, but as a Baptist encountered trouble for declaring against state interference in religious matters. Banished from Massachusetts, he went to Rhode Island, founding (1636) the first colony where complete religious toleration was practiced. He returned to England where he joined the "Seekers."

**WILLIBRORD (or WILBRORD)** (ca. 657–738).—English missionary and apostle to the Frisians, carrying out the work begun by Wilfrid (q.v.); spent a long career in active missionary propaganda.

**WINER, JOHANN GEORG BENEDIKT** (1789–1858).—German philologist and orientalist, professor at Leipzig, noted as a grammarian of the Greek of the New Testament.

**WISDOM.**—In ancient Greek usage, practical skill or unusual capacity; also a deep appreciation of the problems and needs of life. It is one of the cardinal virtues in Greek and Christian thought. See VIRTUES AND VICES. In the Old Testament wisdom is the discernment of right relationships, a quasi-personified instrument through which the will of God is revealed. Thus the "Wisdom Literature" comprises proverbs, maxims, and parabolic sayings, the philosophical expressions of later pre-Christian Jewish thinkers, designed to teach practical ethics, consonant with the divine will. It includes the books of Job, Proverbs, Ecclesiastes, as well as certain apocryphal books such as the Wisdom of Solomon, Tobit, Fourth Maccabees, and Jesus ben-Sira. In modern ethical theory wisdom or conscientiousness still holds a place of cardinal importance.

**WISDOM, BOOK OF.**—See WISDOM OF SOLOMON.

**WISDOM LITERATURE.**—See WISDOM.

**WISDOM OF SOLOMON.**—An apocryphal book of the Wisdom Literature, appearing in Greek, the product probably of an Alexandrian Jew of the 1st. century B.C., recognized as canonical by the R.C. church. It was the best expression of pre-Christian Jewish philosophy, great in thought as well as in language. See APOCRYPHA.

**WISEMAN, NICHOLAS PATRICK STEPHEN** (1802–1865).—English cardinal; a man of great learning and power of leadership. While he was a devoted Romanist, he believed the church should assimilate the worthful elements of contemporary culture and science. He was very influential in increasing the prestige of the Catholic Church in England. At the same time he was active in matters of social reform and piety.

**WITCHCRAFT.**—This word and *sorcery* refer to practically the same sort of beliefs and practices, namely the use of magic powers or spirit agencies for purposes, usually, but not always, private and malevolent.

Witchcraft, in a narrower sense, refers to the arts of the female sorceress, or witch, while sorcery is a more general term covering the arts of both the sorcerer and Sorceress. For a general statement of the methods of sorcery, see MAGIC. Both the sorcerer and the witch are supposedly in control of secret powers, sometimes magical and sometimes spiritistic.

*Among primitive peoples.*—The attitude of the natural races toward sorcery varies greatly, among some the practice of sorcery is common to all the members of the group, among others the sorcerer is somewhat of a public character with a recognized status, still others regard the art with disfavor and in extreme cases consider all sorcery as evil and a constant menace to the legitimate functions of life. Sorcery, both good and bad, is especially associated with the cause and cure of disease, the bringing of misfortune upon others or the counteracting of evil sorcery of enemies. In fact, the only way to avert evil magic, as in sickness, is through the magic of some more powerful but friendly adept at the art.

*Among the culture races.*—The development of sorcery in medieval Europe occurred chiefly under the form of witchcraft, although the witch had been known long previously, e.g., among the Hebrews, Greeks and Romans. She seems always to have been regarded as an evilly disposed person in league with evil spirits. The general cycle of beliefs in the Middle Ages with reference to demons and the devil furnished a fertile soil for the spread of belief in witchcraft. The rites of witchcraft were often conceived as inversions of Christian beliefs and ceremonies, the witches celebrating a Black Mass and holding special communion with the devil. They were supposed to have the power to transform themselves into animals, to ride broomsticks through the air at night, to inflict all sorts of torments upon innocent persons, to eat children or to kill them in connection with the making of their vile potions. All untoward happenings, abnormal psychic phenomena, sickness, etc., were readily transformed by the excitable imagination of those times into evidences of witchcraft.

It may readily be seen that the history of witchcraft falls into two parts, first the actual practice of the art by persons believing themselves to have superior powers, and second the waves of persecution directed against persons supposed to be witches by people whose minds were saturated with the delusion that it was a reality. The church and civil authorities in the Middle Ages seem largely to have regarded the matter as a delusion but to the mind of the masses it was always a serious reality. With the early Renaissance, however, the belief seemed to gain prestige and the seeking out and punishment of those guilty of witchcraft was taken up by the Church through the Inquisition. With an apparently unquestioned belief in the whole savage "philosophy" of sorcery, religious leaders condemned those who disbelieved as practically atheists; old, ill-favored and friendless women were singled out for public vengeance on the most fantastic evidence. When the persecution of supposed witches was at its height accusations were often based on the wild statements of weakminded or neurotic girls. The lack of any knowledge of the

true nature of abnormal psychic phenomena such as hysteria, caused them to be regarded as signs and as effects of witchcraft. For example, persons with hysteria are often insensitive to pain in certain parts of the body and one of the favorite methods of detecting the witch was the thrusting of needles into the flesh to discover these spots which, if found, were taken as proof that the person was in league with the devil. Various ordeals by fire and water were applied to suspects on the supposition that the devil would save his follower from injury. During the 15th. to 17th. centuries it is estimated that millions of persons were tortured and put to death for witchcraft.

The delusion spread to America in the 17th. century and was especially fostered by Cotton Mather in Massachusetts. Here it died out finally through its very excesses. The law against witches in England was not repealed until 1735.

IRVING KING

**WITTENBERG, CONCORD OF.**—An attempted agreement entered into by the Reformers in 1536 in settlement of the eucharistic controversy. The principle participants were Luther, Butzer, and Melanchthon. The outcome was a verbal submission by the others to the Lutheran positions, and a friendly truce, but the churches did not concur in the agreement.

**WIZARD.**—A member of primitive society trained in the use of magic powers in spell, charm and rite and consequently capable of controlling demons, spirits and ghosts in the interest of his clients. See also SHAMANISM.

**WODAN.**—See ODHIN.

**WOLFENBEUTTEL FRAGMENTS.**—A posthumous work by Hermann Samuel Reimarus published by Lessing in the latter part of the 18th. century. The work comprised five fragments, and dealt with the questions of revelation, miracle, and other religious questions from the deistic point of view.

**WOLFF, CHRISTIAN** (1679–1754).—German philosopher, professor at Halle and Marburg. He systematized and modified the philosophy of Leibniz, making philosophy a comprehensive system of human science as conceived by the *Enlightenment* (q.v.). By giving a completely rational account of the existence and attributes of God, he offended pietistic orthodoxy which insisted on the primary place of the supernatural.

**WOLSEY, THOMAS** (ca. 1475–1530).—English statesman and cardinal. Under Henry VIII. the political and ecclesiastical power was concentrated in Wolsey, a man of brilliant gifts, though of uncommon pride. He strengthened the position of the English king in European politics, tried to secure election to the papacy but failed through the jealousy of Charles V., and eventually fell from his position of power through his failure to secure from Rome a divorce for the king from Catherine of Aragon.

**WOMAN, RELIGIOUS AND ETHICAL STATUS OF.**—Many misconceptions have prevailed regarding the status of woman in primitive society. While always the weaker sex and subject to the domination, and at times the brutality, of man, her position was not so degraded as often represented. With the exception of the Australian aborigines, who are probably not true primitives and whose social system may be considered more or less degenerate, the position of woman among primitive peoples generally has been found to be one of respect and of considerable influence. Primitive hetairism, or "communism in women," alleged by Lubbock, Morgan and others, has not been found to exist. Marriage is usually of the monogamic type, and the wife has considerable control over the children and social influence in general. Under the maternal form of the family and society, which is usually considered primitive (see FAMILY), not only did the mother and her kin control the children, but many of the most essential social and religious functions remained in the hands of women. An extreme example of a maternal people are the Zuñi of New Mexico, among whom the husband is a guest in the house of his wife and her people all his life. The right of divorce also rests exclusively in her hands. Among maternal peoples in general women have extensive social and political rights, often sharing even in deliberations concerning peace or war. They are dominant in matters pertaining to the household and have a part in most religious rites.

But all this was changed with the advent of the patriarchal system (q.v.). This system presupposed the religious, social, and political subjection of woman. Even among the most extreme patriarchal peoples, however, such as the Hebrews and the Romans, the woman who was a wife and mother, although she had no legal rights, held a respected and honored position in the social life with considerable influence. Among the wild Teutonic tribes of North Europe, whose patriarchal system was less developed, women retained considerable vestiges of their ancient maternal rights, especially in religious matters.

In general, however, among the ancient patriarchal peoples of Europe and Asia the woman had no part in politics, except that in some countries female succession to the throne was permitted. The Mosaic law made divorce exclusively a privilege of the husband. The early Roman law also gave the husband alone the right of divorce, and greatly limited the rights of inheritance and of property on the part of women. In India, the same state of dependence of women was recognized as basic in the laws of Manu, and has continued down to the present.

In the civilizations around the Mediterranean, the amelioration of the condition of women began several centuries before the Christian era. Thus in Rome women acquired the rights of inheritance and later full property rights. Already in the 1st. century B.C., Roman women had gained the right to divorce their husbands. By the middle of this century, their status had become that of almost complete "personal and proprietary independence," amounting to almost complete emancipation socially, economically, and morally. Owing to the simultaneous disintegration of the Roman family life they failed to retain a position of social respect and honor. Many loose forms of marriage came to be practiced, childlessness was frequent, and divorce common.

The influence of the early Church was in general to restrict the legal rights of women, while at the same time exalting her social and religious position. In aiming to re-establish the stability of the family it naturally, and perhaps of necessity, took the patriarchal family of the Old Testament as in the main its model. Thus a semi-patriarchal type of the family was established, although the Code of Justinian tended toward liberality in recognizing the legal rights of women. The tendency of the Canon Law, however, was in the opposite direction, and continued to be so through the Middle Ages. At the same time the influence of the Church tended to exalt the social and religious position of

woman, first through recognizing the general equality of men and women in matters of religion and morality, and secondly through inculcating the veneration of the Virgin as the type of a pure and sanctified motherhood. However, ecclesiastical writers of the ascetic trend represented woman in the main as a temptress, and the Roman Church refused to allow her to take sacred orders.

Changes came with the Reformation. The Protestant leaders in general repudiated ascetic doctrines and practices, and recognized the equal right of the wife to divorce with the husband, if there was Biblical ground. But they left the authoritarian type of family life intact, and enlarged the legal rights of women but little. The real beginnings of the modern movement for the social, legal, and political emancipation of woman are to be found in the period of the French Revolution. In October, 1789, Parisian women petitioned the National Assembly for equal political rights. In 1790, Mary Wollstoncraft published her "Vindication of the Rights of Women," and these dates are usually taken as the beginning of the modern "Woman's Movement." This movement is not to be attributed so directly to the influence of Christianity, as to the rise of individualism, democratic government, and machine industry in the modern world. Partly on account of changed economic and political conditions, partly on account of the spread of scientific ideas and general enlightenment, the complete emancipation of woman in the modern world cannot be far away. Already practically all occupations for which she is physically and mentally fit have been opened to her. In education she has practically the same opportunities as man, only a few universities in the civilized world yet withholding from her their degrees. In most English-speaking countries her legal rights are on a level with those of man, while complete political enfranchisement, already achieved in the United States (1920), is apparently near at hand. In all this new freedom of woman, however, there is to be discerned some loss of social respect and honor. Evidently a democratic, ethical family life of stable type must be developed as the necessary complement of the woman's movement if it is not to result in disaster.

CHARLES A. ELLWOOD

**WOOLSTON, THOMAS** (1669–1731).—English deist who wrote in interpretation of the Bible and Christianity, emphasizing the allegorical or symbolical exposition of miracles. He suffered imprisonment for his writings.

**WORD.**—See LOGOS.

**WORD OF GOD.**—This term has a variety of meanings, all, however, embodying a common element—a message from God. (1) It is used to account for a call or illumination of a prophet, by pointing to the source of his experience as not in himself but in a revelation of God. (2) It is applied to the divine nature in Jesus Christ as that which was with God and became incarnate in Christ; or a designation of the risen and glorified Lord. The immediate origin of the word in this reference lies in the Platonic-Stoic philosophy, in which the term *Logos* (=word) signifies both immanent reason and spoken word. The concept also appears less philosophically developed in the Hebrew "memra" or word. (3) The word of God as used in the Acts of the Apostles forms the essential content of the preacher's message. (4) For Luther the word is "the gospel of God concerning his Son." (5) Its modern application is chiefly to the Holy Scriptures, which either "are" or "contain" the word of God. See BIBLE; LOGOS. C. A. BECKWITH

**WORKS OF MERCY.**—Deeds of a compassionate character, designed to alleviate suffering of any kind. Many R.C. orders such as the Sisters of Mercy and the Fathers of Mercy are associations devoted to works of mercy.

**WORLD CONFERENCE ON FAITH AND ORDER.**—In October 1910 the American Episcopal Church invited all the churches throughout the world which confess our Lord Jesus Christ as God and Savior to unite in arranging for a World Conference for the consideration of questions of the Faith and Order of the Church of Christ. This was done in the belief that all Christian Churches are in accord in the desire to lay aside self-will and to put on the mind which is in Christ Jesus our Lord, and that such a conference, held in a spirit of love and humility, and in the desire to appreciate the convictions of other Christians, would remove much of the prejudice and mutual ignorance engendered by centuries of division, and thus prepare the way for directly constructive effort toward such a manifestation of the visible unity of Christians in the one Church, which is the Body of Christ, as will convince the world that God the Son was sent by the Father to redeem mankind.

A deputation was sent to the Anglican Churches and another to the Free Churches in England, Scotland and Ireland, and as soon as possible after the Armistice a third was sent to Europe and the East, which visited Athens, Smyrna, Constantinople, Sofia, Bucharest, Belgrade, Alexandria, Cairo, Jerusalem, Damascus, Rome, Stockholm and Christiania. Nearly two million pamphlets, explaining different aspects of the movement, have been published and distributed all over the world.

A preliminary meeting was held in Geneva, Switzerland, in August, 1920, attended by 120 delegates from 40 different countries and all the Trinitarian groups or families except Rome. For the first time in a thousand years, East and West met together in an earnest effort to find the road to the reunion of Christians. A Continuation Committee of 55 members living in the United States, India, Japan, Australia, England, Constantinople, China, Czecho-Slovakia, Russia, Serbia, Greece, Bulgaria, Rumania, Germany, Sweden, Denmark, Norway, Hungary, Canada, Switzerland and Scotland, was appointed to carry on the movement and to promote such a discussion throughout the world of the fundamental questions as will prepare for the World Conference itself.

ROBERT H. GARDINER

**WORMS, CONCORDAT OF.**—The agreement reached in 1122 by Pope Calixtus II. and Emperor Henry V. which ended the War of Investitures. By its terms the Emperor conceded investiture by ring and crozier (i.e., the spiritual powers of the bishop) and the free election of bishops and abbots. The Pope conceded to the Emperor the right of investiture of bishops with "regalia," i.e., political power.

**WORMS, DIET OF.**—Commonly denotes the meeting of the first imperial diet called by Charles V., in 1521.

The Diet at Worms is memorable as that at which Martin Luther was heard on a charge of heresy. Luther had been excommunicated by Pope Leo X., and the bull was published in Germany September 21, 1520. The papal legate demanded that the ban of the empire should be proclaimed against the heretic, but Charles had agreed at his coronation not to proclaim the ban against any German without giving him a hearing. Luther was summoned to Worms, therefore, but defended himself vigorously and refused to retract anything

in his books until convinced of his error from Scripture. A decree was published by Charles, but not passed by the Diet, and issued May 26, but falsely dated May 8. It declared the ban of the empire against Luther and all his adherents and commanded his books to be burned.

HENRY C. VEDDER

**WORSHIP.**—Exercises, public or private, performed as a matter of divine prescription or as expressive of one's feelings of relationship to the deity.

1. *The origin of worship.*—Worship arose in an endeavor to perform some acts which were thought to be pleasing to the deity, such as the offering of sacrifices, singing hymns of praise, and executing sacred dances. The worshiper found himself gaining certain emotional experiences from these acts, and these he interpreted as the inner evidence of divine favor. In proportion as these experiences grew in intensity and interest, the worship was felt to be significant.

2. *Christian worship.*—The tendency in the spiritual religion of the Hebrews and of the Christians was to lay less stress upon the former of these two aspects of worship, although sacramental ritual is still based on the idea that God has prescribed certain forms upon the observance of which his favor depends. Yet the sacraments are not thought of as for the advantage of God, but of men; they are means of grace. So that it is the second phase of worship—its value to the religious person—that is really prominent. It expresses and thereby intensifies his religious feelings.

3. *Ritual and spontaneity.*—Again there are two forms toward which worship tends. The one is the repetition of regular and traditional practices, the other is the free, extemporaneous expression of feeling. The former carries all those emotional values that attach to symbolism and the experience of continuity with the religious spirits of the past, the latter emphasizes the immediacy of religious experience and its individual character Probably different temperaments find religious help in different ways. Perhaps all might be benefited by the use of both the ritual and spontaneous worship. A good hymn admirably combines both characteristics.

THEODORE G. SOARES

**WOUNDS, THE FIVE SACRED.**—(1) A devotion in the Roman Catholic offices, in commemoration of the Passion of Jesus Christ, the content of which varies among those who observe it. (2) A feast in the R.C. church observed on the Friday after the 3rd Sunday in Lent, established for a like purpose.

**WRATH OF GOD.**—Reaction of the divine justice against those who disobey the will of God.

The Hebrews shared their conception of the divine anger with other ancient peoples, only in their case it was directed against disobedient Israelites or the enemies of Israel. As an essential feature of their eschatological program, taken over also by the apostles, it was to be completely revealed in the "Day of the Lord." By poets as Dante, by painters as Michael Angelo, by theologians as Jonathan Edwards, the wrath of God, dissociated from his good will, is presented as a horrible travesty on the divine justice. Ritschl maintained that God's wrath is an Old Testament representation; so far as it appeared in the New Testament it signified God's purpose to annihilate those who obdurately and finally oppose his will in his kingdom. The alleged conflict, sometimes portrayed in doctrines of the Atonement, between God's wrath and his mercy is a purely human invention.

C. A. BECKWITH

**WU-WEI.**—A Taoist doctrine of *laissez-faire* or quiescent submission to the *Tao* or order of nature. By this attitude of non-activity the soul of man was thought to be made pliable and open to the harmonious working of the universal law of life and so might grow naturally to the perfection of all its powers.

**WYCLIFFE (or WYCLIF), JOHN** (ca. 1320–1384).—English preacher and reformer. Wycliffe's influence was first felt at Oxford. Not until after his admission to the doctorate (1372) did he show signs of opposition to orthodoxy and the papacy. In 1376 he first proclaimed that the unrighteousness of the clergy should cause them to forfeit their property privileges. He was at the same time a great popular preacher and a vigorous philosopher and theologian, leaning to realism in the scholastic controversy. Gradually he developed his doctrine of the supremacy of the Scriptures which he proclaimed through his secular priests and itinerant preachers. He also translated the Vulgate into English. At the same time he assailed the papal and sacerdotal power, declaring the king to be the vicar of God. Further he rejected the doctrine of transubstantiation as blasphemous, foolish, and unphilosophical. He declared the individual to be directly responsible to God and priestly mediation unnecessary. His views were perpetuated by the Lollards (q.v.) in England and by Hus (q.v.) in Bohemia, who in turn influenced Luther.

## X

**XAVIER, FRANCISCO DE** (1506–1552).—Spanish R.C. missionary to India, one of the original seven to take the Jesuit vows. He was a man of attractive personality, and of wide learning with an unusual gift for organization, distinguished as an indefatigable worker. He worked through interpreters in India, the Malay Archipelago, and Japan, accomplishing many conversions, and consolidating his gains by thorough organization. He was beatified in 1619 and canonized in 1621.

**XAVIERIAN BROTHERS.**—A R.C. association of teaching brothers, organized in 1839 by Theodor Jakob Rycken (1797–1871) for Christian education, with especial attention to orphans and deaf-mutes. The educational work of the order has been extended from Belgium to America. The patron saint is St. Xavier.

**XENOPHANES.**—Greek philosopher who lived in the 6th. century B.C. He severely criticized the anthropomorphic conceptions of deity in Homer and Hesiod, and defined God as the immutable ultimate reality.

**XIMENES, DE CISNEROS, FRANCISCO** (1436–1517).—A Spanish cardinal who lived in one of the great periods of Spanish history and helped to rehabilitate Spain. As archbishop of Toledo, confessor of Queen Isabella, reformer of the clergy, and evangelist to the Moors, he won admiration. He was made chancellor of Castile and regent during Charles' minority after Ferdinand's death. He was also Grand Inquisitor of Castile, in which office he exalted the church by punishment of heretics.

**XYSTUS.**—Same as Sixtus (q.v.), pope.

# Y

**YAHWEH.**—The pronunciation commonly given by scholars to the original form of the Hebrew name for God, which in the Revised Version is transcribed as Jehovah (q.v.). The early Hebrews thought of Yahweh as a national God alongside of other and similar gods among the neighboring peoples. Through the work of the prophets Yahweh came to be thought of as the only god of the universe, and was credited with a pre-eminent passion for justice and a glowing hatred for sin. Through the entire range of Hebrew history the thought of Yahweh's personal interest in and love for Israel persisted. See ISRAEL, RELIGION OF.

J. M. POWIS SMITH

**YAJUR-VEDA.**—The book of liturgy of early Vedic religion consisting of hymns and formulae to be recited in connection with the details of the sacrifices. Since the ritual was acquiring the character of a coercive magic these formulae which accompanied every act have the nature of magic spells. There are two types of this *Veda* called White or Black according to the arrangement of materials.

**YAMA.**—The mythical ancestor of the Indo-Aryans. He first entered the heavenly realm of the dead and became the ruler of that happy land where the ancestors dwell in bliss in the presence of Varuna. Later he is known as the god of the dead and of death. In the developed philosophic religion of India the figure of Yama fades away. He appears again, however, as a Hindu god of Hell in the later literature and as Yen-lo-wang, one of the gods of Hell in Chinese and Korean Buddhism. He is the original form of the later god, Jizo, of Japan. See YIMA.

**YAMATO-DAMASHII.**—"The soul of old Japan," a phrase used to express the characteristic attitude of filial piety, loyalty and patriotism of the Japanese.

**YANG and YIN.**—In Chinese thought the "Great Extreme" or First Cause, containing within itself material (*ki*) and energy or formative powers (*li*), gave rise to the *Yang* and *Yin* from which came all the succeeding phenomena of the universe. The *Yang* is the active, light, male principle concentrated in heaven; the *Yin* is the passive, dark, female principle concentrated in earth. All phenomenal things partake of both and their interaction under the working of *Tao* is the history of the universe.

**YANTRA.**—A mystic diagram possessing the magical power of an amulet or charm used by the Hindu sects who worship the *Sakti* of *Shiva*. See SAKTI.

**YASHTS.**—Songs of praise in honor of the angelic and heroic beings of Zoroastrian religion. They are gathered into a book of 21 hymns.

**YASNA.**—The Zoroastrian book of liturgy consisting of 72 chapters. The *Yasna* ceremony centers around the *haoma* and is an interesting parallel to the central position of *soma* in the formation of the ritual and literature of Vedic religion.

**YAZATAS.**—The general name for all those divine and angelic powers of lower rank than Ahura Mazda (Ormazd) and the Amesha Spentas in Zoroastrian religion.

**YEZIDIS.**—A group of demon-worshipers in Armenia, Kurdistan, and the Caucasus, whose religion is an admixture of Iranian, Assyrian, Manichaean, Mohammedan, and Christian elements, so named from Yazdan, a Kurdish and Persian name for God.

**YGGDRASIL.**—The world-tree of Teutonic mythology with its roots in the underworld and branches in the world of men and in Asgard, the home of the gods. Its significance is doubtful but probably the life-giving powers of nature are thus symbolized as a tree feeding the three worlds.

**YI-KING.**—One of the Chinese canonical books consisting of the gradual elaboration by a succession of writers of a primitive system of divination.

**YIMA.**—The original ancestor of the race according to the Iranian-Aryans. See YAMA. He was a great king, favorite of *Ahura Mazda*, ruling in a golden age of peace and plenty. When evil began to multiply on the earth he established a hidden earthly realm of the blest where he continued to rule.

**YOGA.**—The Hindu science of gaining complete mastery of the self in order to break the bondage of the world of sense and realize the state of bliss. It involves ascetic practices, severe control of the senses, physical and mental exercises, steady concentration of attention and meditation until the rapt mystic state of ecstasy and full illumination are attained. There are several forms of *yoga* suited to the varied capacities of men. The *Hatha-yoga* is a severe method of restraining the senses and mastering the body in order to make possible the concentration of the mind. *Bhakti-yoga* secures the same result by a whole-souled devotion to a personal God or an ideal master. The *Raja-yoga* is a method of mental concentration. The highest form is the *Jnana-yoga* or the way of union through knowledge in which the soul concentrates upon itself. All methods are intended to lead to the same result, the realization of the union of the soul with God or, in the atheistic groups, the realization of the true status of the soul as possessing complete existence, knowledge and bliss.

**YOGA PHILOSOPHY.**—See INDIA, RELIGIONS OF.

**YOGĪ.**—A Hindu ascetic who practices the *yoga* method to attain salvation. This consists of rigid discipline of the physical senses, special bodily postures and breathings, mental concentration according to a prescribed rule—all of which leads finally to the mystic ecstasy and the knowledge of the true nature of the soul.

**YŌMEI.**—See O-YŌMEI; WANG YANG MING.

**YOM KIPPUR.**—See ATONEMENT, DAY OF.

**YOUNG, BRIGHAM** (1801–1877).—American Mormon leader; the second president of the Church of Jesus Christ of Latter-Day Saints, who established Mormonism on a secure footing in Utah. See MORMONISM.

**YOUNG MEN'S CHRISTIAN ASSOCIATION.**—An organization founded in London, June 6, 1844, by George Williams, at that time a clerk in a large mercantile establishment. He was later knighted by Queen Victoria and known as Sir George Williams. The declared purpose of the organization was the "spiritual development of young men."

Associations after the order of the London Association were early established in leading continental cities. The first Association established in North America was in Montreal, November 25, 1851; the first Association in the United States at Boston, December 29, 1851.

Among the most notable characteristics of the present day Association Movement are the following:

1. The religious motive dominates all activities.

2. It is broadly inter-denominational, drawing its leadership from the membership of all evangelical churches.

3. Its activities and privileges, including committee service, are open to all men and boys upon the same basis and conditions.

4. Its officers and members of governing boards must be chosen from the membership of evangelical churches, thus vesting the control of the Association within these churches.

5. It recognizes the unity of man and seeks to serve him in all his faculties. To this end it has a comprehensive and widely diversified program of activities—social, mental, physical, religious, and economic.

6. It seeks to adapt its program of activities to the differing conditions and needs of men, serving men in commercial pursuits, in student life, in industrial life, in the army and navy, in rural life, etc., by methods best adapted to meet the needs of the men concerned.

7. It emphasizes the importance of work among boys. Here also its activities are widely diversified and calculated to appeal to boys of different circumstances and to most effectively contribute to them.

8. There is constantly emphasized the thought of a Movement—an Association—rather than an institution. The responsibility and leadership of business men and of the membership is stressed. Its conventions and conferences to a degree unusual in religious organizations are composed of laymen.

9. A trained executive staff of employed officers serves as the executive agent of the governing Association bodies. Professional schools have been established for the thorough training of men for this new profession.

10. The provision of suitable and adequate equipment for the conduct of the work desired is emphasized in all communities where the organization of an Association is proposed. The organization of Associations in cities and at railroad and industrial centers is not encouraged unless the community concerned, through its citizens, is willing to provide such equipment. This principle does not apply in student and rural centers, nor in sections of cities where a definite non-equipment work may be undertaken.

11. The Association Movement has so adapted itself to the needs of young men and boys that it is now established in all parts of the world. Each local Association is an independent self-governing unit. The Associations of the United States are closely related in state and national organizations. In similar manner, the Associations of other nations have established their national organizations, and all national Movements are related in a world's organization with headquarters at Geneva, Switzerland.

12. The representative assembly of the Associations of the United States is known as the International Convention (this title surviving from the period in which the Associations of the United States and Canada were organized as a unit). It meets triennially and functions through an Executive Committee of approximately two hundred members selected by the Convention and known as the International Committee. The headquarters of this Committee is in New York City. Its General Secretary is John R. Mott. A yearbook, with up to date statistical and other information regarding the Association Movement in all lands is regularly issued by this Committee. There are at present 1979 organized Associations in the United States.

FRANK H. BURT

**YOUNG PEOPLE'S SOCIETIES.—I.** THE BEGINNINGS.—If records were available, we should doubtless find that young people's organizations of a more or less permanent character had existed in every century. Incidental notices of such young men's devotional societies, as that of Dr. Anthony Horneck at Westminster, 1678, show us what was taking place sporadically all through Christian history.

In 1677, Cotton Mather belonged to a devotional society meeting on Sunday evenings. A printed "Constitution," dated 1724, indicates that such societies became fairly common in New England. The Holy Club of Oxford University, 1729, was formed by four young men including John and Charles Wesley. Rules for the devotional life and for Christian service were carefully made and practised. Out of this grew the Wesleyan revival, with its far-reaching results in religious and philanthropic movements. Zinzendorf's *Senfkorn Orden*, Halle, Germany, 1715, with its rules "to follow Christ—to love your neighbor, and to strive for the conversion of Jews and heathen," seems not to have been perpetuated. But at Basel, 1758, Pastor Mayenrock organized the young men of his congregation into a society with a five-fold pledge: to abide by the teaching of the Word; to shun sectarianism; to be true to God, to oneself and to all men; to reprove others of their faults; to retail no gossip. Out of this grew the German *Jünglingsvereine*, which became part of the International Y.M.C.A.

II. EARLY FORMS OF ORGANIZATION.—By the end of the first third of the 19th. century, the organization of young people had attained the dimensions and form of a movement. Among important social organizations may be mentioned the *singing schools*. By 1800, sixty singing books for these schools were in existence. Out of the singing school grew the church choir and some remarkable choral societies. *Temperance societies* had a remarkable growth in the first third of the 19th. century. These have always been composed to a large extent of young people. In 1829, New York State alone had 1000 societies with over 100,000 members.

The growth of the Sunday school brought to the front two significant groups of young people. One was the *senior classes*, made up of those over fourteen years of age who wished to continue Bible study. The other group was the *Teachers' Meeting*, where the Sunday school lesson for the following Sunday was taught. The earnest young people who so largely do the teaching in our Sunday schools here found immediate help and the inspiration of Christian fellowship. The *missionary challenge* found a warm response in the heart of youth. See MISSIONARY MOVEMENT. Along with all these other organizations, there grew up the strictly *devotional societies*. Revivals frequently inspired the young people to hold meetings by themselves for prayer and Bible study. When the revival passed, these temporary organizations continued for a time. But it is safe to say that since the days of the Wesleys there has been no time in which such groups, few or many, were not meeting somewhere for the deepening of the devotional life.

Each of these types of association has gone on up to the present. Each has contributed something to others and nearly all have accepted something

from others. Some have grown rapidly, none has died altogether.

III. The Young Men's Christian Association and Young Women's Christian Association (qq.v.) are the most notable organizations of the 19th. century.

IV. The Young People's Society in the Local Church.—At the same time that the Y.M.C.A. was expanding to meet the needs of young men and boys, pastors were organizing young people's societies in their churches. Sometimes a society was formed after a revival, as when a pastor at Marengo, Ill., organized the "Pastor's Helpers" in 1857–58, for purposes of prayer, sick visiting, Sunday school and mission work. Sometimes it was an organized class such as an Episcopal clergyman in 1873 utilized for parish visitation. Sometimes it was simply the getting together of a group of young people under the pastor's guidance for devotional or other purposes, such as we find at Rochester, N.Y., in 1848. The important point is that considerably before 1850, and very rapidly after 1850, wide-awake churches of all denominations were organizing their young people for Christian growth and usefulness. Pledges were sometimes used, but the church covenant was usually considered sufficient. By 1881, there were hundreds of such organizations in existence.

V. General Organizations of Young People.—It is inevitable that when a large number of societies of a particular type are organized, the leaders will get together and form a general or central organization. That central organization in its turn will direct and inspire the local societies and will seek to form new societies. An instance of this is found in the Lend-a-Hand Clubs. Edward Everett Hale's story, "Ten Times One Is Ten" (1870), centers about four mottoes: "Look up and not down; Look forward and not back; Look out and not in; Lend a hand." The book received a cordial welcome and Look-up Legions and Lend-a-Hand Clubs multiplied, all seeking Dr. Hale's guidance. He could easily have formed a world-wide federation of such clubs, and would have rendered notable service. In course of time, the King's Daughters organization was founded on these mottoes (1886). Today as the International Order of the King's Daughters and Sons, with their silver cross and their motto, "In His Name," they are loyal successors to the spirit of the earlier unorganized movement. The local chapters draw their membership either from the community as such or from a single church.

*A Christian Endeavor Society* belongs distinctly to a local church though a few are found elsewhere, but its overhead organization is undenominational. Dr. Francis E. Clark formed the first C.E. Society in Portland, Maine, 1881. The constitution gathered up the best features in current young people's church organizations, and the attractive name won cordial support. The three outstanding features were the prayer-meeting pledge, the consecration meeting and the committee work. Copies of the constitution were sent broadcast. Accounts of the organization were mailed to hundreds of papers. Pastors of evangelical denominations and young people alike welcomed the new organization. In six years (1887), 7000 societies were reported with nearly 500,000 members. A weekly paper was purchased in 1886, now the *Christian Endeavor World*. The trustees of the United Society of Christian Endeavor are chosen from the denominational leaders of the country, but the denominations as such have no voice in their selection.

*The Epworth League* is the Methodist protest against a church society under non-denominational direction. The League was formed in 1889 by the union of five or more less general organizations competing for supremacy within the Methodist Episcopal Church, and was approved by the General Conference of 1892. A Board of Control named by the denomination determines policies and approves plans. In other words, the Epworth League both in the local church and in the denomination is part of the church organization, and not in any sense an independent entity. The result is that there are few, if any, young people's societies other than Epworth Leagues in Methodist Episcopal churches.

As distinct from the connectional type of society represented by the Epworth League the *Baptist Young People's Union of America* is a federation of all young people's organizations in Baptist churches, whatever their name or form of constitution. In its intent, it was to include all the Baptist young people of the United States (north and south) and Canada. The great contribution of the B.Y.P.U.A. has been the study-course idea. Four series of studies (Bible, Church History and Polity, Christian Work and Missionary Knowledge, and Science and General Literature) were arranged. These became the Christian Culture Courses, presented in four-year cycles. The purpose was (1) to read the Bible through; (2) to cover the denomination's mission work; (3) to study Messianic Expectation, Life of Christ, Apostolic Age, and Christian Ethics. The B.Y.P.U.A. has never been under denominational control, but has always worked heartily to advance denominational policies and programs.

The young people's societies in other denominations follow one or the other of these two types of organization, connectional or federal, but have nothing to add to our understanding of the movement. Several denominations have officially adopted Christian Endeavor; for instance, the Reformed Church in America, the Society of Friends, the Disciples of Christ, the Congregationalists. The United Evangelical Church has the Keystone League of Christian Endeavor; and the United Brethren have the Young People's Christian Endeavor Union of the United Brethren Church.

*The Interdenominational Young People's Commission* was organized by representatives of the leading denominations and including the United Society of C.E. at Philadelphia in 1917 for the purpose of framing common topics for young people's prayer-meetings, and of studying young people's problems from the standpoint of young people's societies. This Commission has already developed a sympathetic understanding among the leading workers in the young people's field.

This rapid survey will fitly close with a brief mention of the *Student Volunteer Movement* in its outlook toward a world to be won for Christ. Its origin is to be traced to the formation of the missionary department of the college Y.M.C.A. (1880). In 1886, the movement was launched at Northfield, when 100 men took the Volunteer pledge: "I am willing and desirous, God willing, to become a foreign missionary." In 1888, an organization was effected, with the watchword, "The evangelization of the world in this generation." The quadrennial conventions have been notable from every point of view. The movement has developed missionary knowledge and enthusiasm in colleges, seminaries, and churches; has largely increased the giving to missions; and has sent thousands of "Volunteers" to the foreign field.

Frank O. Erb

**THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.**—A voluntary organization for religious, physical and social culture. The Association took

form in 1855 out of the union of two groups of young women organized in England by Lady Kinnaird and Miss Emma Robarts. The first association in the United States was organized in Boston in 1866.

It is the ultimate aim of the Association to help girls and young women to become Christians, and to aid in the development of Christian character. And as an institution, the Association is in some sense, however imperfect, a visible expression in a community of the love of Christ in terms that any girl can understand. It aims to make the resources of the Christian people of the city or town or college available in a given place and at any time.

The Association does its thinking about young women in terms of the whole life:—body, mind, and spirit. Its institutions are planned to supplement deficiencies and to make good meagerness of opportunity. It conceives of a girl as less than an ideal Christian woman in measure as body, mind, or soul is allowed to grow to the neglect of the other. It is interdenominational—a way by which the young women of a community who are members of different church communions may associate their efforts. It is self-directed. It is not an organization of one group of women altruistically moved to do good to girls of another and less favored class, but it is an associating together of young women. The member is the ultimate authority.

Young Women's Christian Associations are organized in four different types of communities—cities, towns, counties and districts, colleges and schools. Among the activities conducted by Young Women's Christian Associations are: Classes in physical training, commercial subjects, language study, domestic arts and sciences, vocational training, business law, parliamentary law, current topics, Bible and mission study, etc.; religious meetings; clubs of various types; cafeterias; room registries; boarding residences; residential and transient hotels; summer camps and conferences; vacation homes; employment bureaus; and health centers.

No one Association includes all of these activities, those which are undertaken in any one place being determined by the character and needs of the community. The Association program is adapted also to the particular needs of special groups as, for example, industrial workers, colored girls, foreign born women, foreign women students, Indian girls, etc.

The Young Women's Christian Associations of local communities are organized into a national association called The Young Women's Christian Association of the United States of America. The National Board is the executive body of this National Association, appointed to carry out the policies adopted by the voting delegates at the national conventions which are the regular business meetings of the National Association.

Through the Foreign and Overseas Department of the National Board the Young Women's Christian Association of the United States co-operates with the work of the World's Committee by sending secretaries from the United States for work in foreign lands. Funds for the carrying on of the work in a foreign country are raised in the country itself. The salaries of secretaries from the United States and grants towards buildings or advance program are paid by the National Board. The secretaries from the United States are under the direction of the national committees of the countries to which they go. There are at present more than 1000 organized Associations in the United States, and the number is constantly growing. MARGARET E. BURTON

**YOUTH.**—See ADOLESCENCE.

**YULE or YULETIDE.**—The Christmas (q.v.) season. The name is Scandinavian, being a feast celebrating the turning of the year in pre-Christian times, and becoming identified with the Christian festival which fell in the same season. Some of the Christmas customs such as burning the *yule-log* are traceable to the old Scandanavian feast.

## Z

**ZACHARIAS.**—Pope, 741–752; a man of wide influence, as shown by extant correspondence with Boniface.

**ZAKĀT.**—The Moslem tax for the benefit of the poor. It is a religious duty in Islam to give alms, and the poor-rate is merely the minimum required by the law.

**ZARATHUSHTRA.**—See ZOROASTER.

**ZEALOTS.**—A party of Jewish patriots in Palestine in the 1st. century A.D. Beginning in 6 A.D. with resistance to Roman taxation, the Zealot movement grew rapidly through sixty years (during the ministries of Jesus and Paul), and culminated in the Jewish-Roman War of 66–70 A.D. Trusting the promises of God to the children of Abraham, thinking that God helps those who help themselves, the Zealots made an unsuccessful but determined effort by arms for national independence. C. W. VOTAW

**ZEN.**—An important sect of Japanese Buddhism with two main divisions, Rinzai, founded by Eisai (1145–1215) and Sōdō, founded by Dogen (1200–1253). It laid stress upon the ancient Hindu method of attaining enlightenment by *dhyāna* or meditation. Since the inner nature of man is one with ultimate reality there is no need for formal ritual or laborious study. The truth is in man's own heart and may be realized in contemplation. This form of religion appealed to the military class of Japan because of its simplicity, its identification of the religious life with the normal performance of duty and loyalty and because of its guarantee of a spiritual control weaving the destinies of men. Owing to the adherence of the *samurai* it has had a large influence on Japanese life.

**ZEND-AVESTA.**—The original sacred writings of Zoroastrianism (q.v.). See AVESTA; SACRED BOOKS.

**ZENDS.**—See ZOROASTRIANISM.

**ZENO OF CITIUM** (ca. 342–260 B.C.).—Greek philosopher, regarded as the founder of Stoicism (q.v.).

**ZENO OF ELIA.**—Greek philosopher of the 5th. century B.C.; regarded as the founder of the "dialectic" form of argument, the aim of which is the ascertaining of truth by a logical arrangement of propositions.

**ZENO OF VERONA.**—Bishop and patron saint of Verona; an early Latin writer. The tractates of Zeno are among the earliest examples of Latin sermons. They are Pauline in their interpretation

of Christianity. His bishopric was probably in the second half of the 4th. century.

**ZEPHYRINUS** (ca. 198–217).—Bishop of Rome, appears in the list of popes.

**ZERVAN AKARANA.**—"Boundless time." The First Cause of post-Zoroastrian speculation, akin to Fate, who ordered the movements of the universe and was the final master of destiny. He appears as a lion-headed figure in Mithraic sculpture. In modern Parsi Theosophy he loses personality and becomes the one universal spiritual reality beneath the phenomenal world.

**ZEUS.**—The chief deity of the Hellenic pantheon. The name is from a common Aryan root meaning "sky," and is coupled with the word for "father" among various peoples. The Roman Ju-piter and the Sanskrit Dyâus+pitar are counterparts philologically and functionally. See GREEK RELIGION.

**ZIEGENBALG, BARTHOLOMAEUS** (1683–1719).—First German Protestant missionary to India; sent by the Danish king. He translated the New Testament and a large part of the Old Testament into Tamil, the first translation into an Indian vernacular.

**ZIKR.**—See DHIKR.

**ZINZENDORF, NICOLAUS LUDWIG** (1700–1760).—German nobleman and religious leader. Born of Pietist parents and educated under Pietist surroundings, he devoted his life to furthering practical religion. On his estate at Berthelsdorf he founded the village of Herrnhut where the persecuted wanderers from Moravia settled, and formed the Bohemian Brethren (q.v.). Zinzendorf was a man of splendid gifts, and unselfish devotion.

**ZIONISM.**—A modern movement intended to re-establish the Jews in an autonomous commonwealth in Palestine. The movement has two distinct purposes, one looking towards a protection against oppression and discrimination, the other toward the preservation of Judaism which is suffering from the disintegrating influences in modern cultural environments.

In the many years since the loss of their national independence by the conquest of Jerusalem in 70 the Jews never gave up their hope for a re-establishment of their national life. It is the central thought of their liturgy, both in the synagog and in private devotion, as at weddings and funerals. This thought gained more tangible expression when in especially critical days of persecution the longing for freedom became acute. So we find the expulsions from Spain (1492), Portugal (1496) southern Italy (1510), and other places followed by the Messianic movement of David Reubeni. The terrible butcheries in Poland, due to the Cossack rebellion in 1648, were succeeded by the almost world-wide movement of Shabbetai Zebi (1666) to which the millenarian expectations of the English Puritans also contributed.

The two currents in the movement of renationalization of the Jewish people are strongly evident in two pamphlets which appeared almost simultaneously about the middle of the 19th. century. Hirsch Kalischer an orthodox Talmudist of Thorn, published in 1859 a Hebrew pamphlet *Seeking Zion*, in which he advocated the re-establishment of the Jews in Palestine as the only means of preserving Judaism, while Moritz Hess (1811–1875), a radical communist and co-worker of Karl Marx, in a German pamphlet *Rom und Jerusalem* (1862), advocated the same idea on the opposite ground that the Jew can never shed his national identity.

The movement did not, however, receive a practical impetus until, in the 19th. century, political conditions seemed to call for a radical and immediate solution of the Jewish question. Roumania, where the Jews suffered from renewed persecution after the Congress of Berlin (1878) had decreed their full emancipation, and Russia, where after the assassination of Czar Alexander II. (1881) an era of brutal reaction began, made the Jewish question acute. Leon Pinsker, a Russian physician, published in 1882 a German pamphlet *Auto-Emancipation*, in which he practically repeated the ideas of Hess that the Jews will always suffer because they represent a different nationality, and therefore their only salvation lies in renationalizing themselves. A considerable number of Jews from Russia and Roumania emigrated to Palestine where in 1882 the first agricultural colony, Rishon Lezion, was founded. This was followed by similar enterprises which were patronized by a net of societies, called "Lovers of Zion."

New life came into this charitable rather than political movement through Theodore Herzl (1860–1904), correspondent for a Vienna paper in Paris. The Dreyfus affair in France in 1895 clearly showed that antipathy to the Jews was always sure to meet with popular response. This inspired Herzl to write his pamphlet *Der Judenstaat* (1896), in which he advocated the establishment of a Jewish commonwealth in Palestine along the lines of British colonies, proceeding from a chartered company to an autonomous commonwealth. The success of this publication was phenomenal. His sympathizers called a congress in Basel in 1897 which was followed by ten others and drew constantly larger masses. The culmination of the efforts of Zionism came when the British minister Balfour in a note issued Nov. 2, 1917, expressed the sympathy of his government with Zionist endeavors, followed afterwards by similar expressions on the part of the foreign secretaries of France and Italy and of the president of the United States, Woodrow Wilson, Sept. 5, 1918.

While Herzl strongly opposed all colonization as useless charity, as long as the charter guaranteeing to the settlers autonomy should not be granted, the slow progress of the movement and the evident unwillingness of Sultan Abdul Hamid to make any concession, encouraged a "temporary action" which led to the foundation of model farms, schools and sociological institutions in Palestine. In this activity various ideals are noticed which led to divisions in the ranks of the Zionists. The Russian intellectuals whose main spokesman is Asher Guenzburg, known by his pseudonym, "Ahad Ha-Am," opposed the Herzl idea which was mainly political. They demand a distinct Jewish *Kultur*. An orthodox fraction, called "Mizrachi," founded in 1902 by Rabbi Isaac Jacob Reines (1839–1915) wish to utilize the facilities of an independent Jewish state for the sake of perpetuating Jewish religious practices, thus following Hirsch Kalischer. Finally the Po-ale Zion represent the socialist elements which, antagonistic to all religious ideals, are endeavoring to find in Palestine a place where the socialistic ideas can be put into effect. They are also divided as to the national language. The socialist element proposes the Yiddish which is spoken by the greater majority of the Jewish people, while the "*Kultur*-Zionists" insist on the restoration of the Hebrew as the official language of the Jewish commonwealth.

GOTTHARD DEUTSCH

**ZIONITES.**—See ZIONISM.

**ZOHAR.**—The most important literary product of the Jewish mystical movement known as the Kabbālā. The book dates from the 14th. century and consists of an allegorical interpretation of the Pentateuch in terms of the symbolism of the group.

**ZOROASTRIANISM.**—A Persian religion founded by Zoroaster (Zarathushtra).

I. THE PROPHET.—The traditional date of his birth, based on Greek sources, is 660 B.C. Evidence is accumulating which makes it probable that he lived as early as 1000 B.C. The scene of his activity is usually assumed to have been Western Persia (Adarbaijān), but there are some reasons for believing that he may have lived in Bactria.

II. TEACHINGS.—Zoroastrianism was an ethical reform movement away from the old popular Iranian nature worhip, which must have been very similar to that of the Vedic Indians. Abstract moral figures took the place of the concrete, anthropomorphic nature gods.

Zoroaster taught a dualism of the powers of Good and Evil (Light and Darkness). On the one side was Ahura Mazda "The Wise," who wills and creates all that is good. On the other side is Angra Mainyu "Hostile Spirit," or Ahriman, who creates all that is bad, and does all that he can to lead men away from the Good and Right. Allied to Ahura Mazda are the six Amesha Spentas "Immortal Holy Ones"—Vohu Manah "Good Thought," Asha "Truth, Right," Khsathra "Sovereignty, Kingdom of God," Aramaiti "Devotion, Piety," Haurvatāt "Welfare, Health," Ameratāt "Immortality." Apparently these are not archangels but parts of the divine essence. Allied to Ahriman are the *daēvas* "demons" such as Mithra (Vedic Mitra) and Verethraghna (Vedic Indra). In India, on the contrary, the *devas* are the nature gods worshiped in the Rig Veda. Fire alone of the old gods remains holy. The origin of Ahriman and his relation to Ahura Mazda are not clearly defined, but the Good is destined to triumph ultimately.

In the field of battle, the present world, man is free to choose between Good and Evil. At death, when a man comes to cross the bridge which leads to the other world, there is a strict reckoning of his works. For the good the bridge is broad and leads to paradise; for the wicked it is "narrow as a razor's edge so that he falls into hell"; those who are neither good or bad go to an intermediate limbo. Bad deeds cannot be undone, but can be counterbalanced by good deeds. There is no forgiveness of sins or divine grace. In later speculation at least, whether or not it is ascribed to the earliest period, there is a final resurrection and judgment. Ahriman and the wicked are to be cast into the abyss forever. The mountains are to be smoothed down and there is to ensue on earth an eternal Kingdom of God for the righteous.

The old religion was not ritualistic. In it was no mysticism, no asceticism, no metaphysics. It was a practical ethics. Man was not to flee the world, but to combat and overcome evil by "good thoughts, good words, good deeds." The great reverence for Gaush Urvan "Ox-Spirit" shows the practical, agricultural background of the religion. The following passage from an old confession of faith is significant. "I repudiate the Daēvas. I confess myself a worshiper of Mazda, a Zarathushtrian, as an enemy of the Daēvas, a prophet of the Lord, praising and worshiping the Immortal Holy Ones (Amesha Spentas). To the Wise Lord I promise all good; to him, the good, beneficent, righteous, glorious, venerable, I vow all the best; to him from whom is the cow, the law, the (celestial) luminaries, with whose luminaries (heavenly) blessedness is conjoined. I choose the holy, good Aramaiti (Humble Devotion), she shall be mine. I abjure theft, and cattle-stealing, plundering and devastating the villages of Mazda-worshipers." Later, under the gradually formed hereditary caste of priests, "Magi," minute injunctions for ceremonials of purification developed.

As the religion was adopted by the kings and spread among the masses there came a return of the nature gods (*daēvas* (especially Mithra, who had been repudiated by Zoroaster), elaborate fire-ceremonies, the sacrifice of the ox, the exposure of the bodies of the dead to vultures, next-of-kin marriage, astrology, divination and magic, and ancestor-spirits. Zoroaster became a supernatural figure and a mythology grew up around him. Mithraism marks a recrudescence of the religious elements which Zoroaster sought to suppress.

The bloom of the religion is to be placed in the period of the Achaemenian kings( 558–330 B.C.). Under the Sassanians (226–641 A.D.) the old popular superstitions and practices preponderated over the higher elements which were too abstract and ethical for a popular religion. The Mohammedan invasion and consequent persecution (from 636 A.D.), and the Mongol invasions, completely crushed the religion. Many fled to India with their sacred books and formed the nucleus for the present community of Parsees. W. E. CLARK

**ZOSIMUS.**—Pope, 417–418.

**ZUCCHETTO.**—A skull-cap worn by R.C. ecclesiastics, covering the tonsure.

**ZURICH CONSENSUS.**—A creed approved by the Swiss Reformed churches setting forth the Reformed Church doctrine of the Lord's Supper; formulated by Calvin and Bullinger in 1549 and approved in 1551, but never becoming a formal confession.

**ZWINGLI, HULDREICH** (1481–1531).—Swiss reformer. He was the son of a peasant farmer, the chief magistrate of his village. His uncle was a priest, and by his advice young Zwingli was educated for the Church. After preliminary schooling at Basel and Bern he was sent to the University of Vienna in 1500, and after two years there matriculated at Basel, where he took his degree of B.A. in 1504 and M.A. in 1506. He became priest in the town of Glarus and devoted himself to humanistic studies. A friendship formed with Erasmus in 1514 had a great influence on him. He had already begun the study of Greek, and the publication of the Greek N.T. by Erasmus in 1516 set him to the serious study of the Scriptures. He served as chaplain of the Glarus contingent in two Italian campaigns and his experience led him to strong opposition towards the mercenary system. In 1516 he was called to Einsiedeln, and there continued his studies. His growing fame as scholar and preacher led to his call to Zurich, to be chief preacher at the Great Minster. Beginning his work with the New Year of 1518 by daily expositions of the Gospels and Epistles his faithful preaching prepared the way for reform, which began in 1523 and was measurably completed within two years. On Maundy Thursday, April 13, 1525, the Lord's Supper was administered for the first time in Zurich according to the reformed rite. The Zurich reformation was more radical than the German, and a break with Luther and his followers was the inevitable though unfortunate consequence. See MARBURG, COLLOQUY AT. Part of the Swiss cantons remained faithful to the Roman Catholic faith; civil war ensued,

and, at the battle of Kappel, Zwingli was killed. The reform suffered a severe check, but finally triumphed under the leadership of Henry Bullinger (q.v.).

Zwingli's theology bears clear traces of Augustine's influence, though it was primarily based on original study of the Scriptures. He conceived God to be the "highest Good," the sum of all excellence, including power, wisdom and love. He is source and fountain of all things, which exist only in him, who alone has true being. "Nothing exists that is not from him, in him and through him." Hence, there is but one Cause, and the divine activity is all-pervading. It was this idea of all things existing in God that led Zwingli to conclude that He had revealed himself to the heathen; and he scandalized the other reformers by arguing that good men like Socrates might be saved.

The origin of sin Zwingli finds in Adam's self-love, his desire to be equal with God in the knowledge of good and evil. This sin of Adam's has infected and corrupted the whole of human nature like a disease; yet this taint derived from Adam is improperly called "sin"—only actual transgression constitutes real sin. The moral law is an expression of God's essence—for us it is law, for him it is nature. We are justly punished for transgression of this law, but God, of his goodness, has provided redemption.

This leads Zwingli to his doctrine of election, in which he anticipated Calvin. Election is the free determination of the divine will, in distinction from his wisdom, concerning those who are to be made blessed. While once inclined to the theory of Thomas Aquinas (afterwards taught by Arminius, q.v.) that election was conditioned by the foreseen faith of the elect, Zwingli finally concluded that election must be a matter of the divine will purely. But he never went to the extreme of Luther, in maintaining that the divine will was purely arbitrary and determined by no rational motive. Faith is the gift of God, "the symbol of election," so we are in reality justified by election rather than by faith. As to the atonement, Zwingli adopted without examination the Anselmic theory, that the Son of God had by his sacrificial death expiated the sins of the world.

Zwingli's chief divergence from the other reformers was with regard to the doctrine of the sacraments. He rejected altogether the idea that the sacraments actually convey divine grace, either with or without faith on the part of the recipient. He interpreted the words "This is" in the words of institution, to mean "This represents," and hence maintained that the sacraments are only outward symbols of an inward spiritual grace. They are not even "seals" of grace, still less channels; grace can come only in response to faith. After wavering for a time, as he confesses, Zwingli concluded that baptism should be conferred on infants, as children of the new covenant, as circumcision was given under the old. He was led to this conclusion less by the validity of the arguments by which he supported it after his final decision, than by the practical consideration that the success of his reform in Zurich would be imperilled by the adoption of so radical a measure as rejection of infant baptism.

HENRY C. VEDDER

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Edited and amplified by Frank Grant Lewis, Ph.D., Librarian of The Crozer Theological Seminary, on the basis of titles suggested by contributors.

Many of those who use this dictionary may wish to read further on the topics treated. To meet such wishes this bibliography is prepared. It is in no sense exhaustive, but can be used to start readers in the profitable investigation of the subjects listed.

As this volume is prepared primarily for English readers, preference has been given in the bibliography to books in English, or English translations of works written in other languages. The few non-English titles call attention to volumes which are important for those who may find them useful.

Works whose titles do not suggest their relation to the topics with which they are connected will be found, on examination, to contain a chapter, or section, dealing specifically with the subject mentioned. Such books are selected because the relevant portions of each offer some of the best material on the topic.

The alphabetical order of the references is for convenience. Any attempt to arrange such brief lists according to value would be futile. Each title is important in its own way.

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